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Nov. 12, 2014

Colleen McFarland,
Director of Archives and Records Management
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Best wishes in this important endeavor.

Sincerely,

Anna Groff

Interim Editor
The Mennonite

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THE MENNONITE

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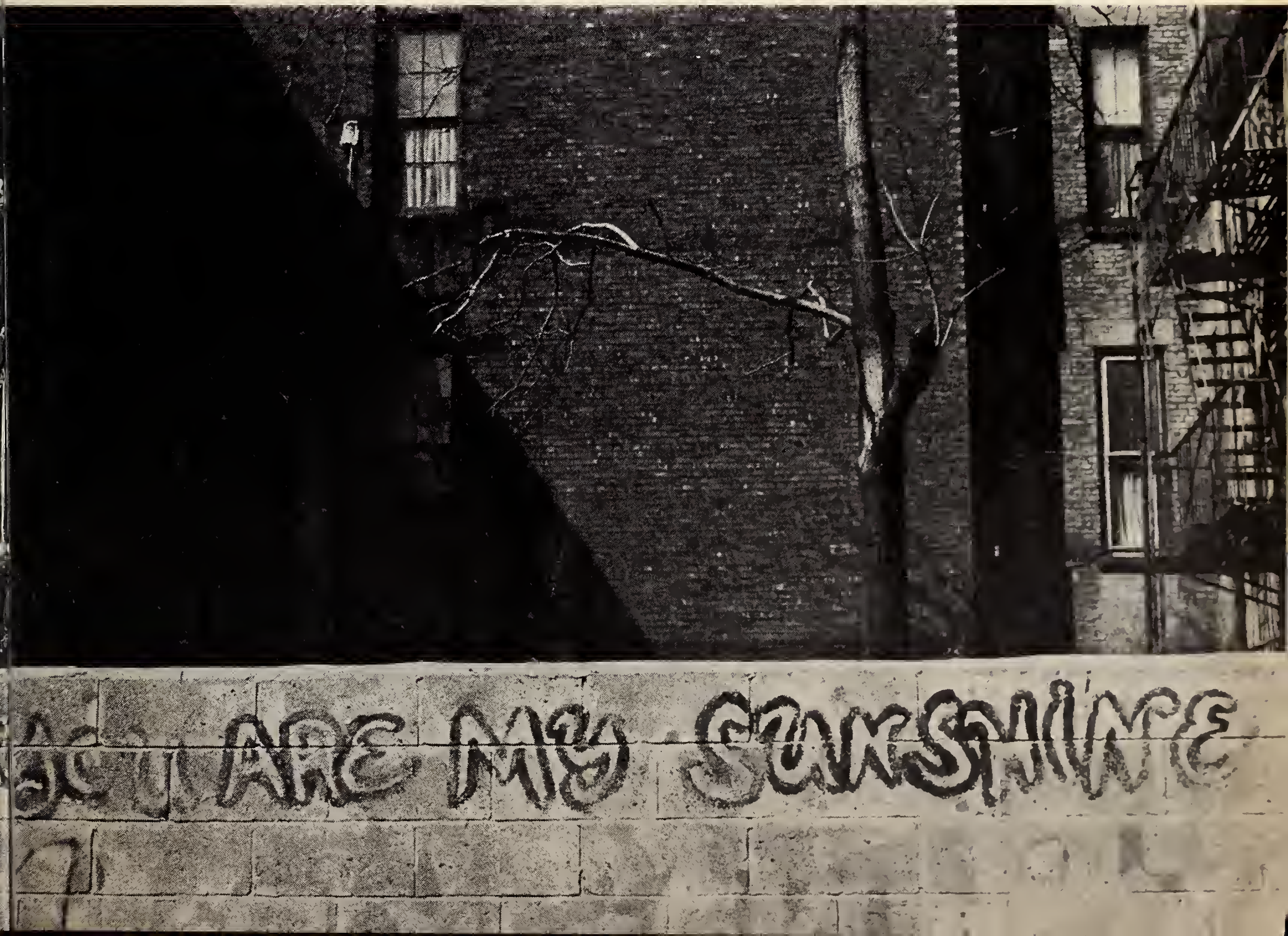
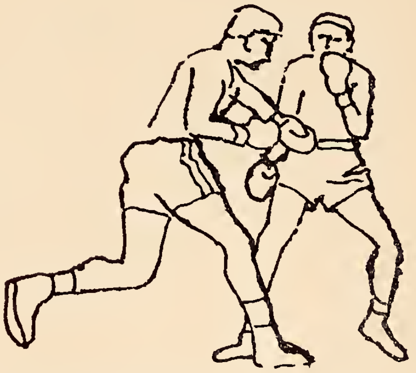


God has given each of us life, our most precious possession. We are thrust into this world and we must live in it. How shall we regard life? Here are some of the ways biblical writers viewed it.

The Christian life is. . .

Raymond M. Veh



The Christian life is a boxing match where one gives and takes.

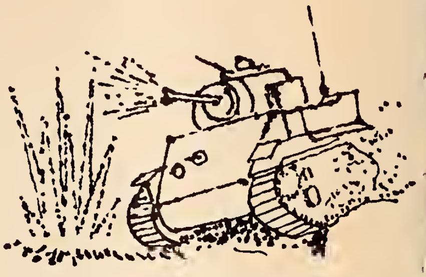
A BOXING MATCH. "So fight I, as not beating the air," writes the apostle Paul. No shadow boxing for a Christian. Paul knew that life is filled with real struggles for existence. He compares it with fighting against an ever-present opponent.

We, of the generation of closed circuit television, radio, magazines, and newspapers, know what boxing matches involve. We have seen some of the world's prizefighters and know the pummeling they get. A boxing match tests brawn and brain.

It is necessary to undergo strenuous training for a boxing match. Even so, the Christian must keep his body, mind, and spirit in good condition for the more important contest of life. The Christian life is a boxing match where one gives and takes.

Edwin Markham writes: "When you are the anvil, bear; when you are the hammer, strike."

When we discern evil in the world, living the Christian life necessitates striking hard against it. When rebuffs come, we need to absorb them. God strengthens our arms and minds and hearts for such necessities as the *boxing match* of life imposes.



The Christian life is a warfare against evil in man.

A WARFARE. In the Civil War I had an uncle who was paid to go into the army in place of another. He lost an eye from a shrapnel hit. In the warfare of life, no one can secure a substitute.

We learn as citizens of this twentieth century that battles are not won in easy chairs. To win a battle requires strenuous effort. "Life is real, life is earnest." Life is fraught with many disappointments and discouragements. Isaac Watts, the great hymn writer, asks: "Must I be carried to the skies on flowery beds of ease? . . . Sure, I must fight if I would reign. Increase my courage, Lord."

Indeed, the Christian life is a battle. And everyone has his own battle to fight. We often encounter the forces of evil as individuals. Each person has to contend with sin and temptation as he meets such in his own life. "For we are not contending," says Paul, "against flesh and blood, but against . . . the spiritual hosts of wickedness."

The Christian life is a warfare not against humanity, but against a superhuman power.

Paul could write: "I have fought the good fight." Not everybody can say that. Some fight halfheartedly against wrong and in behalf of good. Others give up easily. No one escapes from this warfare.

To be a follower of Christ and live a life of communion with him requires every ounce of spiritual energy we can muster. Life lived for Christ means putting on the "whole armor of God." But awaiting every victor is a "crown of life."

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The race of life must not be run carrying unworthy habits, old grudges, besetting sins. These, like clinging garments, limit our movement, freedom of action, and threaten to trip us.

The runner must get rid of sluggishness. He dare not have any distraction to sidetrack him from his goal. His gaze must be fixed ahead on Christ. He is our great encourager; his approval is our highest prize.

And so we run. In one important way Christian living is different from a race.

Each runner wins. Races in ancient times usually ended at a raised platform reserved for the king or emperor. The sight of the ruler encouraged the athlete to put every ounce of effort into the race. He desired the king's favor and gifts.

Our Lord endured the cross and sits before us exalted and enthroned on high. Looking to him, we gain not only strength, but above all, the willingness to run successfully, to strive victoriously, to live righteously, and to suffer patiently. An unknown poet suggests:

I ask not now to come in first,
To cross the line before the rest:
But rather plead for Christian grace
To run my race as you see best.

3123

When we "walk" we have opportunity to observe life around us and to do good.

A WALK. The prophet Isaiah wrote that sometimes we "mount up with wings as eagles," and we do. At other times we shall "run, and not be weary," and we have had that experience, too. Then he added, "They shall run and not faint."

In a recent trip to Morocco, we were impressed with the thousands of people walking along the narrow roadsides. Children ran and romped as any child will do. Sometimes we held our breath when they got too close to our bus. The Moroccans are so poor that they own no automobiles. Their humble donkeys are laden with grass to keep them alive during the dry season, or with baskets taking produce to market. But as the people walk, they talk with family members, stop to visit with others.

For most of us life is best described as a "walk." There is time to observe the life around us, to learn to know the failures and successes of people, and to have opportunities to do good. Peter gave a biography of Jesus in one clause: *"He went about doing good."*

In that same spirit, Jesus would walk with us today. If we make him our companion on life's way, we will learn to live as in his presence. He will teach us to take the time to "do good" to our fellowmen.

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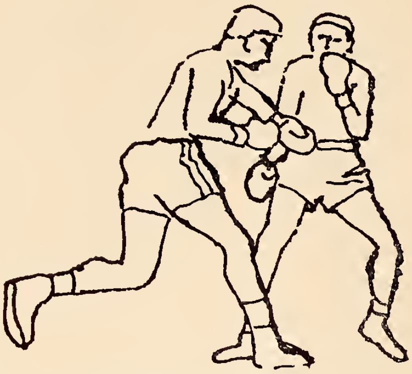

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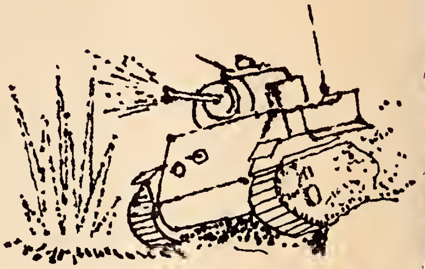

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How the pulse quickens and the eyes shine when we watch a race. How dumbfounded we would be to see one of a group of runners start the mile race with a ten-pound bag of sand in his arm. Races are not run that way. The runner strips himself of every encumbrance, of everything that gets in the road of forward motion.

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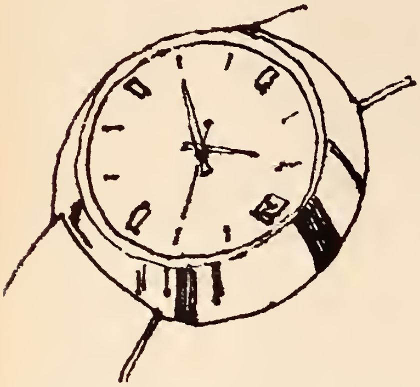
When we take the upward climb with Christ, life has meaning and purpose for all our days. We gain the vision of life lived eternally with God. And that gives inner motivation for our days and years.



All God requires of us as stewards of his trust is faithfulness.

A TRUST. In Jesus' parable of the talents, the praise for the servants was not for brilliance or cleverness but for faithfulness. Life is not something to be neglected or lived according to passing whims. It is a trust. God entrusts certain talents, capacities, privileges, and opportunities to us. All he requires is faithfulness to this trust. Each one of us has something to give God and man.

Philip of Macedonia, a great and powerful king, had a servant who had an unusual assignment. Every morning he greeted the king with the same words. He had a standing order to come into the king's chamber, regardless of what the king was doing, to announce in a loud voice, "Philip, remember that you must die." Philip must have been a wise man, for apparently he understood his own human tendency to try to live as though his death was not a reality. We let our lives slip through our fingers unlived and unappreciated. Perhaps our most common deceit is that of living in the future of the moment that now is. Life is a call to face the eternal God in our midst now, in the present, in this instant. We have life — a trust from God. There is no other time for responding to God than *now*.

When we take the upward climb with Christ, life has meaning.

AN UPWARD CLIMB. *Christ of the upward way* is a popular hymn to be found in many youth hymnals. It is a true designation of our Lord. Anyone who follows Christ will be dissatisfied living on the "misty flats" as suggests John Oxenham in his well-known poem which opens "To every man there openeth a way, and ways, and a way."

Sometimes we think of life beginning at birth. Someone asserts it begins at forty. But it really begins when we come into the experience with God which we call the *new birth.*

One of the songs often sung at summer camps is:

I will look upward and travel onward,
And not be afraid.

With confidence and courage, with clear vision and high purpose, we follow where Christ leads. Only as we see Christ and follow him will our world experience life as an upward climb. We then "keep face forward up the hill of God."

Ever since Jesus lived in Galilee, his life has been the standard by which to measure our own lives. He gives power to live the same kind of life he lived. He said to his friends, "Ye shall receive power!" The word he used is *dunamis* from which we receive our word dynamite. That is the kind of power we can expect from the Spirit of Jesus operative in our lives.

To attempt to live without the Spirit of Jesus in our hearts is just as ridiculous as to try to drive a car without the ignition turned on. All we can do is coast downhill or be pulled along by some other car that has power. Faith in Jesus Christ gives us a power which takes us on the upward climb to worthwhile achievement.

The great energizing principle in Paul's life may be summed up in his words: "This one thing I do, forgetting those things that are behind, and reaching forth unto those things which are before, I press toward the mark which is the prize of the high calling which is in Christ Jesus."

When I traveled with my college glee club, giving concerts in the West one summer, we went up Pike's Peak. Reaching the summit, one chap went into the registration building to place his name in the book for posterity to see. Another took a sandwich out of his pocket and began to munch on it. Still another focused his camera to get pictures for winter consumption. But one stood looking toward the succession of peaks and felt moved to raise his voice in one of the glee club songs:

God of the mountain, God of the sea,
Give me a vision, Begin it in me.

When we take the upward climb with Christ, life has meaning and purpose for all our days. We gain the vision of life lived eternally with God. And that gives inner motivation for our days and years.

THE MENNONITE seeks to witness, teach, motivate, and build the Christian fellowship within the context of Christian love and freedom under the guidance of the Scriptures and the Holy Spirit. It is published weekly except biweekly during July and August and the last two weeks in December at North Newton, Kans. 67117, by the General Board of the General Conference Mennonite Church. Second-class postage paid at North Newton, Kans. 67117. Subscriptions: in U.S. and Canada, $5.00, one year; $9.50, two years; $13.50, three years; foreign, $5.50 per year. Editorial office: 600 Shaftesbury Blvd., Winnipeg, Canada R3P 0M4. Business office: 722 Main St., Box 347, Newton, Kans. 67114. Postmaster: Send Form 3579 to Box 347, Newton, Kans. 67114.

NEWS

Material aid shipments to level off

The following interpretation of the Mennonite Central Committee's new philosophy of material aid is by John Hostetler, MCC director for material aid.

The Mennonite Central Committee was organized in 1920 in response to an emergency in Russia. Food and clothing were needed immediately and Mennonites in North America contributed generously.

MCC continues to respond to emergency needs. During the last half of 1971, MCC shipped 250 tons of bedding, clothing, and food from its North American centers.

After any emergency period there are generally three options for the future. One is MCC workers can pack their suitcases and go home. This is an unstimulating approach, and highly expensive. It can be too sudden a break with the people being helped.

A second option is for MCC to initiate on going material aid distribution. This occurred in the Middle East. For twenty years shipment after shipment was sent. During one winter, 1969-70, 75 tons of used clothing, 28,000 blankets, quilts, and comforters and 20,000 Christmas bundles were sent to Jordan.

MCC workers have learned that giving material aid supplies to people, though it is a wonderful way to show compassion and to share our abundance, is not sufficient in showing them how to rise above despair and to experience life with dignity. The MCC regional director in North Newton, Kansas, Virgil Claassen, said, "A person who receives from others the necessities to sustain life for a prolonged period of time becomes more and more dependent upon the giver and is in danger of losing his self-respect. I can confirm this as true from my own experiences of working with refugees in the Middle East."

So it is important that free distribution of material aid supplies be terminated as soon as possible. This permits MCC resources to be used in programs that teach and help others to help themselves. It was for this reason that MCC sent twenty-five tractors and gang plows to Russia in the early 1920s. Today this kind of aid is described by the word *development*. It is this third option which MCC workers find the most acceptable. It is included in the statement by Jesus, "I am come that they might have life . . . and have *life* more *abundantly*."

Material aid supplies are and will be used to support development projects that are directed by MCC and mission boards. But different kinds of supplies may be necessary in the years ahead. Larger portions of supplies will be purchased in the local countries. In 1965, 370 tons of bedding and clothing were shipped abroad. This increased to 475 tons in 1970, a 30 percent jump. With our MCC workers placing more emphasis on teaching others to achieve a better life through local efforts, we are planning to ship the same amount in 1975 as in 1970.

This may give some people the idea that MCC doesn't want any more material aid supplies. This is not correct. Remember that 475 tons of bedding and clothing were shipped in 1970 and we plan to continue at that level annually. In addition, we will send food and medical supplies. Meanwhile we anticipate a continued growing interest and support of MCC among our constituency which hopefully will mean increased financial resources for development.

A PAKISTANI FATHER *sits and watches over his sick son at a refugee camp forty-five miles from Calcutta.* **MCC *has responded to this emergency by sending in material aid supplies, but it does not wish to continue the handouts*** *in Asia or elsewhere beyond the emergency stage because it robs people of dignity. Instead, it wants to assist with educational and self-help programs in the post-emergency period.*

Jesus People spark Oregon church

"There's no generation gap here," said Lawrence Sloan, pastor of the Sweet Home Community Chapel in Sweet Home, Oregon.

He was talking about the participation of young people, particularly the Jesus People, in the congregation, which is a member of the General Conference.

The acceptance of the young people by older members of the congregation has been tremendous, he said. "There's not a one (older person) in the church who has said, 'I'm against it'," he said. "And many times young people have told the congregation how thankful they are that older people accept them."

The participation of young people in the church has been part of the recent surge of growth in the Sweet Home congregation. When Mr. Sloan came to Sweet Home in 1967, the community of about 3,000 was the most churched town in the country, and the chapel had an average Sunday morning attendance in the twenties. There were eight or ten people on Sunday night.

Now attendance on Sunday morning is about 140 and on Sunday night about 100. Wednesday night attendance has more than quadrupled.

The reasons for the growth? Mr. Sloan has plenty of reasons—prayer, working together, willingness to accept people as they are and not to condemn them, meeting the needs of people, helping them over hang-ups, ministering not just from the pulpit.

The congregation has outgrown its first home, and has been worshiping in an old store building "that's not even a good barn," Mr. Sloan explained. But soon after Christmas the group will be occupying the former Assembly of God building. The sanctuary will seat 350. "We hope we'll outgrow that in another three years," he said.

The involvement with the Jesus People began when church members had contact with a Christian farm at Brownville, about fifteen miles from Sweet Home, which helped people on drugs. People from the farm were invited to church.

About this time another church member, Susie McCovens of the congregation, got approval to start The Key, a coffeehouse in a store building downtown. The coffeehouse had services, special singing, testimony, music groups, special speakers. The church-sponsored coffeehouse attracted the young people no other church in town would accept.

The young people began coming to church services. Now they are in charge of the Sunday evening service once a month. There is a young people's service every Friday night which they plan. They witness. And they are starting a free store which receives clothes from others in the congregation and gives them to anyone who needs them. While the pastor was at a ministers' conference, the Jesus People had charge of the Wednesday evening meeting.

"We have appreciated the Jesus People," Mr. Sloan said. "Some of them have been on drug 'trips' while they were at the services, but we have never condemned anyone. As a result, there has been a complete revolution in their lives."

The coffeehouse was discontinued last summer but, along with the free store, will begin again in the "young people's chapel," a building next to the new church building.

"And maybe," Mr. Sloan suggested, "the coffeehouse will move into the church basement when they outgrow that building." *G.C. News Service*

College seminar looks at evangelism

"I received a new awareness of ways that Jesus discloses himself to us" is the way one conferee described his experience at the congregational evangelism workshop at Goshen College recently.

The seminar was an experiment. It included speakers, talk-it-over sessions, a laboratory in personal communication, and an experience in social roles and evangelism.

Valid evangelism is "saving persons," not just "winning souls." A vital part of the task is being open with others in a small group. One person remarked, "I grew more in love and tolerance. I had a great feeling of belonging and being wanted." Another said she gained "more openness, love, joy, and excitement."

Others summed up their experiences as "new excitement and enthusiasm about sharing and getting others to share." An elder of a congregation said he received new information about the availability of resource persons for his congregation to help in its concern for evangelism.

Many cited "personal and group relationships in the work of evangelism" as of "greatest importance." Norman Kraus, director of Goshen College's Center of Discipleship, said, "That was what the workshop was all about." As one of the twelve college students put it, "It was fantastic to be with a large group of people who really cared about God and each other. I hope that more of the same caring and sharing can happen with other people in other places."

Mr. Kraus, in his address on the American revival pattern, pointed out that evangelism has become separated from congregational life. Today's church members must rediscover the "functional relationship between authentic evangelism and the authentic reality of community among the people of God."

The weekend included experiences in group sharing and role-playing led by Robert Carlson, chaplain of Prairie View Hospital; Chester Raber, director of education at Oaklawn Psychiatric Center; and Eugene Herr, minister of Christian education at the College congregation.

Concluding the seminar was a Sunday morning *worship for evangelism* service planned by representatives of the group. One person described it afterward as "traditional, with the hymns, prayers, Bible reading, testimonies, and sermon but untraditional in that twenty-eight persons talked to the rest of the group during the service, and every person responded in small group discussions." Involvement must be possible in important congregational services.

The program met the interests of young people as well as grandfathers.

Because of the impact and questions expected at the sessions, registrations were not accepted from persons who could not attend the seminar from beginning to end.

One might judge the value of a seminar by the questions it raised for those who attended. At the end, persons were asking, "How can we get the resources to be true evangelists?" "How can we deal effectively with persons and their feelings?" "How can I understand how a person ticks so I can lead him to Jesus?" "How can I help my congregation to see that accepting Christ is not a one-shot deal?"

GREEK CUSTOMERS *load feed which they have just purchased from the feedmill on Crete which* MCC *is staffing for the Agricultural Development Center. Larry Goertzen (standing in the doorway), a Paxman from Newton, Kansas, operates the mill.*

Grant to fund India agricultural project

An agricultural development demonstration project will be started in India with a $7,929 grant awarded to the Poverty Fund by the Hesston Foundation, a nonprofit foundation to which the Hesston Corporation, Hesston, Kansas, contributes.

Gary Franz, Poverty Fund director, said the project near Jagdeeshpur and Saraipali would help local farmers learn about raising two garden crops in one growing season through intensive irrigation (dams and wells), use of fertilizer, improved seeds.

The grant will be used to buy a demonstration plot of land, hand-dig an irrigation well, line it with brick, build a dam, and obtain seeds. Other funds will hire an Indian agricultural school graduate and an assistant to run the program.

Administration of the project will be handled by The Economic Life and Relief Committee (TELARC), the development-extension arm of the General Conference Mennonite Mission and the Bharatiya General Conference Mennonite Church, the national church in India.

Mr. Franz estimated work could begin on the project in about sixty days.

Bishop on Crete thanks MCC for help on farm center

Early this winter there was an evening of feasting and celebration at the education building of the Agricultural Development Center in Kolymbari, Crete. More than thirty people attended the event, including the nine Greek employees of the farm and several friends and neighbors. Chickens were cooked, and pork and potatoes baked Greek style. The whole evening was planned by the Greek farm director, George Koumis, and his wife.

All six Mennonite Central Committee workers were also present. Roy Kaufman, a graduate of Elkhart Biblical Seminary, is presently working at the Academy and living at the unit house where his wife, Loretta, serves as matron. Tjakob Buining, a Dutch volunteer, works with greenhouses and gardens both at the ADC and in extension work all over the island. Larry Goertzen, soon to complete his term of Pax, spent his two years organizing and developing the feedmill. Fern and Dave Gerber, who serve as program leaders, are living in Kolymbari and slowly phasing out MCC's involvement.

Bishop Ireneous asked Dave Gerber to thank all the people of MCC for the help given in erecting and initiating the ADC. While there is much work to be done at the ADC, there is also much to be thankful for. Bishop Ireneous continues to dream dreams for his people; the most recent of his dreams is a Christian college on the island.

The ADC has already served many people. Great quantities of vegetables, eggs, meat, and milk have been consumed by the thousands of students who have attended the bishop's hostels. Many hundreds of farmers have benefited by the improved feeds, livestock, and poultry made available by the ADC. Educationally, the ADC has been successful since many improved practices can be noticed as one visits the farms in the surrounding area. MCC has much to be thankful for as it sees the farm, a dream of Bishop Ireneous, slowly but surely becoming a reality.

Canadian conference, CHM discuss cooperation

More cooperation between Newton offices and the Conference of Mennonites in Canada was the key agenda item at recent meetings in Winnipeg of the executive committee of the Commission on Home Ministries of the General Conference Mennonite Church.

Meeting with the committee in one of its sessions were representatives of the Congregational Resources Board of the Conference of Mennonites in Canada and the Commission on Education.

Among the thirteen areas of concern discussed by the executive committee was the multiplicity of inputs from church structures to local Canadian congregations — CHM, COE, Congregational Resources Board, provincial conferences, provincial committees, and Mennonite Central Committee over-all and provincial structures.

Palmer Becker, CHM executive secretary, said the group meeting in Winnipeg decided that the Congregational Resources Board should coordinate, or at least be made aware of, activities of other groups so that local congregations would not be frustrated.

Each group has its specialities and there is little duplication, Mr. Becker said. But the groups should watch for gaps.

For example, the Canadian office is not involved in voluntary service, so it is encouraging CHM's activities in this area.

The Canadian conference also gave strong encouragement to the development of voluntary service programs in Canada and more extensive recruitment of Canadian volunteers. Among possibilities is an expanded voluntary service program in Winnipeg with involvement of local congregations. Several General Conference and Mennonite Central Committee volunteers are serving there, but there is no organized unit.

In other sessions, the CHM executive committee asked staff to present to the total commission in February, plans to incorporate Poverty Fund concerns into the commission.

Bible distribution will be part of Key 73

A major Scripture distribution effort in the United States, beginning with the Key 73 year of evangelism and ending in 1976, was recommended to the American Bible Society by its 1971 advisory council, meeting recently in Nashville, Tennessee.

Verney Unruh, General Conference representative to the advisory council, said the council includes representatives from more than sixty denominations, both Protestant and Catholic.

In connection with Scripture distribution and its goal of a Bible for every family, the council requested that the American Bible Society help churches in distribution, training programs in the use of the Bible, and stimulation of wider Bible reading.

The council also endorsed a proposed 1972 budget of $9,730,000 and asked denominations to increase support. Although denominational support has risen slightly in the last ten years, its percentage of the budget has dropped from 23 percent to 15.7 percent, Mr. Unruh said.

Eleven to participate in Africa study tour

An intercultural, inter-Mennonite group of eleven was to leave on a three-week study tour of Africa January 3 under the leadership of Elmer Neufeld.

The group includes representatives from four conferences. Two of the members are black. One is Nate Fields of Bluffton College's Afro-American Center, and the other is Raymond Jackson, a pastor in Philadelphia.

Other participants include two professors from church colleges, two students, two pastors, a housewife, a member of the Peace Section staff, and the editor of *The Mennonite,* who was given a scholarship by the Commission on Overseas Mission to cover a portion of his costs.

The tour will cover Zaire (formerly Congo), South Africa, Zambia, Kenya, and Tanzania.

Six youth work camps will precede world conference

Six Brazilian work camps for youth are being planned in connection with the Mennonite World Conference in Curitiba, Brazil, next July.

Jake Pauls, General Conference Mennonite Church director of youth ministries, said the work camps would be held July 10-17. The World Conference is scheduled for July 18-23.

The work camps are open to persons ages sixteen to thirty. Sponsors hope half the work camp participants will be South Americans and half from other countries. Each camp will have ten to twelve participants.

Work camps will include helping build a church in Sao Paulo, Brazil; helping build a church in Palmeira, Brazil, near Curitiba; working at various tasks at two Mennonite camps in Brazil, one near Curitiba; clean up and sanitation in one of the poorer areas of Curitiba; and preparing the grounds for the World Conference.

Registration fee for the work camps (if there will be one) has not been determined.

Persons wanting more information on work camps and travel should contact Virgil Brenneman, Box 370, Elkhart, Indiana 46514.

Work campers should plan to travel on charter flight 271, which leaves Miami July 10 and returns July 24. Cost is $318.

Special activities for youth at the World Conference are being planned, Mr. Pauls said.

Workshops will include peace, missions, history/theology, student services, youth leadership, music creative arts, Christian higher education, and voluntary service.

Conference registration for those under eighteen is $5.00. For others, registration is $40 per person or $70 per couple. This does not include food and lodging, but does include $25 to help a third world Mennonite travel to the conference.

War tax workshop set for Elkhart, Indiana

A workshop on war taxes for "people who seriously question the morality of paying all that Caesar demands" is planned for January 14-15 at Hively Ave. Mennonite Church, Elkhart, Indiana.

The weekend will be sponsored by the Elkhart Peace Fellowship, an interdenominational group; the General Conference Mennonite Central District Peace and Service Committee; and other regional peace and service committees.

Resource persons include Art Gish, itinerant peace evangelist and author of *The New Left and Christian radicalism;* David Habegger, pastor of Hively Ave. Mennonite Church; Carl Landes, veteran worker for the American Friends Service Committee; Al Meyer, Mennonite churchman, educator, and research physicist; and John Howard Yoder, president and professor of theology at Goshen Biblical Seminary in Elkhart.

Participants may bring bedding or sleeping bags to sleep at the church or may stay in local homes. Frugal meals will be provided and a hat passed to cover costs. Three dollars for registration and a study packet may be sent to Elkhart Peace Fellowship, 347 W. Cleveland Avenue, Elkhart, Indiana 46514.

COM announces South America mission tour

The Commission on Overseas Mission of the General Conference Mennonite Church together with Menno Travel Service is sponsoring a group tour of South American mission work in July 1972. Three main items include the Mennonite World Conference in Curitiba, Brazil, a visit to the Mennonite colonies in Paraguay, and a firsthand look at the church and mission work in Brazil, Paraguay, and Colombia. Both General Conference and Mennonite Brethren mission work is scheduled.

Veteran missionaries to South America, Gerald and Mary Hope Stucky, will lead the twenty-one day tour. At local levels, ample opportunity will be provided to get acquainted personally with Mennonite leaders, including those who speak Spanish, German, Portuguese, or English, and to see the church and mission work in depth.

The tour is limited to thirty persons. Inquiry may be made to Commission on Overseas Mission, Box 347, Newton, Kansas 67114, or to Menno Travel Service.

Words and deeds

Medical supplies airlifted. On December 8, TWA air lifted 1,987 pounds of medical supplies free of charge from New York to Nairobi, Kenya, for the Mennonite Central Committee. The shipment, valued at a quarter of a million dollars, was sent on from there to Somalia. The need for the supplies, a result of the famine which struck Kenya and Somalia last spring, was made known to MCC by Harold Reed, a Mennonite missionary in Magadiscio. Somalia. Nearly $4,500 was sent, in addition to the medical shipment, to buy meat, maize, and rice locally and for immediate distribution. The Swiss Mennonite Relief Committee has also responded to the famine need by shipping ten tons of powdered milk to Nairobi.

GC ranks high in giving. The General Conference Mennonite Church in the United States ranked sixth among forty-five denominations in percent of total giving which went for benevolences in 1970. A recent study published by the National Council of Churches reported that the General Conference set aside 45.2 percent of its total giving for benevolences. Ranking above the General Conference were Seventh-day Adventists, Evangelical Mennonite Brethren Conference, Reorganized Church of Jesus Christ of Latter-Day Saints, (Old) Mennonite Church, and Free Methodist Church of North America. The General Conference Mennonites ranked eighth in per-member giving for benevolences, thirty-second in per-member giving for local expenses, and nineteenth in total per-member giving.

Mixed calendar approved by Bluffton for 1972-73

A second step in curriculum reform has been taken by the faculty of Bluffton College as a calendar has been approved for the 1972-73 academic year.

Mark Houshower, academic dean, announced that faculty members had voted to adopt a mixed calendar called a 1-3-1-3-1 to utilize the course unit plan approved in late November.

Thus a student would begin in September with one course of study for 3½ weeks, take three courses in the next session of 10½ weeks, then back to one course during January, and so on until nine courses have been completed each year.

Bluffton has been on a two semester system with a January interterm since 1966-67 when the first interterm was started.

The course unit plan will replace the current semester hours plan, with a total of thirty-five completed courses being required for graduation under the new system.

Mr. Houshower said that while the major steps have been taken, much work remains in carrying out the new curriculum package before next year.

Various departments will have to restructure courses and redefine which courses will constitute a major. Some new courses will be developed and some old courses may be dropped.

Of primary concern to new and the current freshman and sophomore students is that general education requirements will drop from about 45 percent of the student's total program to 29 percent.

Students thus will have more flexibility in planning of a program of study. Interdisciplinary majors will be possible since there are fewer requirements in the general education program.

Baptists promote Mennonite radio spots. Family service radio spots will get concentrated use throughout Maine in a new locally sponsored campaign. During the coming year, the United Baptist Convention has chosen to market to stations in Maine radio spots produced by Mennonite Broadcasts.

RECORD

Deaths

Bernhard Banman, Clearbrook (B.C.) Church, was born in Russia Feb. 8, 1896, and died Dec. 1.

Sara Betsche, Meadow (Ill.) Church, was born Jan. 21, 1892, and died Nov. 28.

Lillie A. Fretz (Mrs. Ely), Deep Run, Church, Bedminster, Pa., was born Aug. 22, 1887, and died on Dec. 16.

Gordon C. Gundy, Meadows (Ill.) Church, was born Nov. 19, 1905, and died Nov. 30.

Frank F. Kane, New Hopedale Church, Meno, Okla., was born Sept. 11, 1899, and died Dec. 12.

Alexander V. Karev, executive secretary of the All-Union Council of Evangelical Christians-Baptists in the Soviet Union died November 29. Only twelve days earlier, on November 12, *Sergei Timchenko,* vice-chairman of the council had died. Both visited North America as part of Baptist delegations. Mr. Karev was in the first group in 1956.

Albert D. Klassen, Bethel College Church, North Newton, Kansas, was born January 13, 1903, and died Dec. 14.

Peter Lehman, Grace Church, Pandora, Ohio, died Nov. 13.

Kathren Niessen Loewen (Mrs. Henry F.), First Church, Mountain Lake, Minn., was born July 16, 1879, and died Dec. 4.

John S. Miller, First Church, Sugarcreek, Ohio, was born in 1884 and died Dec. 7.

Colleen O'Neal, First Church, Wadsworth, Ohio, died Oct. 14.

Elizabeth Richert, Goessel (Kans.) Church, was born Oct. 9, 1884, and died Nov. 27.

James Slaughter, Zion Church, Donnellson, Iowa, was born May 22, 1887, and died Dec. 6.

Susanna Schultz Smith, Bergthal Church, Pawnee Rock, Kans., was born June 17, 1885, and died Dec. 14.

Ida Sprunger, First Church, Berne, Ind., died Nov. 13.

Mrs. Arvine Welty, First Church, Berne, Ind., died Nov. 27.

Gertrude H. Wiebe, First Church, Beatrice, Neb., was born Feb. 25, 1921, and died Nov. 28.

Marriages

Lee Doyle, Catholic Church, Holton, Kans., and *Pamela Johnson,* First Church, Halstead, Kans., Dec. 18.

Garry Handrich and *Janice Yoder,* Comins (Mich.) Church, on Nov. 6.

Dwight Horsch, First Church, Aberdeen, Idaho, and *Kathleen Marie Garton,* United Methodist Church, Pocatello, Idaho, on Nov. 27.

Bruce Kindy and *Donna Jaquet,* Oak Grove Church, Smithville, Ohio, on Dec. 19.

James Lemley and *Martha Varner,* Grace Church, Pandora, Ohio, on Nov. 13.

James LoGuidice and *Margo Reichenbach,* Maplewood Church, Fort Wayne, Ind., on Nov. 20.

Randall Marthey and *Claudia Stutzman,* Oak Grove Church, Smithville, Ohio, on Oct. 9.

Richard Miller and *Janis Ramseyer,* Oak Grove Church, Smithville, Ohio, on Dec. 29.

Ted Moser and *Judith Provinse,* First Church, Berne, Ind., on Dec. 18.

Steven Lee Neuenschwander and *Gretchen Oestreich,* First Church, Berne, Ind., on Nov. 27.

Don Peters and *Carol Froese,* both of Olivet Church, Clearbrook, B.C., on Nov. 12.

Darrell W. Spencer, Christian Church, Marion, Kans., and *Delores Ewert,* Trinity Church, on Dec. 18.

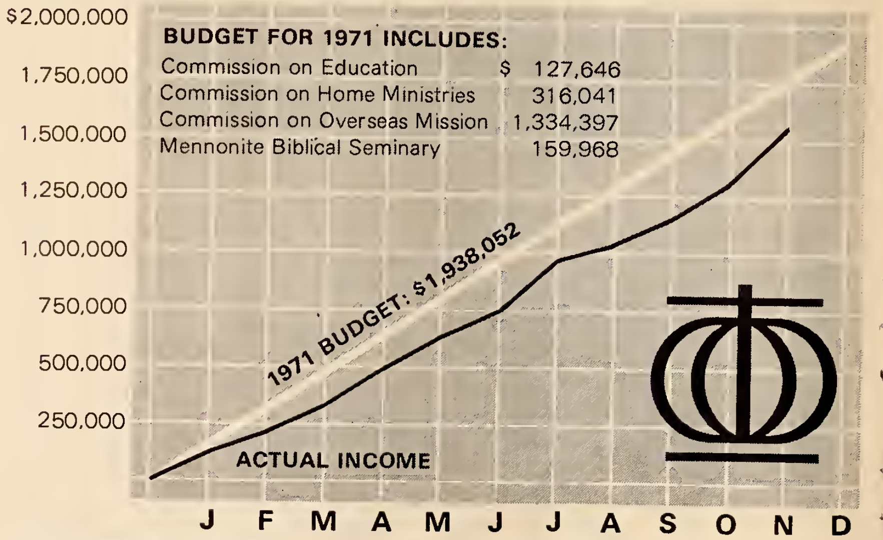
Milton F. Sprunger, Champaign. Ill., and *Lillian M. Rick,* Calvary Church, Washington, Ill., on Nov. 28.

Baptisms

Menno Church, Ritzville, Wash., Dec. 5: Patrice Claassen, Patty Dyck, Carma Franz, Pamela Franz, Connie Kagele, Roger Reimer, Grey Schrag, Rhoda Schrag.

Conference budget

November



BUDGET FOR 1971 INCLUDES:

Commission on Education	$ 127,646
Commission on Home Ministries	316,041
Commission on Overseas Mission	1,334,397
Mennonite Biblical Seminary	159,968

Money received in support of General Conference programs during November exceeded last November's receipts by about $45,000. This again raises optimism. October was not so good in that receipts were about $14,000 behind receipts in October of last year. For the year (eleven months), the total exceeds last year's total at the same time by about $93,000.

Having reached 80 percent of the budget, and with receipts in December usually totaling at least 20 percent of the year's budget, it is anticipated that the total budgeted for will be received this year. However, the balance may not be perfect. That is to say, one or another of the commissions may not get 100 percent. *Wm. L. Friesen, conference treasurer*

LETTERS

Workers

Rempel

Alvin and Ruby Friesen of Immanuel Mennonite Church, Meadow Lake, Saskatchewan, returned to Taiwan December 30. Alvin will resume work as a medical doctor at Mennonite Christian Hospital, Hwalien. He specializes in gynecology and obstetrics, but also does general practice and surgery. He began work in Taiwan in 1957. Ruby, who was born in Taiwan and trained as a nurse at Mennonite Christian Hospital, received Canadian citizenship while they were on furlough.

Eleanore Rempel, St. Anne, Man., recently began a thirty-month term of overseas service in Gaborone, Botswana, as a laboratory technician. She is a graduate of the Mennonite Collegiate Institute, and attended the Canadian Mennonite Bible College. Eleanore is a member of the Steinbach (Man.) Church.

Calendar

Jan. 21-22, 1972—Mennonite Central Committee annual meeting, Chicago.

Feb. 7-11, 1972—Council of Commissions, Newton, Kans.

April 13-16, 1972—Probe 72, all-Mennonite Consultation on Evangelism, Minneapolis, Minn.

July 18-23, 1972—Curitiba, Brazil, Mennonite World Conference.

Canadian

Jan. 27-29, 1972—Annual council of boards of the Conference of Mennonites in Canada at the Canadian Mennonite Bible College, Winnipeg.

Central

Jan. 14-15, 1972 — Workshop on war taxes in the Hively Ave. Church, Elkhart, Ind.

Church member profile

My church, along with others, has again been asked to submit to a scientific statistical study, the church member profile. As pastor, I too will be asked to complete the questionnaire. I would like to state publicly that I have never yet answered a questionnaire without the greatest reservations and misgivings. I am reminded of what C. D. Broad said in one of his books about psychology's spinning endless correlations to give itself the pretension of a science, but that all this did not disprove the fact that she was in a muddle and twaddle.

Let me illustrate from a true and false test at Bethel College in the mid 1940s. Sociology Professor Harder gave us the statement: "Bethel College students are ethnocentric." I was a Bethel College student. When I examined my own feeling on this issue, I decided that I was not ethnocentric. My response was *false*. When the paper was returned, it was marked wrong. I raised the question in class. The professor *proved* he was *right* by a majority vote. The students accepted it. The situation was so silly that I did not say any more. An examination of the proposition should, however, make it clear to anyone, that it means "*All* Bethel College students are ethnocentric." Even one exception is enough to make the statement false. It was foolish to try to solve the issue by a majority vote.

In one of his dialogs, Socrates is confronted by a man who claims that his opinion is true because the majority of people agree with him. Socrates scoffs at him. He claims that all he needs to do is to examine his opinion in dialog. The examination proved his opinion to be false.

Of what real value then are opinion polls where people respond by merely registering their unexamined opinions? They certainly cannot tell us anything about the rightness or wrongness of these opinions!

I am just reading a German book on "Death" by Eberhard Juengel, professor in Tuebingen. He also claims that statistics cannot determine the truth or falsity of a statement. He goes on to quote Hahn who claims that sociological research regarding faith in eternal life cannot establish either positively or negatively the truth of faith in eternal life. An opinion poll on what contemporary Germans believe regarding the resurrection of Jesus is completely irrelevant to the truth question as to whether Jesus did in fact arise. *David Janzen, Niagara-on-the-Lake, Ont.* Dec. 8

An excellent game

Dear Editors: We just discovered an excellent game—"The Black Experience" (*Sears Christmas book*, page 115). One space mentions the Mennonites' being the first to protest slavery in this country. Another mentions Whitney Young's life and death.

It's too late to order it for Christmas this year, but Christmas money could be used to buy it.

Young and old can gain an appreciation of black culture and history and the *black experience* from the game. It's great! *Lois Bartel, 910 Belleview Ave., LaJunta, Colo. 81050.* Dec. 8

About our letters: *To encourage our readers to express themselves on a variety of issues, we try to use all letters submitted for publication. Such statements may or may not reflect the views of a majority of readers. They may or may not agree with the official positions of our brotherhood. But we respect each person's right to be heard, which is a part of the larger obligation of membership in the brotherhood to both give and receive counsel (Heb. 3:13). Because of the limitation of space, shorter letters will be given preference, but longer statements, carefully and thoughtfully prepared, will be considered for use in other sections of our paper. Unsigned letters will not be published, though we may withhold names for valid reasons in a special situation. Letters to the editor marked "personal" or "not for publication" are always appreciated and, of course, will not be published.* Editor.

WHAT WILL 1972 BRING?

Lyle E. Schaller

THE NEW YEAR OF 1972 will bring to the church scene two packages of events and trends. In one package will be those changes and developments which can be predicted with a reasonable degree of confidence. A year ago this package contained such items as the emerging surplus of seminary graduates in several states, the impact of the tremendous increase in vandalism on the cost of insurance for church property, the shift to an emphasis on quality rather than on quantity in evaluating the life, program, and ministry of the churches, and the increased role of laymen in the evangelistic thrust of North American Christianity.

The second package will contain the unpredictable surprises of the new year—perhaps the death of a charismatic leader, the publication of a book that provides a new context for examining reality or the emergence of a new religious movement are examples. In 1971 this package of surprises included the affirmative response by a remarkably large number of *older* church members to the rock album *Jesus Christ, Superstar* and the sudden publicity accorded the *Jesus revolution.*

What will 1972 bring? In looking ahead into the twelve months of 1972 what will be the nine most significant events of the new year? In presenting such a list, only one statement can be offered with absolute certainty. By December it will be clear that at least two or three events were omitted that should have been included. These are the unpredictable surprises.

1. Emphasis on experiences. Perhaps the trend with the greatest long term significance in the churches will be the new emphasis on experiences. In his remarkable book, *Future shock,* Alvin Toffler has pointed out that American society has moved from an emphasis on the production and consumption of goods to providing services to offering people the opportunity to participate in mean-

In 1972 there will be a new and far greater interest in the place and power of the Holy Spirit in the lives of both individuals and institutions.

The trend with the greatest long-term significance in the churches will be the new emphasis on experiences.

ingful experiences. In *churchy* terms this can be translated from "We need to construct a good permanent meeting place" to "We offer people an outstanding church school for their children, outstanding music, and great preaching" to "Our church had an overflow crowd at the presentation of *Jesus Christ, Superstar*" or "As a part of their confirmation class training, our young people took a seventeen-day trip to the Holy Land last February."

The impact of this new emphasis on experiences will gain significant visibility for the first time in 1972. It will be reflected in the planning of the program of the local church, in the nature of evangelistic efforts, in the development of camping programs, in the formation of small groups, in creating opportunities for corporate worship, in planning the annual denominational meeting and, most important of all, in the participation patterns of large numbers of persons under twenty-five and over fifty-five. They will go where meaningful experiences are to be found.

2. Experienced learning. Closely related to this will be the comparatively sudden acceptance of the concept of experienced learning in Christian education by a significant number of local church leaders. Instead of being content with the traditional classroom approach in which the teacher talks, or a few of the students "discuss the lesson" and few listen, 1972 will find many churches shifting to experiential learning in which people learn by doing and by reflecting on where they have been and what they have experienced.

Among the more interesting examples of this are the church which requires every elected officer of the congregation to take a *sabbatical* every fourth year to study what other congregations are doing and the church in which one adult class visits the mission fields in South America in the fall and another visits Asia in the spring. More numerous are the congregations which will be re-examining the value system that has controlled their church school in the past and which will be substituting personal and spiritual growth and learning by experience for *discipline* or *order* as a basic goal of the organization.

3. New move on drugs. The most controversial event of the year may be the decision by several prominent churchmen to openly and vigorously support the legalization of the sale of heroin. Some will join this coalition because they are convinced this is the best approach to helping the addict. Others will be motivated largely by a desire to halt the flow of profits to the various crime rings that have been exploiting the poor. A few will advocate the change as a response to the shock felt across middle- and upper-class America when the number of addicts from the college scene and from the returned veterans of Vietnam gain greater visibility in suburban and small-town America.

The largest number of proponents for legalizing heroin, however, will come from those who are convinced this is the only means of reversing the tremendous increase in the number of cases of burglary, robbery, theft, mugging, and arson.

4. Opposition to decentralization. In a completely different subject area, 1972 probably will bring the first highly visible opposition to recent efforts at decentralization of the structure and decision-making power in American Christianity. For the past several years the opposition to centralization has been growing. This can be seen in how church dollars are allocated, in restructure plans, and in the emphasis on involvement in mission in the local community rather than overseas.

One of the price tags on this change is a decrease in the effectiveness of the church on issues such as poverty, race, organized crime, drug addiction, and hunger. This new year will bring a new call to consider the values of centralization.

5. Surplus seminary grads. A fifth trend of this new year will be the result of the growing recognition that the 1970s will be a decade with a surplus of seminary graduates. As more men *and women* seek positions as parish ministers, the job market will become tighter and the pressure will grow to lower the retirement age for clergymen to age sixty-two, thus coinciding with the pattern already established by Social Security.

One response to this cry for a lower retirement age will be a move to begin to close some seminaries, thus reducing the flow of persons into the ministry. Another will be to enable seminary graduates to be ordained without going into the traditional forms of the professional ministry. A third will be to alter the retirement system to enable clergymen to leave the professional ministry but still retain their earned pension rights. Another will be to change the pattern of a lifetime call by a church or religious agency to a minister or a lay teacher and substitute a contract with a clearly defined terminal date. In the church, as in other segments of society, tenure will be under increased attack.

6. Decline in religious magazines. In the publishing field, the current decline in the circulation of religious magazines will continue. The three major exceptions to that generalization will be those directed at a very precisely defined audience rather than "the denominational family," the publications of the theologically conservative denominations, and the magazines which are effectively *promoted* by pastors and local church leaders. For many denominational periodicals, the subsidy from the denominational treasury will increase at an even faster pace than the rise in postal rates.

While several religious journals may close in 1972, two or three new ones will be created, each one aimed at a more carefully defined audience than simply pastors or church families or members.

Among the subject areas to receive more attention in 1972 will be the churches' ministry to the divorced, to the children of the divorced, to unwed mothers, to biracial married couples, and to the young married adult. Increasingly the churches and

President Nixon's trip to mainland China will spark a renewed interest in foreign missionary work.

Within the local church the most important trend of the year may be the concept of the congregation as a caring fellowship in which the group expresses genuine concern for each member of that fellowship.

the religious press will view the family, not as one homogenous unit, but as a group of persons, each with his own distinctive needs.

7. New style leadership. One of the most widespread and highly visible trends of the year will be the increased emphasis on a new style of leadership in both congregations and denominational agencies. The name of the new game is participation. Efforts at the reorganization of denominational structure will stress a shift away from the traditional top down style and toward from the bottom up emphasis. This will be a frustrating effort for many who find it difficult to think in operational terms about this style of program development. In the parish the importance of the pastor as *the* leader will continue to diminish and he will be seen increasingly as one of a core of leaders. For many ministers and for most laymen, this shift in leadership style will be an experience that is both frustrating and creative. With some the emphasis will be on frustration. With others it will be on creativity.

8. Debate on outreach. President Nixon's trip to mainland China will spark a renewed interest in foreign missionary work and the concept of *sending* missionaries out from North America. This will touch off a divisive debate on the appropriate approach to missionary activity by North American churches. This debate will be most visible among Methodists, Presbyterians, and several of the more conservative religious bodies from the holiness and pentecostal groups.

Within the local church the most important trend of the year may be the publicity accorded the concept of the congregation as a *caring* fellowship in which the larger group expresses a genuine and creative concern for each person who is a member of that fellowship.

Critics of this trend will protest this is at the expense of an essential emphasis on outreach, social reform, and prophetic teaching. They will describe this as a part of the general national swing toward a new form of ecclesiastical isolationism.

9. New interest in spirituality. The year will see a new interest in the theology of spirituality. Led by theologians and speakers from the evangelical wing of Protestantism and from European Roman Catholicism, U.S. and Canadian churches will be reflecting a new and far greater interest in the place and the power of the Holy Spirit in the lives of both individuals and institutions. For many this will be the most important or even the only significant trend of the year.

MEDITATION

Commit thy ways unto the Lord

PSALM 37:5 SAYS, "Commit thy ways unto the Lord; trust also in him, and he shall bring it to pass."

He will make everything just as it should be. It seems here on earth every living thing is tense, insecure, uneasy, and afraid, and is seeking help, security, and protection. So it is with the birds of the air, also among all the different kinds of fish, among all the different animals, great or small, and so it is among the human beings, regardless of race, color, size, or age.

Little chicks when they hear a shrill voice or unfamiliar sound, or see something uncommon will flock together for protection. Fish, when an object is thrown close to them, will scurry to safety. So it is with all other species of life. They all have hiding places where they seek shelter and safety.

People, even though they are supposed to reign and rule over all animals and creatures here on earth, are also afraid, uneasy, and worried by their many problems, such as their physical welfare, nourishment, shelter, finances, health, elements of nature such as crop failures, storms, earthquakes, accidents, sickness, death; and also by the world's affairs. They are also concerned about spiritual affairs, such as unbelief, about people becoming so lax and easygoing about Christian principles, about temptations and snares laid out for old people, and the many and varied temptations facing young people. They have so many problems to cope and battle with—if it's not one thing, it's another—that they get confused and discouraged. Many of them do not know where to turn for advice or where the best hiding place is for protection.

Since there are many many problems in people's lives, they get on edge and afraid about the future and worry about what the outcome will be. They try to get relief from anxiety through different methods which they think might relieve the situation. Some try to gather and store up a lot of money or wealth. Others put their trust in firearms. Still others seek amusement to drown out the blues. Some start using drugs. But all these techniques do not solve the problem. Since all these sources and methods do not give lasting satisfaction, many persons get so confused and mixed up that they commit suicide. What a terrible tragedy!

The problems are manifold in all aspects of life. The only effective way to solve and settle them is to bring them to the Lord. Tell him all about it in your own simple way. He will hear and understand. He will bring it to the very best ending. No problem is too small and none is too big for him to liquidate. He seldom does it our way, but he does it so that it's best for everybody concerned.

And because he never makes a mistake, we should always, without restraint, leave everything in God's hand. Be satisfied with the answer, even if it is different than what we would have liked. We always have a lot to be thankful for. If we look around and see how many blessings we have that others are not having, how many advantages and privileges we have that others do not have, how many others have to endure a lot more pain, suffering, hardships, trials, and misfortunes than we do. Regardless what our situation or condition is or may be, we should be grateful to God for his leading and helpful hand. We should be thankful for the blessings we have received thus far, and for the wonderful promises he has given us for the future. So in joy or in sorrow, in gladness or in pain, whatever our lot is, always "commit thy ways unto the Lord." *Edward P. Waltner*

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Lyle E. Schaller, a staff member of Yokefellow Institute, Richmond, Indiana, is author of many books, the latest of which is THE IMPACT OF THE FUTURE (Abingdon).

Edward P. Waltner resides at the Salem Home for the Aged, Freeman, South Dakota 57029. His wife, a stroke victim for eight years, is in a nursing home in Canistota, South Dakota. He writes: "So you can see we have our trials and hardships, too. Please pray for us."

Peter J. Ediger is pastor of the Arvada Church, 5927 Miller St., Arvada, Colorado 80002.

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THE MENNONITE

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The nightmare is no dream

Peter J. Ediger

I am in a nightmare
trying to wake up and know it isn't so.
But the more awake I become, the more aware I am
that the nightmare is no dream; it is, indeed, a nightmare.

To the 300 persons killed by our bombs
our escalating air war in Indochina is no dream; it is a nightmare.
To the eight million refugees whom we have made homeless by our bombs
our escalating air war is no dream; it is a nightmare.
To the mother, father, child who sees his family
blasted into bits by our antipersonnel bombs
our escalating air war is no dream; it is a nightmare.
To the American citizen who realizes what is going on
  —that while the ground war is winding down
    the air war is winding up
  —that we have dropped more bombs in Indochina
    than were dropped in World War II and Korea
  —that more bombs are being dropped on civilians now
    than ever before in any war by any country
to all Americans who think about these things
our escalating air war is no dream; it is a nightmare.
To all who shudder that My Lai is happening again
over and over every day, only from farther away
so we can't see the eyes and hear the cries of the children
to all whose soul is still sensitive
our escalating air war is no dream; it is a nightmare.

Can we wake up? Do we want to? Will we dare to?

It is time for persons of conscience to make one thing perfectly clear
to our President, Congressmen, and fellow citizens:

You will no longer hold us prisoners of your war.
Too long you have drugged us into acquiescence
with your warped and wily words of winding down a war
while you go on dropping bombs.
Too long you have held us captive with perverted pentagonic prose
of *protective reaction.*
No more.
All your promises and all your threats
can no longer hold us prisoners of your war.
We declare our freedom
freedom to meet your lies with love and truth
that love and truth which will say both yes and no to you.
We will say yes to you when you speak and do the truth;
we will say yes to you when you call on us to live in love;
but when you ask us to hate and kill, we will say no to you;
when you ask for our money to bomb our brothers, we will say no!
You have many weapons at your command.
But you have no weapons to kill our conscience.
You have no bombs to blast love from our lives.
You can do nothing to keep us from loving and caring.
We are no longer prisoners of your war.

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

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HEY, KREHBIEL, I LIKE YOU

La Vernae J. Dick

"WHY ARE *they* living in Rev. Esau's house?" Four-year-old Wendell was watching the new pastor and his wife, the Olin Krehbiels, walk across the lawn toward the manse after the installation service for the Krehbiels in August 1966 at Grace Mennonite Church in Dallas, Oregon. Although we didn't say so, we and most of the church family weren't quite sure, either, that this was the right place for the Krehbiels.

The year before they came to Dallas, Olin Krehbiel had said that he wasn't really interested in serving the recently split Grace Church. Why should he, at the age of sixty, leave the smoothly running Salem-Zion Church at Freeman, South Dakota? He really thought then that he would like to finish serving out his unexpired term there and retire early.

But that was before the General Conference church unity committee approached him about going to Dallas. When it did, he expressed his reluctance to become involved in the reconciliation work at the Dallas church, but he was not inclined to refuse their request—especially if the Lord directed him there.

It was only a matter of months then until the Krehbiels had moved to Dallas. It was a different kind of ministry than he had ever had elsewhere in his thirty-three years of pastoral work. These people had been deeply hurt. Over and over he had to prove to them that he really loved them and wanted the best for them.

However, his ministry at Dallas was based on the same principle which had always been preeminent in his work, and that was that a love for people goes hand in hand with the ministry of the gospel.

While he was still young, when his grandfather, Christian Krehbiel, had passed away, he heard over and over the stories of how his grandfather had worked with the Board of Guardians to help bring more than 18,000 Russian Mennonites to North America during the late nineteenth century. Christian Krehbiel spent long hours working with these immigrant people.

After this work was finished, Olin's grandfather helped to establish an Indian school on his farm. From 1887 to 1896 approximately 150 Indian children came to live there. When the need for the Indian school ceased, the Leisy orphanage made use of the same buildings. About seventy-five orphans lived on the farm for various lengths of time.

Olin was nineteen when his father, C. E. Krehbiel, was ordained into the ministry. C. E. was serving as field secretary for the General Conference when word came to America in 1921 that the Russian Mennonites were starving from the results of war, famine, and drought. He was asked by the conference to accompany P. C. Hiebert, the Mennonite Brethren representative, to Russia to help with food and clothing distribution among the needy.

Olin was not sure the ministry was for him, even though he was greatly influenced by the lives of his grandfather and father and by missionaries such as P. A. Penner and P. J. Wiens who visited their home. He still remembers two Sunday school teachers who also made an impression on him. Mrs. R. S. Haury often took his class on picnics, and he can still remember some of the interesting stories which Talita Neufeld, a missionary to China, told his class.

He was fifteen when he attended an older boys YMCA camp near Hutchinson, Kansas, and filled out a decision card saying that he wanted to become a Christian. He still has that card.

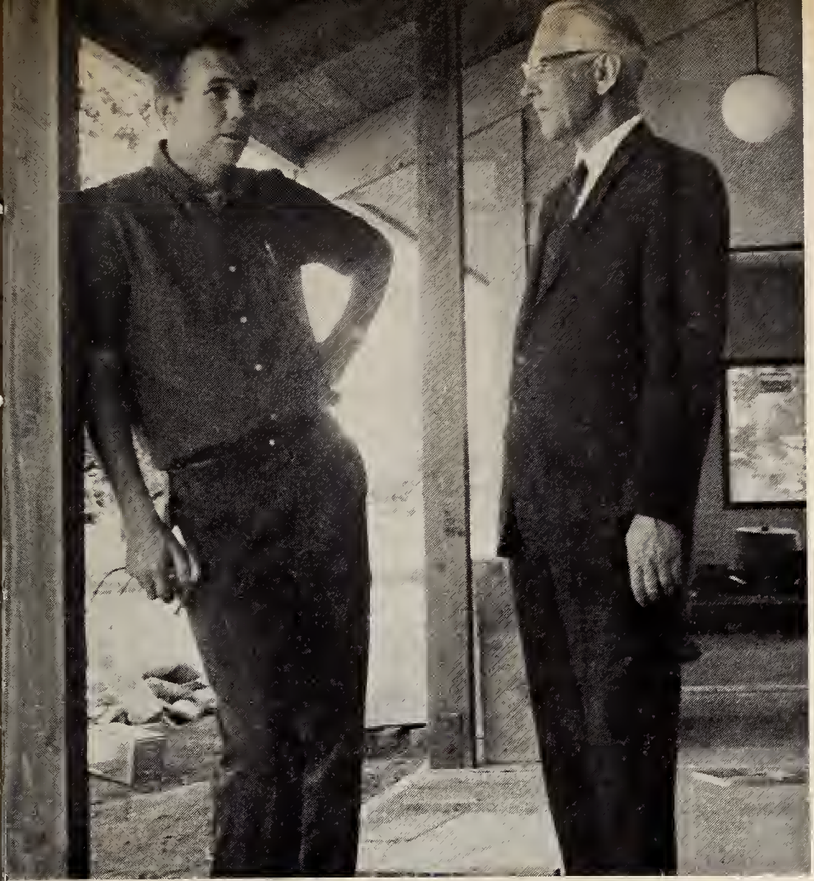
Olin was baptized in May 1921. That summer he also taught missionary C. H. Suckau how to drive the family Model T Ford. Mr. Suckau planned to take a Ford to India with him.

At the end of his second year at Bethel College, Olin decided to find a job in California, where his grandparents, the Christian Wirklers, lived. Actually something far more interesting was pulling him there. Dorothy Kauffman, a student whom he had met at Bethel College, lived there.

Even though he had not really enjoyed academic studies, he did like to work with his mind, so he chose a business career. He was still engaged in that occupation when he and Dorothy were married. They spent their honeymoon at the Pacific District Conference at Upland, California. On their wedding night they traveled to the conference by train with other delegates.

Olin didn't advance as rapidly in his career as he felt that he should, so he resigned.

He began looking for work, but nothing seemed to be quite right. Was this the way that God was speaking to him? Olin feels that it was. For it was at this time he said to God, "If



Olin Krehbiel chats with the contractor, Hugh Womack, near the completion of construction on the new Grace Church sanctuary in 1967.

Olin Krehbiel's ministry was based on the principle that a love for people goes hand in hand with the ministry of the gospel.

you want me to go into the ministry, then you will need to open the door so I can complete college and get the necessary training needed."

God did just that. By working part time and receiving some help from both their parents, he was able to go back to college. This time he attended Occidental College in Los Angeles and graduated in mid-year in 1931.

His father, C. E. Krehbiel, suggested that Olin finish the school year by attending the Bible Institute of Los Angeles.

Olin intended to complete his pastoral training by attending Witmarsum seminary in the fall. However, it closed its doors in May. So he enrolled instead in a Baptist seminary in southern California. It was too narrow in its viewpoint, so after a week of classes he quit. He went back to the Bible Institute of Los Angeles and graduated in 1933.

Not only was the nation suffering from a depression when Olin graduated from the Bible Institute but most Mennonite churches still had life-long pastors. There were no openings for him. So the young Krehbiels went back to Porterville, California, where Dorothy's parents lived. They took an active part in the local Evangelical United Brethren Church, of which Dorothy was a member. Both of them taught Sunday school and worked with the young people. He directed the choir and practiced preaching. "That year of waiting on God and searching where he would have us serve was not wasted," Olin says, "for it was spent in self-preparation."

In 1934 the Lorraine Avenue Mennonite Church in Wichita, extended a call to them. His father had helped organize this church. For a number of years C. E. had traveled back and forth from Newton to serve it after the first mission worker had resigned. When he felt that he could no longer do this, the church called Olin to be their full-time pastor.

From then until he retired in October 1970, Olin Krehbiel had continuously served in the ministry for a total of thirty-seven years. He served churches as far east as Lansdale, Pennsylvania, and as far west as Dallas, Oregon. He also served three churches in the Midwest: the Lorraine Avenue Church, the First Mennonite Church in Berne, Indiana, and the Salem-Zion Church near Freeman, South Dakota.

During these years he was also elected president by the General Conference and served two terms, 1950-to 1956. At other times he served on various boards, commissions, and committees, both in the General Conference and in district conferences. When he retired he was president of the Pacific District Conference and chairman of the Mennonite Biblical Seminary board.

When Olin was coming to the end of his active ministry he began to assess its value. It was not just a sentimental reminiscing which he did during those last months in Dallas. He tried to realistically evaluate what had actually happened to him during the thirty-seven years. Some of the questions which he faced were: Had it really been worth spending a lifetime for, and could he honestly recommend it as a way of life to others? What were the frustrations as well as the successes that he had met? If he had it to do over again, would he choose this way of life?

Undoubtedly he did much of this evaluating privately. But just before he left Dallas he shared the results of his reflections with his congregation in a series of sermons on the ministry.

Throughout his ministry he had been aware that there were those who claimed that anyone who entered the ministry was idealistic and spiritual, but not very practical. He also knew that others have felt that they could do more to help people by not going into the ministry because some people clam up in the presence of a minister and others will not give much credence to what he says.

Olin Krehbiel says that this may be true. He is one of the first to admit that there are plenty of frustrations in the ministry. Not everything in life or in the ministry ends happily. For one thing, the ministry does not offer much financially. His starting salary in a home mission church was $30 per month. Even toward the end of his ministry he was not receiving an impressive salary.

During his thirty-seven years in the ministry he preached 3,700 sermons, baptized 561 persons, solemnized 218 weddings, comforted the sorrowing at 240 funerals, participated in 46 ordinations and commissionings, and averaged 300 pastoral calls a year.

There is also more work in the church than one can ever hope to do. The pastor continually has to remind himself that the church is a volunteer organization. He cannot discharge a member even if that member chooses not to do anything. The only one who can be discharged is the pastor.

The work of the church really involves working with people, all of whom are imperfect. The pastor has to take people as they are even though he may wish they were different. If he is to be successful in his work, he realizes that the work of the church cannot be carried on with a spirit that demands perfection or with one that is critical. Neither can the minister afford to have a spirit that is "holier than thou."

But there are many satisfactions in the life of the minister. Some of the accomplishments of the pastor's work will not come to light until years later.

Occasionally, however, the minister does have the pleasure of seeing people blossom forth. Olin had the joy of leading a seventy-three-year-old woman to Christ. On another occasion he helped unite a separated family after the death of their daughter. Another time he helped a boy in trouble with the law become a good citizen. It was also his pleasure to enlist a promising man to teach a Sunday school class and see him later become a successful Sunday school superintendent and church leader. Over the years in the ministry, it has been gratifying to help dozens of young people get started in Christian service. Many of them are now in pastorates or on the mission field. It has been a thrill for the Krehbiels to visit many of them on their world travels.

During the years Olin served as pastor of the First Mennonite Church in Berne, he always had an assistant pastor. Among those assistants was Howard Habegger, the new executive secretary for the Commission on Overseas Mission. He also performed the ordination service for the former executive secretary of that commission: Andrew Shelly.

Not only must the pastor enter into the lives of his parishioners by sharing their joys and sorrows, he may also have the opportunity to show them how the things of God are related to everyday living.

In one of Olin's parishes, a parishioner and his neighbor were fighting over whose responsibility it was that year to clean out the drainage ditch that ran between their farms. Because neither would do it, the land above theirs was flooding. Feelings in the neighborhood became even more hostile when it kept raining and the damage to the land kept increasing.

It did no good to talk to the two farmers about their responsibility to those above them because they refused to listen or do anything about it. Finally one cold November day Olin and the assistant pastor went out and cleaned the drainage ditch that was causing all the trouble.

The next Sunday when Olin stood behind the pulpit to preach, the attention that he received was almost frightening. Word about what the two pastors had done swept through the congregation. That morning the church was quiet, so quiet that Rev. Krehbiel could almost hear the people breathe. What he said now was going to make a difference because he had showed them what it meant to get along with neighbors in love and peace.

It was quite a shock to the Dallas congregation when Olin Krehbiel submitted his resignation. We wondered why. He was still an effective pastor. When we questioned him about it, he said, "God not only calls to service, but also tells one when to pass the baton on to another."

As Olin Krehbiel reflected on the ministry, the congregation found this an appropriate time to reflect upon God's dealings with them through this particular pastor.

Just a few years previously we had suffered a very shattering experience when our church split. The rebuilding of trust was painful at times for the Krehbiels as well as for us. Yet, as we ventured forth in faith, they held their arms open and welcomed us to walk with them a little further toward a wholesome relationship that would bring us closer to God and to each other.

Why had this taken place? Probably because Olin Krehbiel and his wife have always been the kind of people who, even though they heard or knew the worst about an individual, have always expected the best and have been willing to help that person become the best.

It is hard to say goodbye to people who have loved you and have taught you how to trust and love again. The Krehbiels decided to retire in Reedley, California, so that Dorothy could be near her aged mother. When it came time for them to leave, I could not help but remember something which happened about six months after the Krehbiels arrived in Dallas.

After the evening service four-year-old Wendell happened to see Mr. Krehbiel in the hall. He wanted to tell the pastor something, but he was talking to someone and didn't notice the small boy beside him. Finally Wendell shook his pant leg. "Hey, Krehbiel," he said, looking up at the tall, stately pastor, "I sure like you."

Today Olin Krehbiel's former parishioners are scattered throughout the world where they are sharing God's love with those around them. Many of them are there because Olin Krehbiel responded to God's call and answered it by loving people. Together their voices could join with Wendell's and the sound would echo around the world. "We're glad you answered God's call. Your life has been well spent and the church is stronger because of it. Pastor Krehbiel, we like you and we love you, too."

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PASTORS: the frustration of the ideal and the actual

Lois Barrett Janzen

Becoming more common are multiple professional ministries. Melvin Schmidt, right, pastor of Lorraine Ave. Mennonite Church, Wichita, plans with Keith Schrag, the congregation's community minister. Functions of the two are specialized.

> Part of the problem is that the pastor's role is ill-defined by most congregations.

THEY TALK ABOUT administrative overload, the institutional straitjacket, congregations interested only in maintaining the status quo.

These are some of the problems of pastors who find that their ideas and the congregations' ideas of the role of a minister do not coincide—or they find that they themselves cannot define their roles adequately.

"Frequently I experience extreme frustration because the ideal and the actual are so far apart," said one pastor. "The disparity between what I read in Ephesians 4 or in Robert Raines' *New life in the church* and what we experience in our congregation is sometimes discouraging."

One of the major problems is the tendency of the congregation to let the minister do all the work of the church.

"Perhaps the biggest role conflict which I sense from time to time," said Peter Retzlaff, pastor of Coaldale Mennonite Church, Coaldale, Alberta, "is the emphasis on the administrative overload which seems to fall on the pastor. At times it seems that the congregation wants the pastor to be a specialist in every field, which is simply impossible."

Another pastor commented, "There is a conflict of sorts between my conception of my role as pastor and the expectations of the congregation. When I arrived three years ago, a member of the church pointed out to the rest that the temptation would

Other pastors have suggested a "bench," whereby four or five persons from the congregation would have opportunity to bring the spoken word.

be to dump too much responsibility onto the hired man. . . . Regardless of their good intentions, however, members who were intimately involved in exercising leadership during the period without a pastor tended to relax and let the new pastor do the work of the church."

The pastor should become "the equipper of the saints for the work of the ministry rather than the burper of the saints and the doer of the ministry," he continued.

Another role conflict was described by one pastor as "the institutional straitjacket."

Mr. Retzlaff said, "Anyone working within an institution feels the limitations upon a person's freedom or involvement in the community. 'We are paying you, and we want you to work with us' is a statement which falls at times. Yet if one gets involved in the community, as I am inclined to do, the congregation often fails to see that in a sense this is a way for the church to relate to the community."

Mr. Retzlaff has recently been elected to the county school board.

One person in another vocation said he did not enter the ministry because a minister "must hide his heresies, squelch his doubts, and paraphrase his hopes."

Other pastors find conflicts concerning change in the congregation.

"During my first period of service as a pastor I discovered that the congregation had members who supported me," said a pastor. "But there were also others who were interested primarily in maintaining the status quo. Some understood that the gospel needed to be applied to changing situations; others were committed mainly to doing things as they had always been done before. This obviously resulted in conflict. Unfortunately this conflict seldom surfaced. People were reluctant to speak about their feelings, even in private. . . . Somehow we as Mennonites have difficulty practicing the openness which Christ wants us to experience in our relationships with each other."

The pastor also has the problem of having no one to counsel with him about his problems.

One pastor said, "I have the most trouble with my own feelings of frustration and futility. The congregation does not make any unreasonable demands. They are very understanding and helpful. However, when I share some of my deep inner feelings about the church and our ministry . . . , we end up talking about my vocational security as pastor rather than about the relevance and vitality of our congregation's life and ministry. The result is that I have become less free to discuss my feelings of frustration and futility with members of the congregation."

In a 1968 study by the late Arnold Nickel, who was in charge of ministerial placement for the General Conference Mennonite Church, General Conference pastors who left the ministry listed most often as the primary reason for leaving "inadequate salary." Although this category led the others, it was checked by only 11.3 percent of those surveyed. Receiving percentages between 8 and 11 percent were such reasons as "long-range professional plans," "role expectations and conflicts," "conflicts with official church boards or members," and "hopelessness and frustration."

Part of the problem is that the pastor's role is ill-defined by most congregations. Images of the pastor's role are stamped with rural bias and traditional roles. General Conference Mennonite churches are still in transition from the untrained multiple lay ministry brought to North America from Europe, to the trained professional one-minister system.

In addition, there is the conflict between the Free Church tradition of the priesthood of all believers and current conceptions of the professional minister.

With the increasing educational level of most Mennonites and evaporating isolation of Mennonite communities from the rest of the world, holding fast to the provincial type ministry of lay leaders, non-seminary-trained and elected for life, seems impossible. But the idea of one trained professional doing the work of the church for the "laity" is inadequate both in terms of the Anabaptist vision and the practical matter of placing the burden of the congregation on one jack-of-all-trades.

In his doctoral dissertation on *Self-images of the pastor*, Mr. Nickel explained, "Mennonite pastors have reached a crisis point in their self-images. Mennonites make no distinctions between the trained and untrained pastors. They have a strong sense of commitment to the provincial-type (multiple lay) ministry and find it most difficult to acknowledge the professional-type ministry. Mennonite churches have many latent as well as prescribed ministerial role expectations. Pastors do not know who they are, how they should determine who they ought to be, and who is responsible to resolve their dilemma. The problem is to identify the causes for the identity crisis and to determine the role pastors should assume in a rather static church and a fast-moving and changing secular society."

One solution to the problem is to keep the one-man professional ministry, but to view the pastor as the equipper of others in the congregation.

Leonard Wiebe, pastor of Maplewood Mennonite Church in Fort Wayne, Indiana, suggested, "The pastor should provide the resources for the lay person. This can come in many different forms, such as teaching members how they share their faith, or getting involved together with them in obtaining justice in our country.

"I believe the role of the pastor is changing and will continue to change. I do not believe in spoon-feeding the congregation. Small groups are causing lay persons to study the Bible for themselves. Many churches are becoming involved in social needs in their community and this needs to increase. The other area is evangelism. I feel that we are just beginning to work in this area," Mr. Wiebe said.

Palmer Becker, executive secretary of the Commission on Home Ministries, saw a similar role for the pastor as a "playing coach."

"We've gone on the assumption that all one needs is commitment," he said. "Ministers sometimes forget they have had training and expect the congregation to act without training."

Mr. Becker suggested that pastors provide lay persons with on-the-job training. "We need classroom instruction, but the best way is to take somebody along with you. Do it as a team. You don't learn to swim in a classroom."

Another pastor described the pastor's role as "coordinator." The pastor "should be employed to do some of the creative groundwork which will make it possible for all members to be actively at work in a variety of ministries needed by people. . . . Like Jesus himself, the pastor's function is to awaken conscience and to awaken hope. Of course, all Christians are called to perform a ministry of love, but the pastor should have the time and training to pioneer in this area."

This idea of the pastor's role may not always be easy for even the pastor to accept. Lamont Woelk, pastor of Southern Hills Mennonite Church in Topeka, Kansas, described his journey from general practitioner to enabler:

"In my first three pastorates, I pretty well did the work that people expected a pastor to do: that of a general practitioner, doing the preaching, the pastoral calling, keeping the church records, and all of the things that a pastor normally does.

"About twelve years ago I became acquainted with the Church of the Savior in Washington, D.C. . . . I became quite enthusiastic about that church and dreamed of leading the church I was serving into becoming one like it. At the same time, I found difficulty in becoming the kind of enabler or leader that would make that possible. I guess I still enjoyed the role of being the looked-up-to leader of the congregation.

"During this time I saw the role of the lay persons being that which ministers generally have of lay people—fitting into the church program and keeping it going. . . .

"In Topeka things have been different. . . . While most of the people hold some of the traditional views of the role of the pastor, they're open to having these challenged and examined. Consequently I have been talking more about the role of the pastor as an enabler and encouraging people, working with people in helping them to become ministering people. . . . I still do a lot of the traditional work of the pastor, but far less than previously.

"This congregation has also become a very close-knit congregation. Strong friendships have been formed and persons have begun to fill the role of the counselor and friend that traditionally the pastor has filled. This means that in times of crisis, I may not get involved at all because other members are already involved and working with the situation."

This role frees the pastor to minister with his special skills. For Mr. Woelk, the role allows him to follow his particular interest in draft counseling.

A Pennsylvania pastor uses his training to specialize in counseling. He said, "Today I see the average pastor as a jack of all trades and many times a master of none, attempting to compete in a world of specialists. . . . I believe the pastor of the future will have to be a more specialized pastor, working in conjunction with other specialists in the church and secular society."

Another option for the ministry is multiple ministry, not by untrained leaders as in the past, but by a trained team.

For many smaller churches, a team ministry may be a real help. In Carlock, Illinois, and nearby North Danvers, for example, two General Conference churches have jointly hired two pastors who have divided the pastoral responsibilities. Similar cooperation is happening in such places as Beatrice, Nebraska; Goessel, Kansas; and Turpin, Oklahoma, and Liberal, Kansas.

Other churches are involving lay persons in a team ministry. At Coaldale, Alberta, Mr. Retzlaff alternates preaching in the German service and the English service each Sunday.

"We have two ordained 'lay' ministers who assist in the German service, and we call on some seven 'laymen' who bring a message every quarter or so," he said.

Other pastors have suggested a "bench," whereby four or five persons from the congregation would have opportunity to bring the spoken word—or a larger group of theologically trained ministers in the congregation could work cooperatively within the church and also in some secular vocation.

The way ahead is not totally clear. But Arnold Nickel's study offers a few suggestions: "The General Conference," he said, "is in need of a new professional image of the pastoral ministry. The new image cannot come into being at the expense of the nonprofessional ministry. In the Believers' Church or Free Church tradition, the professional ministry should grow out of the total ministry of the congregation. If it can be ideally assumed that every member is in Christian service, it must also be assumed that the member needs to be equipped to take his responsibility for ministry to the world. What this really implies is a plural ministry consisting of men and women who are willing to be trained by a professional and who are willing to assume responsibility in the church and in society for a meaningful ministry. . . .

"To summarize, some of the distinguishing marks of the new professional include:

(1) his ability as an individual to assess his field of competence,

(2) his capability as an initiator and supervisor of his own goals and purposes,

(3) his bearing as a person of mature faith toward others as reasonable and responsible persons,

(4) his expertise as an enabler of persons or manager of groups toward effectiveness in Christian service, and

(5) his creativity as a leader to plan for change in the church's mission and structure."

Did nonviolence lead to Bengali bloodbath?

The following interpretive report is by Maynard Shelly, who was in Dacca until just prior to the outbreak of fighting between India and Pakistan.

Now that the Pakistani army in East Pakistan has surrendered to the Indian army, many will speculate if this war was necessary. One strand of speculation involves the role of the Bangladesh leader now languishing in a West Pakistan prison. Sheik Mujibur Rahman, some say, might have been able to stop the drift of India and Pakistan toward the war which erupted in early December.

The hope that he could have ended the Pakistani civil war finds challenge even by his former supporters and friends—the leaders of Bangladesh, the new nation of Bengal now being born in East Pakistan.

But already in November, people in East Pakistan were predicting, "If Mujib is released and returned to East Pakistan, his own people will kill him."

Sheikh Mujib led the Bengali majority of East Pakistan through the tedious two-year political process designed both to win a greater measure of autonomy for the people of East Pakistan and to throw off the yoke of military dictatorship of the western and eastern sections of the Pakistan union. Though the Bengali party, called the Awami League, won a clear majority in the December 1970 elections, allowing it to take the lead in writing a new constitution, its goals were thwarted by the junta of generals that has ruled Pakistan since 1958.

When Yahya Khan moved to postpone the long-promised constitutional assembly originally set for March 3 of this year, the Bengalis rose up in anger—a wrath that Mujib channeled into a remarkable nonviolent campaign of civil disobedience that virtually paralyzed the central government in East Pakistan. All during March, people stopped paying taxes, depositing the funds instead in two Bengali-owned banks. Judges did not sit in court, railways moved no military goods, and shops sold no food to soldiers.

When the President sent in General Tikka Khan to take over the province as military governor, the Chief Justice of East Pakistan refused to conduct the swearing-in ceremony.

Says Anthony Mascarenhas, a West Pakistan journalist, "Never has there been such a spectacle of civil disobedience . . . Pakistan had not known anything like it."

After the West Pakistan military had ruthlessly crushed the Bengali nonviolent resistance with the infamous massacre of March 25, Mascarenhas along with other Pakistani newspapermen was sent by the government to East Pakistan to report on the province's return to normalcy. He found instead the horror of what had really happened and left Pakistan to write for the world the true story of Yahya Khan's act of genocide against his own people. His reports, published in June in the *Sunday Times* of London, brought world attention to bear on Pakistan. Now he has enlarged that telling with *The rape of Bangladesh,* his crisp account of the Bengali freedom movement recently published in India and Britain by Vikas Publications.

Though a long-time friend and admirer of Mujib, Mascarenhas blames him for the fatal failure to seize power early in March when Bengali indignation against the central government was at its height and when the military garrison in East Pakistan was weak.

"Had the Awami League chief been true to his deserved reputation as a revolutionary leader of the masses, he would have led the million-strong crowd to Eastern Command headquarters four miles away and demanded and received Tikka Khan's surrender," says Mascarenhas. "The people were in the mood for it and would have gladly sacrificed the lives of a few hundred to overwhelm the army. Bangladesh would have been a reality at a minimum cost—certainly, a million would not have subsequently died and countless others been made homeless by military brutality."

Instead of sending his supporters marching with their guns, swords, homemade spears, bamboo poles, and iron rods to attempt to overwhelm the garrison, Mujib extended the campaign of civil disobedience. Yahya Khan was forced to put on civilian clothes and come to Dacca to bargain with Mujib. But Khan was only buying time until more soldiers could be brought in from the west and tanks moved into the cities for the rape of Bangladesh on March 25.

Was Sheikh Mujib as responsible for the carnage that followed as were Yahya and Tikka Khan?

Mascarenhas says yes. "On three separate occasions between March 3 and 25, Bengali members of the armed forces approached Sheikh Mujib for guidance because they had no illusions about what was coming. Each time Mujib temporized or turned them away with platitudes."

Sheikh Mujibur Rahman, when released from prison, if not broken by his captors, may yet become the Gandhi of this generation on the Indo-Pakistan subcontinent. His writings mark him as an idealist and a peacemaker.

Or he may only be an answer to the classroom question about Gandhi's nonviolent victory in India, "What if Gandhi had faced a foe more warlike and less Christian than the British?"

Mujib, more pious as a Muslim than Gandhi as a Hindu, met the warrior tribes of Punjab and Pathan in his West Pakistan Muslim adversaries, and the Bengali people paid with a river of their own blood. Yet, Gandhi and Martin Luther King might have gone down in the same defeat if they had faced the same odds.

But history cannot be written that easily, nor judgment passed so quickly. Mujib's call in March for civil disobedience rather than violence might well have brought on the bloodshed that followed. On the other hand, the march on the garrison, even if at first successful, might have ended in even greater loss of life.

The final word has yet to be written about the leadership of Sheik Mujibur Rahman. Whatever the judgment, he has given us a new chapter in the faltering search for peace in a violent age.

A Hindu refugee returns home

"What can we do?" he said, raising his hands over his head.

He was the bravest man I have ever met—a Hindu in East Pakistan (now Bangladesh). Once a refugee from the slaughtering fury of Pakistan's military machine, he had come back to claim his own house and live in his own community. For this he endured many dangers and daily confronted threats to his life.

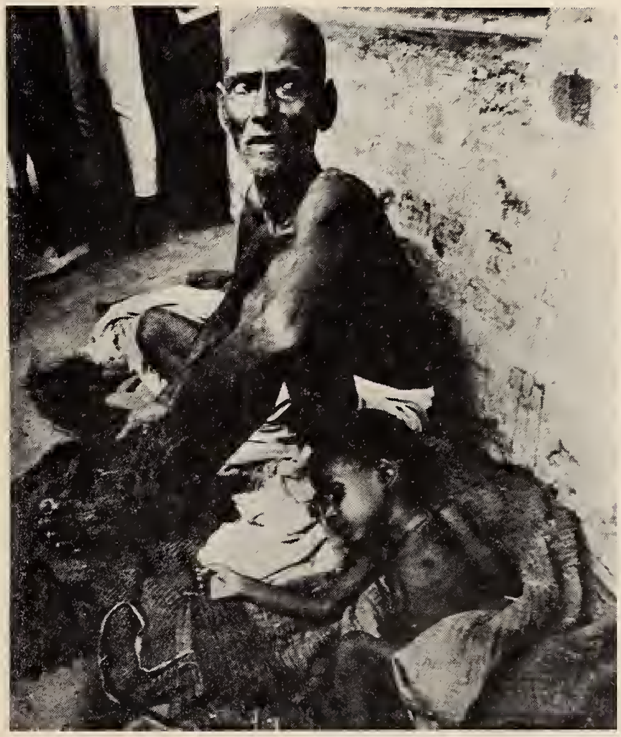
"We leave everything on God," was his answer to his own question—such a complete affirmation of faith for his situation that I as a Christian could think of no way to improve on it.

He was calm and relaxed, sitting there in a simple white cotton suit, his dark brown hands now holding a worn blue folder containing a sheaf of legal papers. Why had he come back to live in a hostile city where even the Muslim majority lives in daily fear of violence and death?

Seven or eight million of the nine or ten million Bengali refugees in India are Hindu. They are the innocent victims of the struggle between the Muslims of East Pakistan who sought independence from the ruling Muslims of West Pakistan. But the war that split the Pakistan union was, of course, not a religious war, but just another chapter in the age-old oppression of the poor and powerless.

Sarada had just told us the horror that members of his family had faced—an effort to reach the border, being fired on by soldiers, one brother killed instantly, an ordeal at the police station with the children stripped of their clothing and deprived of food, the women robbed and raped, and the men taken away, never to be heard from again.

Thus robbed and beaten along the way, many Hindus who tried to flee to India never reached the border. According to one report, as many displaced persons were wandering around inside the country as were refugees in India when the fighting between Indian and West Pakistani troops started.



A YOUNG BOY SLEEPS *beside an old man at the Madrasas refugee camp in India. An estimated ten million persons fled from the war zone in East Pakistan, crowding makeshift camps in India.*

Others try to hide by turning Muslim. Twenty thousand in Dacca have become Muslim by changing their names. Others grow beards, Sarada said shyly, as he became conscious of the black stubble on his face that simulated the kind of beard worn by many Muslims. Still other Hindus seek refuge in the Christian church, where pastors unwilling to baptize those who are threatened with death have been issuing papers certifying that the bearer does attend church.

Sarada was not one of those who went to India. He did leave the Hindu community of craftsmen with its three or four hundred homes to go to a rural village after the March 25 holocaust when the Pakistani army moved in to put down the Bengali freedom movement. But after several months, he wanted to return to live in his own house in spite of all the danger.

A Muslim friend was watching over his house, though the houses of his mother and his brothers were taken over by trespassers — crude people who stripped the house even of its electrical wires and paving stones on the floor. He petitioned the magistrate for permission to repossess the houses and evict the trespassers, a right insured by the government in its invitation to the refugees to return.

But the road back was beset with delays and intimidations. When making application at the police station, he was threatened and thrown into a jail cell. But he insisted on his rights and, eventually, his house was returned to him.

Eighteen people live in his house, including a teen-age son who stays at home all the time because Sarada fears to let him be seen on the streets.

About his friends who are still in the villages to which he had fled, Sarada says, "Everyone is anxious to come back.

"We are living on the gods," he says. "If we die, let us die here. We are not moving away. We have suffered so much." *Maynard Shelly*

Project puts money with equal opportunity

"People probably listen more to the cash register than to the preacher in the pulpit," said Maurice E. Culver. executive director of Project Equality of Kansas-Missouri.

Mr. Culver, a Methodist minister, wasn't saying that is the way it ought to be. He was talking about the usual gap between words and deeds when it comes to equal opportunity employment.

Equal opportunity employment is the reason for the existence of Project Equality, a cooperative effort of Protestants, Catholics, and Jews which began in 1965 and now operates in twenty-three states.

Project Equality tries to put the churches' money where their mouths are by asking them to add equal opportunity in all aspects of employment as a purchasing specification. Churches, church institutions, or individuals can check Project Equality's *Buyer's guide* to see if firms with which they do business are listed. If so, an "appreciation slip" is sent. If a firm is not listed, a note is sent encouraging enlistment in Project Equality which includes a commitment form to be returned by the firm to Project Equality.

If the form is returned, Project Equality staff reviews the firm's policies in recruitment, selection, placement, promotion, transfer, training, and union contracts. If the firm is taking affirmative action in these areas (not simply refraining from overt discrimination), the firm is listed in the *Buyer's guide.*

Although Project Equality's method may seem to have little force behind it, the buying power of the churches should not be underestimated. A St. Louis publishing house which was reviewed by Project Equality in August has hired eleven black persons since June, nine in previously all-white departments. Here, changes in recruitment and selection procedures were important.

Sometimes Project Equality has been a help to firms who did not know where to find qualified minority applicants. And, since Project Equality's review is similar to that of the U. S. government's, firms have found it helpful.

Robert Clark, personnel manager at Fourth National Bank in Wichita, said Project Equality's review of the bank had given them some idea of what the federal government would do in its review.

"We're trying to raise our percentage of minority employees from 5 percent to 10 percent by 1974," he said. The bank actively recruits minority applicants referred by the Urban League.

The bank's first contact with Project Equality was through letters from local ministers last spring.

Mr. Clark said that because churches have agreed to do business with firms who are listed with Project Equality, the Project Equality commitment is good from a business viewpoint.

Although it is not talked about as much, equal opportunity for women as well as minority groups is an objective of Project Equality.

Among the members of Project Equality are the General Conference Mennonite Church headquarters in Newton, Kansas, the Western District Conference, the Central District Conference, four congregations in the Western District, and Bethel College.

Member institutions also commit themselves to equal employment practices.

In addition, there are steps which individuals can take with regard to Project Equality. A subscription entitles one to a copy of the *Buyer's guide* and other reports. A United Methodist congregation has published for individuals a list of brand names of grocery products made by firms listed with Project Equality.

Buying only from equal opportunity manufacturers is one way people in a community with no minorities can affect employment practices in urban centers, Mr. Culver said.

"If people believe equal opportunity ought to exist, a good way to communicate that is through a purchase order," he said.

Project Equality promotes equal opportunity employment practices at businesses and religious institutions. Below are Deloris Fields and Wayne Becker, employees at Fourth National Bank in Wichita, Kansas.

Supreme Court hears Amish education case

On Wednesday, December 8, a five-year legal battle involving Old Order Amish and Old Order Mennonite convictions regarding education reached the highest court of the United States. There, the seven Supreme Court justices heard lawyers put the finishing touches to an argument that has ranged through courts in Iowa, Kansas, Virginia, and Wisconsin. This time it was Wisconsin, represented by Assistant Attorney General John W. Calhoun, seeking to overthrow the decision of his own state's highest court which, in January 1971, held that Wisconsin's compulsory school attendance law violated the religious freedom of the Amish. Mr. Calhoun held there was a "compelling interest of state in the education of children," and that there was nothing inherently religious in the Amish objection.

Defending three Amish parents (Jonas Yoder, Adin Yutzy, and Wallace Miller) for the National Committee of Amish Religious Freedom, was Attorney William B. Ball, Harrisburg, Pa. Attorney Ball had fought for these same Amish in three separate Wisconsin courts. Mr. Ball drew on a rich reservoir of knowledge, not only of the law but also of Amish religious life, in claiming that the Amish concern about compulsory education above age fourteen indeed is religious in nature. Mr. Ball asserted, "We are talking about the continued existence of the Amish faith. It is a question of whether a state may destroy a 300-year-old society in the interest of the state. At no time have the Amish posed a danger to the interests of the state."

The Court asked numerous questions during the hour-long hearing. They wanted to know if the state law was based on an arbitrary age limit, if Amish operated any private schools, if this was a question of parents or of education, and if the Amish in Wisconsin are unique or typical. The Court will now continue to study the briefs filed by the two parties. It may be several months before a decision is announced.

While there were several Old Order Amish in the court to witness the proceedings, none of the Wisconsin claimants was present. The Amish were not defending themselves, but were defended by a group of concerned people who in 1967, formed the National Committee for Amish Religious Freedom. This committee, headed by an unassuming Lutheran pastor, William C. Lindholm, was formed as a direct result of harassment of Amish in Iowa. John A. Hostetler, a leading authority on Amish life and thought, has given much expertise.

Other Mennonite committee members include William Keeney of Bethel College and John H. Yoder, president of Goshen Biblical Seminary.

Five major religious bodies filed briefs supporting the National Committee and the Amish. These included the Seventh-Day Adventist Church, the Synagogue Council of America and its constituents, the National Jewish Commission on Law and Public Affairs, the National Council of Churches, and the Mennonite Central Committee.

The supporting briefs all focused on the question of religious freedom. The MCC brief, filed by Mennonite attorney Donald Showalter, Harrisonburg, Va., observed that the specific question is whether "the state may compel school attendance when to do so would infringe upon the religious freedom of its citizens." Freedom of religion—a constitutionally guaranteed right—must prevail over the more nebulous and uncertain claim of the State of Wisconsin."

Attorney Ball, Pastor Lindholm, and John Hostetler have given themselves and their time unselfishly for this cause. They rightly feel that if the Amish are not free to practice their own convictions, then all religious groups face the similar possibility of having their freedom curbed. The national committee continues to need financial support to meet its obligations. The address is 30650 Six Mile Road, Livonia, Mich. 48152.

Mennonite roots rediscovered at archives

Requests for information on family history are received by the Mennonite Library and Archives at Bethel College almost daily as it has become known that the library is a storehouse of genealogical information.

Some requests involve Mennonites who have been in Kansas or near Kansas prior to the great migration of the 1870s. These requests may be difficult to answer since the richest resources of the library deal with Mennonites whose background dates from the European migration following 1873.

Recently the archivist received a request from California for information "concerning my great-grandparents Cornelius Johann Harms and Anna Schroeder Harms."

The combination of these names immediately indicated a search in the old *Michalin* record book. This book was begun in Polish-Russia with the formation of the original Michalin (now Grace Hill) congregation in 1811. Coming to America in the seventies of the past century, this congregation settled east of Newton and remains today the only congregation which was transplanted intact from the Old Country.

The archivist was able to refer to the old church record and answer with specific information as to who her forebears were and when and where they settled in Kansas.

Upon settling in Kansas, some individuals as well as some families left the original settlement after the passage of a decade or more. By oral tradition the grandchildren and great-grandchildren know enough of the story of their ancestors to be curious and to raise questions about their identity. This revival of interest in family history indicates that people raising these questions are no longer apologetic or embarrassed by the fact that their immediate ancestors were once part of an uncomfortable minority.

Interdenominational dialog on Holy Spirit planned

The Vatican has agreed to assist in organizing an international dialog among participants in charismatic movements within the Protestant, Anglican, Catholic, and Pentecostal churches. Extending over a five-year period, the dialog will consist of yearly meetings in which theological discussion will focus on the role of the Holy Spirit in the life of the Christian and the church.

In a number of countries, public attention has already been drawn to spiritual renewal movements both inside and outside the churches, one example of which is the Jesus People. It therefore seemed appropriate to reflect at the international level the informal sharing in prayer and theological reflection already going on at the local level.

A special concern of the dialog will be the way in which fullness of life in the Holy Spirit finds expression in prayer, fellowship, and service.

A core team has been asked to organize the dialog. It consists of: Roman Catholic Church—Pierre Duprey (France), Kilian McDonnell (U. S.), and Basil Meeking (Vatican); Pentecostal churches—David du Plessis (U. S.) and John McTernan (Italy); and charismatic movement in Protestant and Anglican churches—Arnold Bittlinger (German Lutheran), Michael Harper (British Anglican), and Rodman Williams (American Presbyterian).

Freeman to offer evening classes for community

Three evening classes will be offered second semester to those in Freeman, South Dakota, and surrounding communities.

The classes will be available through Freeman Junior College at the encouragement of the Northern District Conference of the General Conference Mennonite Church.

The classes will be designed to "supplement the Christian nurture and training given by the churches."

To be offered are *Ceramics I*, *Religious thought in the twentieth century*, and *Marriage and family*—all taught by Freeman Junior College instructors.

In addition, local Mennonite ministers together with the college, are planning a marriage enrichment seminar as a community course to meet the evenings of January 10, 17, 24, and 31.

Topics will include *The home God intended*, *Role of man and woman in the home*, *Family finances*, and *A selfishness theory in family treatment*. Instructors will include Laverne Rutschman, instructor at the college, and Philip Stack, psychologist at Yankton State Hospital, Yankton, South Dakota. The course is not offered for credit.

The college classes will begin January 20 and continue to meet weekly throughout the school semester. Courses may be taken for credit or audited. Special rates are available for those at least sixty years old.

The evening classes directed toward the community at large may be a step toward new functions for the school, now that enrollment in the Freeman Academy is declining. The Freeman Junior College Corporation will meet January 11 to determine the future of the academy and junior college.

Mennonites work in new senior citizens' project

Orlando Waltner, former executive secretary for the General Conference Mennonite Church, and Jane Voth of Markham, Illinois, are serving as community workers in a new geriatrics program of the Family Service and Mental Health Center, Chicago Heights, Illinois.

Rhea Bertelli of Park Forest, Illinois, is director.

The project is primarily an outreach visitation program through which senior citizens will be provided with services in their own homes. Besides periodic "friendly visits," a major need of the aged, there are regularly arranged outings plus emergency help, such as transportation to doctors' offices.

Other activities include senior citizens clubs, group therapy, and telephone contacts to check on homebound elderly persons.

Initial target areas will be communities with large concentrations of needy senior citizens: Markham, Harvey, Robbins, and East Chicago Heights.

The elderly themselves may be used in some of the work of the program. A foster grandparent program in which older people are "adopted" by families whose real relatives are elsewhere is one possibility. Also, those senior citizens who are physically able may form the heart of a volunteer corps which will visit others who cannot go out.

Conference on community scheduled for February

Opportunity to share ideas and plans on living as a community will be given at a Conference on Community planned for February 4-6 at Bethel College Mennonite Church, North Newton, Kansas.

Jake I. Pauls, director of youth ministries for the General Conference Mennonite Church, said the conference had been planned by an ad hoc group of people, mostly Mennonites, from the Newton area who are interested in exploring the possibilities of communal living.

Friday night and Saturday morning will be spent discussing specific community ideas and models, including intentional communities already existing.

Saturday afternoon and evening will give opportunity for persons with similar needs and interests to pursue their specific plans for community.

Mr. Pauls said it is not assumed that everyone at the conference will join an intentional community nor that any number of communities will be organized, although some persons have concrete ideas about forming a community.

Sunday morning may include a celebrative worship.

Persons interested in attending should contact Mr. Pauls, Box 347, Newton, Kansas 67114.

RECORD

Deaths

Bert Augspurger, Apostolic Church, Trenton, Ohio, was born in 1895 and died Dec. 12.

Annie Bauman, West Swamp Church, Quakertown, Pa., was born Jan. 31, 1893, and died Dec. 19.

Gustave Jacob Claassen, First Church, Paso Robles, Calif., was born April 5, 1881, in West Prussia, Germany, and died Dec. 11.

Anna Derksen, Clearbrook (B.C.) Church, was born Aug. 2, 1890, and died Dec. 10.

Ida Koehn Unruh (Mrs. Irving), New Hopedale Church, Meno, Okla., was born March 9, 1903, and died Dec. 24.

Baptisms

First Church of Phoenix, Ariz., Aug. 8: Bill Dahlenburg, Jay Goering, Dan Flickinger, Mary Franks, Mike Stenvall, Carol Tressler; Oct. 3: Gwen Doerksen, Cindy Goering, Ron Klassen, Jim Stucky.

Marriages

Charles Graber, Salem Church, Freeman, S.D., and *Diana Stucky,* First Church of Christian, Moundridge, Kans., on Dec. 26.

Millard Hair, Sioux Falls (S.D.) Tabernacle Church and *Laura Diller,* First Church of Phoenix, Ariz., on Nov. 26.

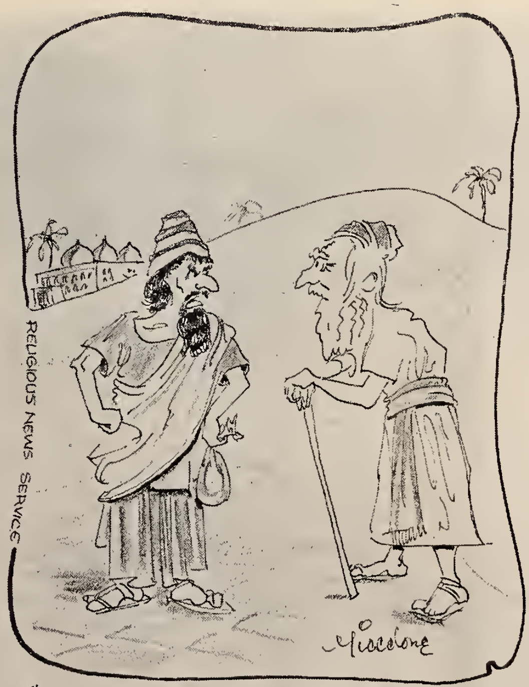
Bob Harbaum, Apostolic Church, Trenton, Ohio, and *Rebecca Martin,* United Church of Christ, Ellerton, Ohio, on Dec. 10.

Robert W. Hein, Lehigh (Kans.) Church, and *Sally Caroline Porter,* Wichita, Kans., on Nov. 25.

David Hilty, Grace Church, Pandora, Ohio, and *Jane Weis,* Leipsic, Ohio, on Nov. 25.

James Lemley, Grace Church, Pandora, Ohio, and *Martha Ellen Warner,* Pleasant Hill Bible Church, McComb, Ohio, on Nov. 13.

John Petrocy, St. John's Catholic Church, Middletown, Ohio, and *Joan Imhoff,* Apostolic Church, Trenton, Ohio, on Oct. 2.



"THIS PROTEST BUSINESS IS GETTING ENTIRELY OUT OF HAND! SOME SMART-ALEC KID CHASED ALL US MONEY CHANGERS OUT OF THE TEMPLE TODAY!"

Films

Mennonite Central Committee announces the release of a new filmstrip, *The people themselves,* by Burton Buller. This 153-frame, 21-minute color filmstrip is accompanied by a tape-recorded narration.

The filmstrip portrays the work of MCC in Haiti. It also expresses the hopes, frustrations, and the personal witness of the workers involved. It is done in a style utilizing actual interviews with the MCC personnel on assignment.

MCC involvement in Haiti began in 1957 by sending personnel to help meet the needs of the people. Haiti is a land given not only to occasional natural disasters, but also to a great deal of human misery, even in the best of times.

One of the first MCC projects was the opening of an abandoned hospital. Since that time, the hospital has continued to operate and MCC has extended its program to include education, community development, and a child sponsorship program.

The filmstrip may be obtained from any of the conference offices, or by writing to Information Services, Mennonite Central Committee, 21 South 12th St., Akron, Pa. 17501.

Calendar

April 13-16, 1972—Probe 72, all-Mennonite Consultation on Evangelism, Minneapolis, Minn.

July 18-23, 1972—Curitiba, Brazil, Mennonite World Conference.

Canadian

Feb. 12, 1972—Mennonite Central Committee (Manitoba) annual meeting, Winnipeg.

Feb. 14-24, 1972—Canadian Mennonite Bible College's annual ministers' and laymen's course in Winnipeg.

Feb. 18-19, 1972—Annual sessions in Winnipeg of the Conference of Mennonites in Manitoba.

Western

Feb. 3-5, 1972—Annual seminar of the Mennonite Council on Mass Communications in Hesston, Kans.

Feb. 13-15, 1972—Bible lectures at Bethel College, North Newton, Kans., Myron Augsburger, speaker.

It's Monday morning, Lord

It's Monday morning, Lord!
Part of me wants to say, "Whoopee!"
But I can't.
I feel a drag on my soul, Lord.
It's the Monday morning drag.

It's Monday—"Preacher's Sunday" some call it.
"Sleep in late!
Go golfing! (Take out your frustrations on the old ball!)
Unwind at the Spa.
Forget what lies behind.
Wait till tomorrow to strain forward to what lies ahead!"

But I can't, Lord.
I feel a drag on my soul.
It's the Monday morning drag.

(And besides, Lord.
Father needs his children, and they're in school on Monday.
Children need their father, and he's tied up on Sunday.)

It's Monday, Lord!
But I can't help think of Sunday.
And I feel a drag on my soul.
It's the Monday morning drag.

A handful of adults
are doing their duty.
They sing some hymns
to fill the time
before the opening of the *Builder*.

The lesson books are opened
and the faithful
all look to the chief
for some wise words from the *Builder*.

And the faithful think,
"Why are we so few?
Some day, when the children are grown up,
when Mother is no longer teaching,
I won't need to come either
to listen to wise words from the *Builder*."

The foghorn blasts a warning note.
Another blast signals the beginning of a fifteen-minute recess, to round up the children,
recruit men for the choir,
visit during the organ prelude,
and usher in the Sunday school graduates who don't need wise words from the *Builder* anymore but still enjoy a soul-refreshing hour
of worship.

When I think in this way about Sunday, Lord,
I feel a drag on my soul.
It's the Monday morning drag.

The choir enters.
(How come there are more on Sunday morning for the performance, than on Thursday evening for the
workout, Lord?)

The preacher rises. (That's me, Lord. I almost cringe when I think of it now. Why, Lord? Is it just the Monday
morning drag?)

The preacher says, "How majestic is thy name in all the earth!"
And some think, "Finally we begin. Why was the choir late?"
And others, "What was the score in that soccer game?"

The preacher says, "Welcome. So good of you to come."

The preacher says, "Let's sing. Let's read. Let's pray."

And the preacher says, "Children, you can go now."

And the preacher asks, "What is man?"

And the preacher answers himself,
"Man is created in God's image.
Man has dominion over God's creation.
Man is steward.
Man is God's helper!"

When I think about what the preacher said, Lord,
I feel a drag on my soul.

Not because it wasn't the truth, Lord,
Your word is truth. You are the truth!
The truth was spoken, Lord,
but did it set us free?

It has not set me free
from the Monday morning drag.

I'm not free.
I'm not free to see your majesty!
"How majestic is thy name in all the earth!"

I see the businessman
who has much less time now for Christ and his church
because he's trying to get himself better established in
his business.

I see the young couple
for whom the church will become useful
once Junior becomes Sunday school material.

I see the member of the choir
who does his duty
and then leaves
to avoid the tedium of the medium of the message of the preacher.

I see others, many others.
Some are there.
Some there are not all there.
(They're still thinking about the Montreal-Lions game.)
Many are not there, but I see them anyway
Are they indifferent? growing cold spiritually?
turned off because of me?

O Lord, I feel a drag on my soul.
It's the Monday morning drag.

Somehow I'm not free
to see your majesty.
I just see
the futility
of my ministry.

Lord, free me to see
that the ministry
is not futility.

Lord, free me to see
that your majesty
can be reflected in me.

O Lord, help me to shake the Monday morning drag.

Teach me to forget what lies behind.
(Even the embarrassment of having fifteen people turn out for an evening service to hear a guest speaker from India.)

Inspire me to strain forward to what lies ahead.
(What lies ahead, Lord?
Sometimes I'd like to know.
More drag?
Or freedom, the glorious freedom of reflecting your image
and being your helper?)

Lord, I thank you!
I can be your helper!
It's your work, not mine!
You can use me in spite of the Monday morning drag!

"O Lord, our Lord,
how majestic is Thy name in all the earth!"

Whoopee!

Jacob W. Elias

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Where's the good old-fashioned preaching?

Ben Hartley

A FRIEND REMARKED recently that he had not heard a good sermon in many months or a "really good sermon" in years. He thought maybe this was "the main thing wrong with the church"—that we needed "some good old-fashioned preaching."

You've got to wonder if this man truly wants to hear the kind of sermons he listened to back in the 1930s or 20s. It might be interesting if we had tapes to play back some of those sermons he recalls as great old-fashioned preaching.

An elderly minister recently looking through a book of sermons preached by one of the great pulpiteers around the turn of the century said to a friend: "Isn't it odd that I once thought these were marvelous sermons, even borrowed parts of them. But this looks like mighty shaky theology to me now!"

Most sermons don't wear well with time, though a few endure over the centuries. So perhaps what someone means when he voices a yearning for "good old-fashioned preaching" is, in fact, sermons that speak simply to his innermost needs without subtlety or fancy phrasing, sermons that comfort and strengthen him in his daily battles with the forces of evil.

Experts in the art of preaching, testify that preaching has never been better than in churches today, that ministers have better education and therefore better grasp of sermon material and better sermon construction.

"But where is that old fire and dynamic presentation?" you might ask.

"The fire may be there," a minister responds, "but banked by the lack of expectation in the congregation." Living in these tense and complex times may be contributing both to ministers' difficulties in communicating and dullness among listeners. And let's face it, the preachers, God love 'em, are like the auto makers who turn out a fair number of lemons every year.

A man whose favorite television program bombs out occasionally doesn't quit watching or kick a hole in the picture tube. So just you wait, listening expectantly, and you may be surprised by how much "good old-fashioned preaching" you'll hear.

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

87:03 JANUARY 18, 1972

TED MENNON BLICAL SEMINARY

SENT TO RECONCILE

The right to fail

There is a God-given right to fail and we should learn to call it what it is.

Jim Johnson

AT A RECENT CONVENTION in Chicago an interesting remark was made by Bill Leslie, pastor of the LaSalle Street Church in the inner city, who said, "The biggest problem we evangelicals have in relating to our youth is to admit we made a mistake."

Mr. Leslie's comment was made in the context of the question as to what he thought was the major problem in coming to grips with the young as well as to the reality of self, God, and the world.

He added further, "In my ministry in the inner city, I had to come to the place where I was willing to admit I made the wrong decisions. It was not easier for me than anyone else. But at least right now I can see our church willing to experiment and try new things without being afraid if they fail. . . ."

The refusal to accept failure as perhaps even God ordained in his sovereign plan was classically illustrated about five years ago when the book *No graven imdge* hit the streets. The very idea that a missionary could fail was abhorrent to thousands of well-meaning, sincere Christians. Five years later I still do not see any great evidences that we have changed in our attitudes toward failure — what we have done is create more rationales for fewer converts, fewer zealous disciples, wayward children, yes, and even books that won't sell.

For instance, a publisher took me to lunch not so long ago and began extolling his *best sellers.* I was happy for him. But when I asked him about the non-sellers he had, it was as if I had plucked the bad apple out of his family tree and dropped it in his salad. The lunch had been spoiled as far as he was concerned.

Or in other instances, publishers have responded to that question about non-sellers by simply saying, "It's not we who have failed, you see, but the writers. . . ." And the writers will come back, after bombing out of their precious literary classic, by howling, "I didn't fail at all . . . if the publisher had properly given me the promotion, etc. . . ."

It is amazing to what lengths we go to avoid admitting failures as Christians. The red ink in operating budgets called "capital adjustments"; when an evangelist fails to get anybody moving forward, "it's the devil who held the upper hand"; a preacher who insistently puts them to sleep blames it on "the saturation of television"; and so it goes.

So why is it we can't own up to the word failure? Maybe we have brainwashed ourselves with such slogans as I saw once over the desk of a Christian employee: *If you succeed, it's by the grace of God; if you fail, it's your fault.* There's a chorus entitled "God can do anything but fail," and we have sung that thing until we have convinced ourselves that if we do fail, we have failed God and set history and heaven back a thousand years. This success mania that refuses to allow an admission of human failure, or to do so is like taking a swing at God, is what leads us finally to be totally dishonest with ourselves and with God.

Well, there is a God-given right to fail and we should learn to call it what it is. There is even a God-ordained failure—the Bible is full of cases. But the key is whether *we* can admit we have failed, that *we* goofed, that *we* or I have made the mistake, that God intended it to be right, but I did wrong for whatever stupid reason. To do so is not to cut God down to size or to demean his name—it is in the honest admission of our human frailty that God does his best with us and rewards so openly.

In the book publishing and bookselling ministry and business, we remain distinct from our secular peers, not by how well we compete with them in sales, but how well we maintain ourselves in the losses. Christianity is not a warped positivism that makes no provision for failure but a positive assurance that the God who may permit it wants me to begin again —and in the beginning again, to learn, to mature, to take on the genuine grace of humility.

I have not yet learned this lesson well. Perhaps I should emulate Sir William Osler of another century, who said one of his chief ideals was "to cultivate such a measure of equanimity as would enable me to bear success with humility, the affection of my friends without pride, and to be ready when the day of sorrow and grief (failure) came to meet it with the courage befitting a man."

Yes—this above all!

CHRIST: more than an example

Vern Preheim

HOW ORTHODOX must a person be to serve with Mennonite Central Committee? How complete an expression of Christian faith or theology is necessary? How much time should be spent discussing theological matters when processing people for service?

How complete an expression of Christian faith is necessary for a person wishing to serve with MCC?

These are questions that MCC faces in processing and selecting personnel. It is agonizing because a certain amount of judging is unavoidable. It is also agonizing because we are keenly aware that the decision has long-range effects on the person, on the sending agency, and on the church at the receiving end. A wrong decision will have negative effects on everyone involved. So if there are any decisions over which administrators and personnel staff prayerfully agonize, these are decisions involving personnel.

The obvious decisions are not difficult to make, but borderline cases are. Each person filling out an application for MCC must answer in essay form the question, "What does Christ and the Christian faith mean to you?" In the last five years we have noted an increasing tendency on the part of Mennonite youth to speak of Jesus Christ as the example which they try to follow. One person wrote: "The example Christ gave to us about living and dying to help others has influenced my life. I want to be involved with helping other people in some way or another whether it be physical, social, or spiritual."

Another said: "The Christian faith to me means knowing that there is an ultimate source of love available and that I can never reach a limit. There is always more to be done. Christ's life is an example of how man should live with his brother and that is the example I must try to follow."

Yet another replied: "Christ is the example after whom I attempt to pattern my life. More and more I am realizing that I can't try to make my Christian faith meaningful. Instead, this just happens at those times when I can accept Christ's teachings and

Each person who applies for MCC service must answer the question: "What does Christ and the Christian faith mean to you?"

Sue Chaperon, nurse at the Nha Trang Hospital-Clinic, Vietnam, treats a patient.

promises sincerely as they were given. My goal in my Christian experience is to achieve a greater unity between Christ's way of life and mine."

The above statements are good as far as they go, but they are nonetheless basically a Jesus Christ *example theology*.

Throughout Christian history, there have been those who have regarded Jesus Christ as a good example, a pattern for one's life. Thomas a Kempis in *The imitation of Christ* has a bit of this emphasis. The Anabaptists in lifting out discipleship as a cardinal point of faith and practice would be another illustration of *example theology*. So it's not really surprising that Mennonite youth coming out of a tradition of discipleship and servanthood would have a tendency to describe their Christian faith in terms of serving. It is not surprising that they say that to them, Jesus Christ means an example to follow.

Why is a Jesus Christ *example theology* inadequate? There is the problem of *motivation*. A good example will not necessarily motivate the would-be imitator sufficiently for that person to follow the example. A person who is interested in playing baseball might well follow the example of Willie Mays. But realizing what all is involved in achieving the competency of a Willie Mays, this person may become discouraged. The inspiration of seeing Willie Mays play baseball may not be sufficient motivation for the imitator.

There is a problem of *achievement*. No matter how much Willie Mays may inspire and motivate, without the enabling aptitude, one can hardly follow his example. Those who see Jesus Christ merely as a man who lived here on this earth nearly 2,000 years ago and who did a lot of good, who taught the right things, and who generally is the example of the kind of life they would like to live may not fare well in their efforts to follow that example. This is not to argue that deeds of kindness and mercy and the pursuit of justice and righteousness are reserved only for the Christian. It is true that some who do not pretend to follow the example are much more Christ-like than those who have taken on his name.

Jesus did call people to follow him. The implication was always more than simply to follow his example. From the very earliest of confessions, the affirmation has always been that Jesus is Lord and that there is a continuing relationship of the disciple to his Lord. This continuing relationship not only inspires and motivates but also enables a person to follow the example. One volunteer recently wrote on his application: "Christ is both he who shows us how life ought to be lived and he who by his work of salvation and reconciliation enables us to live a life approaching that for which we were created." This statement reflects a kind of dynamic relationship to Jesus Christ as both example and Lord.

There is also a tendency on the part of youth today to be reticent about their faith and to assume in humility that being, doing, and living as a Christian will communicate what the Christian faith is all about. But regarding Jesus as example does not go far enough in one's theology of the Christian faith. Demonstrating the Christian faith by example is inadequate.

It is necessary to articulate in words what the Christian faith is all about. To be sure, this articulation is done at appropriate times, in appropriate places, and with appropriate words. If one would need to choose between the two, one would obviously choose the demonstration rather than the articulation but to combine both is the ideal.

People wishing to serve with MCC are asked to affirm the following statement of Christian faith:

We believe in Jesus Christ, God's Son, as the revelation of God and as Lord of all who accept him by faith. We believe that the Christian church is composed of those who commit themselves to live under his lordship, and who share in fellowship with each other. Christian love is a central quality of the Christian faith and becomes the basis for our relationship with all men regardless of creed, ethnic origin, nationality, or political view. Our response to human conflict, injustice, war, and racial tension is based on the biblical teachings of nonviolence. The service ministry of the Mennonite Central Committee is established as a positive expression of this understanding.

We must keep in sharp focus the lordship of Jesus Christ. It is important not only for theological soundness but also for effective service. It is the responsibility of the whole brotherhood — congregations, educational institutions, and mission/service agencies—to continue working with this challenge.

THE MENNONITE seeks to witness, teach, motivate, and build the Christian fellowship within the context of Christian love and freedom under the guidance of the Scriptures and the Holy Spirit. It is published weekly except biweekly during July and August and the last two weeks in December at North Newton, Kans. 67117, by the General Board of the General Conference Mennonite Church. Second-class postage paid at North Newton, Kans. 67117. Subscriptions: in U.S. and Canada, $5.00, one year; $9.50, two years; $14.50, three years; foreign, $5.50 per year. Editorial office: 600 Shaftesbury Blvd., Winnipeg, Canada R3P 0M4. Business office: 722 Main St., Box 347, Newton, Kans. 67114. Postmaster: Send Form 3579 to Box 347, Newton, Kans. 67114

WOMEN, the ministry, and Mennonites

Lois Barrett Janzen

WHEN MOST PEOPLE think of a minister, they don't think of a woman. The reason is simple enough—there aren't many women in the ministry. The church has, in most cases, reflected society's ideas on the role of women and has limited their participation to the sewing circle, the children's Sunday school classes, and the choir. According to Margaret Sutter Ermarth in *Adam's fractured rib,* not one of the statistical studies that classify the occupations women enter after graduation even mentions church-related work as an occupation.

Benson Landis in *Religion in the United States* says that approximately eighty Protestant bodies now ordain women, but that not over 4 percent of all ordained ministers are women. Most are in the field of religious education or other teaching assignments, or in mission work. Few are senior pastors.

Among Mennonites, there are even fewer women in church vocations. Paul Miller, of the (Old) Mennonite Church, reports no bishops or ordained ministers among its women. However, Lombard (Illinois) Mennonite Church has recently called a husband-wife preaching team.

The General Conference Mennonite Church has no ordained women ministers. There are some women directors of Christian education, a few salaried and most volunteer.

The participation of women in the church over the centuries has been sporadic. Despite Paul's admonitions to the women of Corinth, there is evidence that women in the early church taught, prophesied, prayed in the congregation, preached, administered communion, baptized, and assisted in missionary work. The offices of "widow" and "deaconess" were recognized.

In early Anabaptism, the emphasis on voluntary membership, adult baptism, and personal commitment opened new perspectives for women. About one-third of the martyrs were women. Some women are said to have taught in Anabaptist meetings, for example, Aeffgen Lystyncx. The Dutch martyr Elisabeth Dirks is even called a "leeraresse" (preacher), according to the *Mennonite encyclopedia.*

The church has gone along with the rest of society, which treats women as inferior human beings and stunts their ability to use their skills.

Later, after the creative period of Anabaptism was past, the settled communities and congregations reverted to the patriarchal attitude of European culture. Women had no voting power and could not be members of church boards in the Netherlands in the seventeenth to nineteenth centuries. Among Mennonites of Prussian-Russian background, congregational meetings were referred to as *Bruderschaft,* implying that the brethren alone attended such meetings and voted. At first, church matters were taken care of by the elder, ministers, and deacons; later all male members had responsibility; then, under the influence of the nineteenth century emancipation movement, these responsibilities were extended to women.

Deaconess work was introduced in South Germany and was also adopted in various forms in the Netherlands, Russia, and North America. The functions of a deaconess, however, were primarily confined to care of the sick, and congregational deaconesses were never salaried and never preached. The organization, Women in Church

Vocations, replaced the deaconess program of the General Conference Mennonite Church in 1956 but was dissolved a few years later.

During the past century, the role of women in the church has expanded at about the same pace as the role of women in society at large. Women's organizations in the church have grown. Women began voting and holding church offices. They attend seminary and receive degrees. They have preached from the pulpit and been elected to the board of deacons, although some congregations would stoutly oppose such innovations. They are directors of Christian education. The last barrier of overt discrimination against women in the North American Mennonite churches is ordination to the ministry.

The situation has been different in the Netherlands. There, women have been pastors of Mennonite congregations since 1911. A. G. van Gilse, editor of the Dutch Mennonite newspaper *Algemeen doopsgezind weekblad*, reports that 20 percent of Dutch Mennonite pastors are women, about the same percentage as in 1959. The first women minister in the Netherlands, Annie Mankes, was a Mennonite.

Mr. van Gilse writes, "Among Mennonites, women ministers are very well accepted. Some people don't like to hear them preaching; others won't like men in the pulpit. A few remarks: Actually, women on top functions (executive boards, etc.) are scarce. For many women, the job of being a pastor seems to be harder than for the average among their male colleagues."

Problems of women ministers seem to have changed little over the years.

Norma Ramsey Jones, an ordained Presbyterian minister, in *Women's liberation and the church* (ed., Sarah Bentley Doely) says that the work of women pastors today is hampered by the lack of role models for women ministers and male ministers' feeling that their jobs are threatened.

Bessie Koontz of Newton, Kansas, for more than thirty years a minister in the United Brethren Church (now United Methodist), has many of the same feelings. Now retired, she and her husband were ordained at the same time and served numerous small churches in Kansas, she in one church and he in a nearby congregation.

"The first six or eight years of my ministry, a woman minister was practically unheard of, much less one who conducted weddings and funerals," she said. "I knew only half a dozen women ministers. And most of them weren't active; they just filled in for their husbands."

Mrs. Koontz felt much more acceptance among lay persons in the congregations she served than among other clergy.

"I never felt a bit of resentment in the congregation," she said. "There might have been a few men who would stay away the first Sunday or two. But we would laugh together about it later. I never had a bit of trouble working with men."

Once in a while a few clergymen, however, were antagonistic toward her. "The men were jealous of their jobs," she said. "One bishop, a staid old fellow, let me know he didn't think it was so wise to have women preachers."

Mrs. Koontz seems to have been regarded as an effective minister. Her son, Elbert Koontz, conference minister for the Western District of the General Conference Mennonite Church, said, "Most people would agree that Mother was a better preacher than Dad."

Participation by women students in seminary life is not as much of a problem as vocation in the church after graduation. Above is a koinonia group at Associated Mennonite Biblical Seminaries, Elkhart, Indiana.

Perhaps the woman with most responsibility in the General Conference Mennonite Church is Hedy Sawadsky, director of Christian education at Bethesda Mennonite Church, Henderson, Nebraska, and the first woman officer of the General Conference, elected as secretary last August.

Miss Sawadsky graduated from Mennonite Biblical Seminary and, while serving as assistant pastor at Waterloo - Kitchener, Ontario, performed all the tasks of a pastor for seven years when the senior pastor was ill and could not work. She is not ordained.

She said, "I remember vividly when I was getting my high school teaching certificate at the University of Toronto and how much of a misfit I felt I was. Somehow in that society I was a round peg in a square hole. Something incongruous there was in my training to be a teacher and my 'other' calling. Of course, this professional training and some part-time teaching experience have been an invaluable aspect of training for my present work as a 'teacher of teachers'."

Her feelings about ordained women pastors are mixed. "If this comes naturally with the woman and the congregation," she said, "then go ahead. But I feel not much is accomplished by force, either to make a point for the women's lib movement or to prove anything out of the Bible.

"Basically, I feel that a person has to earn the right to be and do—

in the sense that relationships are positive with most of the people involved. *After* my seven years of motley service in the Waterloo church, one of the deacons pleaded with me to consider being a deaconess. Such an appeal would have been unheard of before or even during most of my term there. There had to be 'proof.' Our people seem to need this. Since I was planning to change jobs (I went overseas shortly thereafter), I could not really consider the deaconess position in that church at that time.

"I appreciate and enjoy my area of work in a team ministry and have no aspirations to preach on any kind of regular basis. That's my feeling at the moment.

"Again there have been occasions when I did use the pulpit on a Sunday morning. Last winter in Kitchener, Pastor Johnson of the First (Old) Mennonite Church invited me on the spur of the moment to speak on the Middle East. He was planning to fill in time after I finished. No need. I believe I went twenty-five to thirty minutes. I really felt it was an inspired opportunity."

But she said, "The whole idea of women pastors must enter our thinking slowly."

Less eager to enter slowly are some of the Mennonite women now in seminaries, but they, too, have no desire to force their way in.

Norma Goertzen, now attending Associated Mennonite Biblical Seminaries in Elkhart, Indiana, sees her role as a co-pastor with her husband Ardean, who will begin as an associate pastor next summer at Bethel Mennonite Church, Mountain Lake, Minnesota.

"Personally, I see no reason why women should not be ordained the same as men are," she said. "However, I say this with some uncertainty since I was not reared in a Mennonite home. The Mennonite church does not seem to be ready for female leadership—at least not ordained ministers. Somehow this seems to threaten the church's image of the 'Christian woman.'

"For me, seminary has been most helpful in making faith in God a real option for me in today's world. I wish to share this, and one place I feel this could best be done is in a congregational setting."

Another woman in seminary is Gayle Koontz, whose husband Ted, also at Harvard Divinity School, is a grandson of Bessie Koontz. Gayle's interests are in both theology and journalism, and she entered divinity school with the intention of working toward a master's of theological studies and combining her two interests.

"Recently," she said, "I have been considering more seriously finishing the bachelor of divinity degree to leave open the option of the ministry, although I still have strong interests in journalism. Although I am not aware of an ordained Mennonite woman minister, I don't see why ordination should be a problem. The problem, I think, would be in finding a church that would be willing to take a woman minister, especially if a man were available. . . .

"If a congregation and the woman minister are willing to face prejudices resulting from sexual roles and both to be forgiving, I think a woman could certainly be as effective as a similarly qualified man in the role of a minister. I am not ready to say that women necessarily have something unique to contribute to the ministry, except perhaps in understanding other women and their encounters with sexual prejudice, something men really can't do.

"My husband Ted and I have toyed with the idea of asking a church to hire both of us, each half-time. We are both interested in the idea of a team ministry where each of us develops certain skills, as opposed to the traditional model where one minister is supposed to be skilled in everything. Also, a church might be more willing to hire a woman in this kind of situation. This might be a more realistic starting point for a woman minister if Mennonite churches are anything like other denominations where women have struggled to get jobs. . . .

"I do feel that the glaring absence of women in the Mennonite ministry points to a much deeper problem than who does what in the church. Mennonites, as well as most other Americans, have accepted the roles of men and women as traditionally defined by our society. This is obvious in Sunday school curricula, in household work, in responsibilities for the family, as well as in the lack of women in the ministry."

The problem among General Conference Mennonites is not an official statement against ordination of women. The latest statement on ordination does not mention men or women, but says nothing to bar women from the ministry. A proposed new statement on ordination even affirms specifically the right of women to ordination.

Ordination is not really the whole problem. Even denominations which ordain women seldom consider them for higher church positions.

The problem more basic than ordination is that women in the church cannot use their gifts to the fullest. Norma Jones writes, "Although the church has long since gotten over debating about whether or not women have souls, there still appears to be considerable confusion as to whether or not they possess minds—or skills other than the relatively menial."

The church has gone along with the values of the rest of society, which treats women as inferior human beings and stunts their ability to use their skills.

The church must, instead, examine its views on the roles of women—and men—in the spirit of Christ. Women who can and want to work in church vocations, should. All this should be done in the spirit of love—on the part of women and on the part of the church as a whole.

"I would hope," said Gayle Koontz, "that the church—men and women—could face this situation redemptively, since such an emotionally charged situation can only be resolved creatively in a context of Christian forgiveness."

Graduates ask, What is nonviolence?

Although the Mennonite Graduate Fellowship chose a traditional Anabaptist theme — nonviolence — for its annual winter conference, the discussion of the topic was not a replay of history.

The conference in Bluffton, Ohio, attended by more than thirty graduate students and others in late December, questioned some assumptions about the nature of nonviolence, left other assumptions unquestioned, and discussed new possibilities.

One of the biggest problems in the group was defining nonviolence. Is it a negative thing, just the absence of violence, or is it a positive action? Is nonviolence merely refraining from physical harm of someone else or is psychological harm included? Are aggression and violence synonymous? Should all aggression be repressed? Does violence always breed more violence? Does nonviolence produce nonviolence?

The first of six papers presented by graduate students at the conference was "Can man transcend violence? A negative approach to a positive quest for freedom" by Ray Gingerich from Vanderbilt University in Nashville, Tennessee.

Mr. Gingerich presented suffering as an alternative response to violence.

"It is not enough to become aware of oppression and fight it," he said. "To be freed from oppression man must understand the nature of the cultural substructure of violence and break its chain. This is the role of the Christian, who may best be characterized as the 'suffering servant'." He also viewed the suffering servant as one who identifies with the cause of the oppressed.

Richard Jackson Harris, University of Illinois, offered a series of six lessons on nonviolence for fifth-grade children. As a public school teacher, he had been appalled at the fifth-grade social studies curriculum which highlighted all the wars but dismissed the framing of the Constitution of the United States with one sentence.

The lessons dealt with possible responses to conflict, mass protest demonstrations, martyrdom, Gandhi, Martin Luther King, the Boston Tea Party as an example of nonviolence, and fighting evil versus fighting the evildoer.

Pam Neff, Ohio State University, applied nonviolent problem-solving models to government and organizations. She suggested that Mennonites could fit into governmental/organizational decision-making in several ways:

1) as an exposer of conflict traps (win-lose situations) and the fallacies of the rational policy process, which assumes that the actors have perfect knowledge of alternatives.

2) as a bureaucratic channel, solving a narrow set of problems with restricted information.

3) as a political agent, bargaining in regularized channels.

4) as a member of the interest group-congressional committee-bureaucratic agency triangle.

5) as a vision-definer, developing an alternative life style.

Rachel and Ivan Friesen, Goshen, Indiana, former MCC workers in Israel on the West Bank of the Jordan River, questioned the Mennonite Central Committee's role in the Middle East. For the past twenty years, MCC has operated a relief program, a school, and a needlework program for Arab women who then sell their products. But nonviolence is seldom mentioned, the Friesens said. One graduate of the Beit Jala boys school had to come to a Mennonite college in the United States before he ever heard of Mennonites' belief in nonviolence, they said. A woman in Bethlehem had told them every time she heard of Mennonites, she thought of Cannon towels.

The Friesens questioned whether MCC should try to maintain the political status quo in the Middle East. They suggested more attempts at dialog with both Israelis and Arabs and possible stationing of an MCC representative on Cyprus, who would be able to travel freely in Israel and Arab nations.

Michael Friedmann, Fellowship of Hope, Elkhart, Indiana, discussed "Gelassenheit: The conquest of individualism in the discovery of community" and drew upon Anabaptist history to show a correlation between pacifism and communalism. He said some early Anabaptists required as part of the baptismal vow the willingness to turn over all financial resources to the group.

Ted Koontz, Harvard Divinity School, Cambridge, Massachusetts, presented an analysis of reasons for war tax refusal for use in dialog with those who believe the war in Indochina is unjust but continue to pay war taxes.

Participants in the Mennonite Graduate Fellowship listen intently to a paper on MCC involvement in the Middle East.

CENTRAL DISTRICT REPORTER

January 18, 1972 CENTRAL DISTRICT EDITION

Evangelism that cares

Caring is a new focus for evangelism in the 1970s.

Creative approaches to evangelism are sweeping through the United Methodist Church, the Christian Reformed Church, and a dozen other denominations. The Jesus People, Campus Crusades, and the voices of minority group persons are adding fuel to the new interest.

Where are the Mennonites in all of this? Here is an outline of a three-year thrust in an evangelism-that-cares we can all share in.

1971—the year of presentation. During this year we came to know about two important emphases in evangelism: 1. Probe 72 is an All-Mennonite Consultation scheduled to convene in Minneapolis, April 13-16, 1972. 2. Key 73 is Christians from over sixty denominations working together to share Christ with every North American during 1973.

The purpose of the consultation is to help us realize and share the many avenues of human contact through which evangelism is taking place in our Mennonite brotherhood.

1972—the year of preparation. Probe 72 will prepare Mennonites for involvement in Key 73. Some of the questions we will be asking ourselves include: "How do Mennonites go about winning persons to Jesus Christ?" 'What resources are we using?" "How can we develop new interest in reaching our communities for Christ?"

There are also dozens of examples indicating that persons have come to that relationship in a small-group

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Missions and goals study

First Mennonite, Bluffton, Ohio Mission. As a congregation our primary mission is to share Jesus Christ who reconciles us to God and each other, to those outside of the congregation in our community and to any places we have contacts in the world (II Cor. 5:16-20). Much of the mission is carried out by our life together as a congregation supporting, encouraging, admonishing, and strengthening each other to share Christ freely. Our life together as a trusting fellowship of believers communicates what Jesus Christ means to us.

Explanation. Communicating Jesus Christ means communicating that God accepts us as we are, frees us from the power of past mistakes and sin, gives us the power to be new people living in a new way and seeing others in a new way. In Jesus Christ we see a new hope of the promised kingdom and instead of working for that Kingdom or waiting for it to start, we share the amazing news that we are given power to be citizens of that Kingdom now (Romans 6:1-11; 8:1-11).

Importance of church fellowship for our mission. We may *have* a mission but also are in mission by simply being his people. Our mission cannot be separated from what we are. We don't want to be a group with a missionary society but see ourselves as a missionary society.

Evangelism as first priority. The above mission is an evangelistic one and implies that it shapes everything else we do. If we do Bible study and religious education we do not do it

Continued on A-4

More churches share pastors

A shared ministry used to be something in which a congregation participated only if it could not afford a full-time minister.

A growing number of congregations in the General Conference Mennonite Church are adopting various forms of shared ministries—not only one minister's serving two churches, but two or more ministers' serving a cluster of churches. They are no longer seeing the pastor as "theirs," but as someone who can use his special skills to minister to the total community.

The Carlock and North Danvers churches in Illinois recently installed Elmer Wall and Walter Dyck as pastors of both churches.

Mr. Wall will specialize in preaching and youth work, while Mr. Dyck will concentrate on visiting the sick and elderly.

Both churches had been looking for pastors for about a year, when Jacob Friesen, Central District conference minister, suggested a shared ministry.

The churches emphasize that the new program was not an economy move, but an attempt to enrich the church program. With less duplication of services, greater efficiency will be achieved, church leaders feel.

In Beatrice, Neb., First Church and Beatrice Church have begun a form of shared ministry on a trial basis.

Louis Goertz, Beatrice Church pastor preached October 17 at both churches, while Kenneth Rupp, First Church pastor, sat in the pew. Mr. Rupp will preach at both churches October 31.

Continued on A-2

> "On each side of the river was the tree of life, which bears fruit
> twelve times a year, once every month; and its leaves
> are for the healing of the nations."
> Revelation 22:2

More churches share pastors—from A-1

"This gives us more time for other responsibilities and helps us considerably in broadening the ministry to each church," Mr. Goertz said. "Each of us has a unique contribution he can make.

The churches have had joint services in the past, but now such special services will be jointly planned.

The two church councils are exploring other areas of cooperation, which will be on the agendas of annual business meetings in January.

In the Goessel, Kan., area, Alexanderwohl, Tabor, and Goessel churches began cooperating about a year ago in a draft counseling program which includes a voluntary service worker. Now they are beginning a preaching exchange in which one of the pastors would serve all three churches during a given month. They are also coordinating evangelism responsibility and attempting to minister to the entire community cooperatively.

Although Willard Stucky has been serving the Calvary Church in Liberal, Kan., and Turpin (Okla.) Church for two years, the joint ministry became official only last August.

After Mr. Stucky had been at Liberal for a year, he began working with the Turpin Church on an interim basis. In August, when his first term in Liberal was over, the Turpin Church quit looking for another pastor, and both churches extended the call to Mr. Stucky.

Sunday morning worship services are separate, but there is one joint Sunday evening service a month—part of the time in Liberal and part in Turpin.

The two churches cooperate in a day camp each summer and the voluntary service unit in Liberal has had a lot of help from both churches.

"It's a very good arrangement," Mr. Stucky commented.

Interim executive for COE

Frank Ward, secretary for Christian education, will temporarily resume executive responsibilities in the General Conference Mennonite Church's Commission on Education, the commission has announced.

The post was left vacant October 31 by the death of Arnold Nickel, who had become COE executive secretary in September. Mr. Ward had held the position until September.

HAPPENINGS

Housing corporation needs director

A director is needed for East Central Improvement, a nonprofit corporation which renovates old houses in Fort Wayne, Indiana.

By February 1, the corporation needs a director with experience in carpentry, housing reconstruction, and general management. Starting salary is $10,000 a year.

The corporation is currently renovating about one house a month, but hopes to do twenty a year.

Interested persons should contact Leonard Wiebe, Maplewood Mennonite Church, Ft. Wayne.

Conference giving ranked

The General Conference Mennonite Church in the United States ranked sixth among forty-five denominations in percent of total giving which went for benevolences in 1970.

A recent study published by the National Council of Churches reported that the General Conference set aside 45.2 percent of its total giving for benevolences. Ranking above the General Conference were Seventh-day Adventists, Evangelical Mennonite Brethren Conference, Reorganized Church of Jesus Christ of Latter-Day Saints, (Old) Mennonite Church, and Free Methodist Church of North America.

The General Conference Mennonites ranked eighth in per-member giving for benevolences, thirty-second in per-member giving for local expenses, and nineteenth in total per-member giving.

Reporter reader . . .

If you receive the *Central District Reporter* as a separate paper, you are missing out on a very important part of our church. Your *Reporter* comes to most homes of the Central District as an insert in *The Mennonite.*

Until January 31, 1972, you may receive an introductory subscription of one year to *The Mennonite* for $2.50 instead of $5.00. If your church is on the Every Home Plan, be sure your name is on *The Mennonite* subscription list.

Lima pastor ordained

A spirit of celebration and commitment witnessed the "setting apart for the task of the pastoral ministry" of George Leppert and his wife Yvonne. Sunday, Dec. 5. Rev. Ward Shelly, chairman of the Central District Ministerial Committee and pastor of Calvary Mennonite Church, performed the ordination. Assisting in the service were Elmer Neufeld, John Brenneman, and Dorothy Bixel. Rev. Shelly gave the charge to the candidate and Jacob Friesen, Central District Conference Minister, gave the charge to the congregation.

Rev. Paul Boyer, former pastor, and Emerson Slotterback joined in the laying on of hands.

South American mission tour

The Commission on Overseas Mission of the General Conference Mennonite Church together with Menno Travel Service is sponsoring a group tour of South American mission work in July, 1972. Three main items include the Mennonite World Conference in Curitiba, Brazil, a visit to the Mennonite colonies in Paraguay, and a firsthand look at the church and mission work in Brazil, Paraguay, and Colombia.

Veteran missionaries to South America, Gerald and Mary Hope Stucky, will lead the twenty-one day tour.

The tour is limited to thirty persons. Inquiry may be made to Commission on Overseas Mission, Box 347, Newton, Kansas 67114 or to Menno Travel Service, Box 505, Newton.

Inter-Mennonite boot camp about fighting for peace

About sixty high school people from three Mennonite groups attended the Northern District Conference's largest pre-draft boot camp at Swan Lake Christian Camp, South Dakota.

In past years, General Conference Mennonite boys had attended. This year there was a carload of (Old) Mennonites from Iowa, a number of Mennonite Brethren, and five girls.

The Northern District pre-draft boot camp, like those of other districts, is an attempt to introduce young people to how one works for peace as a conscientious objector, said Palmer Becker, boot camp director and executive secretary of the General Conference's Commission on Home Ministries.

"The question is not whether you fight, but how,' said Mr. Becker. "We don't want to let evil go. That's what people often think of conscientious objectors. You fight for peace with love."

"The boot camp was frustrating because it was so short," Mr. Becker commented. "The military spends $68,000 to train and equip one soldier. We've got $8.00 a fellow."

Mission workers wanted

Personnel are needed immediately and next summer for the overseas programs of the Commission on Overseas Mission of the General Conference Mennonite Church, said Lubin Jantzen, candidate secretary.

He said positions for a minimum of three years are available in such areas as medicine, education, pastoral work, evangelism, literature production and distribution, radio programming and broadcasting, agriculture, and community development.

Interim pastor at Oak Grove

Rev. Lester Hostetler will be serving as interim pastor devoting half of his time to the ministry of Oak Grove. His home address is 670 Northwestern, Wooster, 44691. Telephone: 264-8074.

A new curriculum at Bluffton College

The faculty at Bluffton College has taken its first major step toward establishing a new curriculum by voting in a course unit plan to be effective September of 1972.

Major difference from the present plan is that the number of general education courses required for graduation now totals about 55 hours, or 45 percent of the student's total program, while the new curriculum would require 10 courses, the equivalent of about 35 hours.

Included are 1. *Man exploring self, meaning, and faith,* 2. *Man exploring his natural environment,* 3. *Man exploring his cultural environment,* 4. *Man's creative and recreative dimension,* and 5. *Man seeking peace and world understanding.*

Faculty members have voted to adopt a mixed calendar called 1-3-1-3-1 to utilize the course unit plan.

The course unit plan will replace the current semester hours plan, with a total of 35 completed courses being required for graduation under the new system.

Radio programs heard in Zaire

Robert Schmidt, under Congo Inland Mission, has reported good response to the mission's radio programs in Luluabourg. In one month, 1,248 letters were received in response to the programs. The staff of the programs is considering production of religious records and cassettes to be sold throughout Zaire. Staff is now involved with a visual-aid library, translation of radio scripts into Tshiluba, and distribution of New Testaments.

Palmer coming to Bluffton

Plans to have Palmer Becker, Conference Executive Secretary of Home Ministries, here as a pre-Easter speaker, are being made by the Evangelism and Missions Commission. His assignment will be to help us share our faith, in workshop sessions if necessary, rather than for him to share faith in Christ for us. *First Bluffton*

Mennonite relief sale, Indiana-Michigan

Total sales, the day of the sale, were $105,263.73. This entire amount was presented to the MCC representative at the meeting. This was possible because all the expenses and supplies were paid by donations from the churches and individuals. Overhead expenses amounted to $4,810.39. Project costs, food, and paper supplies amounted to $7,381.16. Wholesale food bill was approximately $1,300.00. Hog project was $2,184.20. (This amount was donated to buy hogs, and 38 other hogs were donated.) Total supplies cost $10,865.35. Total expenses were $15,675.75.

The Mennonite Witness Booth was very effective. Two sets of audio-visuals were used. One set consisted of TV spots on peace, reconciliation, and family life. The other was a slide presentation with sound, giving a philosophy of missions by J. D. Graber.

Charles Troyer was in charge of parking. He reports attendance of 19,264 people, with 4000 cars on the grounds.

Breakdown of sales:

Antiques	$ 3,705.25
Food projects	41,720.25
Miscellaneous receipts	18,419.25
Quilts, afghans, comforters	23,752.50
Women's activities	17,666.48
	$105,263.73

> "At the consultation we will probe into the Scriptures for guidance, into ourselves for honesty, and into our world for relevance."

Evangelism that cares—from A-1

meeting, in a classroom, a doctor's office, or after a conversation about peace.

Eleven subcommittees are developing the program and workshops for the consultation. Each is also writing a chapter for a paperback that is being published by Probe and made available by the Mennonite Publishing House. The program and book will deal with the way evangelism happens through personal contacts, small groups, music, drama and the arts, social action, radio, television and literature, preaching, peace witness, healing ministries, and teaching.

At Probe 72 persons who have been won to Christ through these various avenues will share what happened in their lives. Articulate representatives from each avenue will explain how they communicate a Christ that cares. There will be plenty of time for small-group discussions, workshops, and evaluation of resources.

At the consultation we will probe into the Scriptures for guidance, into ourselves for honesty, and into our world for relevance. Institutional "shop talk" will be kept to a minimum. The consultation will seek to focus on an evangelism-that-cares, which will give inspiration and guidance for the months and years which are ahead.

After Probe 72 in April, congregations will develop plans for a concentrated effort in 1973.

1973—a year of proclamation through word and deed. You have likely heard of the Evangelism-in-Depth program of South America and of the Christ-for-All emphasis in Africa. Key 73 is an effort that may do something similar for North America. Over sixty denominations are involved, including the Southern Baptist, United Methodist, Salvation Army, African Methodist, Anglican, and Assemblies of God churches.

Together with representatives from the Old Mennonite Church, Mennonite Brethren, and Evangelical Mennonite Church, I am on the central committee of Key 73 helping to plan at the continental level. But the most potential exists at the congregational level.

Key 73 will begin during the first week of 1973 with opportunities for local Christians to gather for repentance and commitment to the task. It will continue in February with various forms of Bible distribution, reading, and study. During the Lenten season, communities will be helped to become actively involved in Christian witness to the tough social, personal, and national problems of our day. The summer months may see art and music festivals which will likely draw high interest from youth.

During the fall months of 1973, individuals, churches, and communities will seek to use every means possible to share Christ with every North American. It is believed that this will move at year end to some kind of major event or concept that will dramatize our unity in Christ on a community-wide and continent-wide basis. *Palmer Becker*

Palmer Becker is on the Executive Committee of Probe 72, All-Mennonite Consultation on Evangelism, scheduled for April 13-16, 1972, in Minneapolis. He is also on the Central Committee for Key 73.

Missions and goals study—from A-1

as an end in itself but to equip us to share Jesus Christ. If we work for peace, do service, or visit those in trouble, we serve not out of our generosity in face of great need, but to show what Jesus Christ means to us. If we have a week of special meetings, have communion services, worship services, it is to strengthen us for our mission.

What evangelism is. The mission is stated as "sharing Jesus Christ" meaning that we primarily tell people what we've found, what has helped us rather than having the mission of converting others. If God is the one who converts, our role is what the Bible calls ambassadors, agents, witnesses, channels. Our aim is not to change people but to get the *good news* out. Our aim is to share Christ (accepting and not judging people as we do this) and let his power work in us and others.

Motivation for our mission. Needs are not our motivation. Christ is where the power and strength are and we want him rather than needs at the center. He feeds, preaches, heals and we the church join him at the task, but he, rather than the needs of the world, is our main message.

Needs shape the message. The Mennonite heritage shapes the mission in a particular way. It is not our tradition to share Jesus Christ by: blessing whatever society or the nation does in its self-interest; ignoring the world's problems and concentrating only on a spiritual relationship with God; trying as churches to get political control of society to influence people to be Christians.

Rather as a fellowship of believers we feel Christ calls us, not to demand others or to force others to practice New Testament teachings and correct injustice but that we do ourselves. Our aim is not to try to change society, but to change the way we ourselves live and be the kind of society we think we should be whether the world changes or not.

> **When we work to change society (care of mentally ill, refugee relief, peace making, seeking justice for minorities) we do it to communicate what Jesus Christ is and would not work as desperately or as rigidly as those who believe that certain changes will actually correct evils or save man.**

Basis of a believer's church. Christ as the center of our congregation is more important than ever as urbanization proceeds. We could use Swiss heritage, kinship ties, farming, geographical location, and social class to hold us together. Now these common ties are fading and the remnants of them can even make newcomers feel excluded if they are not shared freely rather than held as the main ties between members. We will need to offer "Swissness," aunt and unclehood, to all if these ties will be kept from replacing Christ as the basic tie.

Continued in next issue

War tax workshop

A workshop on war taxes for "people who seriously question the morality of paying all that Caesar demands" was held January 14-15 at Hively Ave. Mennonite Church, Elkhart, Indiana.

The weekend was sponsored by the Elkhart Peace Fellowship, an interdenominational group; the General Conference Mennonite Central District Peace and Service Committee; and other regional peace and service committees. Participation is not limited to Mennonites or those living in the Central District.

Resource persons include Art Gish, itinerant peace evangelist and author of *The New Left and Christian Radicalism*; David Habegger, pastor of Hively Ave. Mennonite Church; Carl Landes, veteran worker for the America Friends Service Committee; Al Meyer, Mennonite churchman, educator, and research physicist; and John Howard Yoder, president and professor of theology at Goshen Biblical Seminary in Elkhart.

Crucial Questions on war taxes

1. Is there a significant difference between fighting a war as a soldier and supporting it with taxes? ". . . why should the pacifist refuse service in the army if he does not refuse to pay taxes?" (Richard Gregg) Why should any person, on receipt of the government's demand for money to kill, hurry as fast as he can to comply? Why pay voluntarily?
2. What is the biblical or Christian basis for paying or not paying war taxes? What responsibility does an individual have for wars which are fought and financed by a government to which he makes tax payments? To whom is the Christian really responsible?
3. When faced with a "war tax" situation, what should Christians do? Should Christians ". . . take their obligations toward government more seriously than their church obligations"? (Milton J. Harder) Unless followers of Jesus dissent from paying war taxes, how are government leaders to know that Christians are opposed to making war on other peoples whom God has created? What are the ways whereby we can keep clear our commitment to God and his love as revealed in Jesus, the Christ?
4. Can a Christian obedient to God as the supreme Lord of his life continue simultaneously to "Pray for peace" and "Pay for war"? "How do you interpret Christ's answer about the coin in relation to war tax payment? (See Mark 12: 17.) Must Christians pay to have persons killed? What is Caesar's? What is God's?" (William Keeney) At what point does a government become satanic or demonic in that it demands what is God's?
5. Should Christians who object to paying war taxes wait with their protest until the whole Christian community agrees to do so?
6. For the Christian who is opposed to war taxes, is it enough to simply refuse voluntarily payment of the money requested by IRS or should he put forth serious effort to prevent the government from obtaining the money?
7. Isn't the question of military taxation a reflection of the most formidable problem which every person or religious group must face in our time: *Nationalism? — Donald Kauffman*

Congregation refuses telephone tax

The Arvada Mennonite Church, Arvada, Colo., has notified Mountain Bell Telephone Company that the congregation has agreed "to cease voluntary payment of the 10 percent federal telephone tax levied against the citizens of this country for the support of the war in Vietnam."

The money which would have been spent on the federal tax will be contributed to the Mennonite Central Committee for alleviation of suffering in Vietnam.

In its letter to the telephone company, the congregation said, "The decision to refrain from willingly paying a specifically legislated war tax is an expression of the sorrow and protest of the church over the suffering and loss of life in Vietnam, both American and Vietnamese, and the unwillingness of the United States to allow the citizens of that country engaged in civil strife to determine their own destiny and fashion their own future in relation to the world community of nations."

The letter said the church did not intend "to defraud our nation which we love, or by secret means to deprive it of its claim upon its citizens for support in its just and God-given duties. Rather we openly seek to make this expression a call for justice and peace."

In such cases, the telephone company does not terminate service or collect the tax, but notifies the Internal Revenue Service. The Internal Revenue Service eventually takes the required amount plus interest from the bank account of the individual or organization refusing the tax.

Volunteer goes to Fort Wayne

Brian Buchanan, Scarsdale, N.Y., will join the Fort Wayne, Ind., voluntary service unit January 3. He will spend two years as a hospital worker.

Thank you

To Central District Missions support for making a camping experience possible for the Woodlawn Children. It would be great if each person who helped make this possible could see what happens to these kids in one short week. It's a memory for most of us now but for them it changes their whole summer—whole year or maybe their life. Praise God things like this can happen through contributions such as this one. *Carol Selman, for Camp Friedenswald*

Speaking with God in the vernacular

Call to worship

Leader: Who do you think you are?
People: We are the Church of Jesus Christ.
Leader: What are you doing here?
People: We have gathered here to remember what it means to be a person, a Christian, and a Church.
Leader: Will you be honest during this hour?
People: We will try to be honest.
Leader: Will your minds and hearts be open to God's Word.
People: We will try to be open to God's Word.
Leader: Good. Then we can proceed. Let us praise the God who is creator of all things and father of us all. *—Hively Avenue, Elkhart, Indiana*

Call to worship

Leader: Good morning, my friends!
People: Good morning to you!
Leader: Let us come together in that which could unite us all:
People: The spirit of our Lord, Jesus the Christ.
Leader: Let us remember that we have been chosen by God.
People: Chosen to be his servants in our world.
Leader: Remember that we come together because of our common need for renewal.
People: Let us worship God in such a way that he is able to renew us for and in his service.
Leader: Grace to you and peace from God the Father and his Son, our Lord Jesus Christ.
All: Amen. *Boynton Church Bulletin, Hopedale, Illinois*

Prayer of confession

I am at the end of my rope, Lord.
This sin, now wary, now persuasive, now tender, now sensuous
Dances before me like a seductive girl at a fair.
This sin follows me, spies on me, engulfs me.
This sin is settled very comfortably within me;
Its noose is on me, and the more I struggle to get free,
The tighter becomes its grasp on me.
This sin has broken my door open and slipped into my body.
Now it oozes through my veins to the tips of my fingers
And into the crevices of my memory.
It sings into the ear of my imagination
And plays on my nerves as on the strings of a guitar.
I no longer know whether sin pursues me
Or whether I pursue sin.
Lord help me, for I cannot help myself. Amen. *Eighth Street, Goshen, Indiana*

Petition

God, our Father, these words are in the vernacular;
Charge them with your weight of glory.
We breathe the same old air;
Make it heavy this morning with your loving care.
May memories of past experiences in this place
Steady us and fertilize our faith
That we may not fail when you call
Upon us to play our part in the kingdom of your Servant, Jesus Christ.
Amen. *First Church, Sugarcreek, Ohio*

Spoken confessional prayer

Sometimes, Lord, we don't feel like worshipping. Could it be that we don't see You at work in our lives? Is it because we just don't look?

We confess to You our blindness, Lord. Those of us who are busy and tired and cynical, confess our inability to really believe in You and the power of Your love. Those of us who are of differing nationalities and races and backgrounds, confess our defensiveness, our feelings of superiority, and our unfair images of each other.

We Mennonites confess our slowness to accept non-Mennonites, and our inability to relate to people much different from ourselves. Those of us in the middle class, confess our failure to understand the frustration of the poor, and our failure to act in love for them.

We who have become calloused to violence, confess our readiness to forget the continuing death and destruction in Indochina. Those of us who have become calloused to people we meet every day, confess our love of self, and our responsibility for hurting and mistrusting our neighbors.

You, Lord, know what kind of people we are. Yet, in Jesus Christ, You acted and spoke. You reconciled us to Yourself and gave us life.

Now again, we pray, forgive us our blindness. At this hour, as always, You are speaking to us. We pray that You will open our eyes and let our ears hear. We want to be Your people. In Jesus Christ, our Lord, we pray it. Amen. *First Church, Champaign-Urbana, Ill.*

I dedicate myself

This is my church. It is composed of people like me. We make it what it is. It will be friendly—if I am. Its pews will be filled—if I help fill them. It will do a great work—if I work. It will make generous gifts to many causes—if I am a generous giver. It will bring other people into its worship and fellowship—if I bring them. It will be a church of loyalty and love, of fearlessness and faith, and a church with a noble spirit—if I, who make it what it is, am filled with these. Therefore, with the help of God, I shall dedicate myself to the task of being all the things I want my church to be. *First Church, Wadsworth, Ohio*

Offerings

God does not divide man into pieces.
He does not require only some thoughts, some money, some words, some action.
Neither can any person divide himself into pieces.
God has made man to be whole.
Offerings are not to be partial bribes of a partial loyal man.
Offerings are partial tokens by which man signifies complete loyalty to God.
In the offering man demonstrates in the symbol of the gift that his whole life is under God.
Why does God require so much?
Because he has given everything to man.
All things are under man, and man is under God.
Herbert Brokering

WOMEN AT WORK
WMA

Theme . . . *"I will pour out my Spirit on all flesh"* (JOEL 2:28).

"My children, love me with all your hearts,
and let that love flow through to others.
Doing is good, but being is better—
I want you for my very own;
This is more important far
than all the offerings you bring."
But Lord, we want to serve—
We want to do your will.
"Love me first with heart, and mind and strength;
Your lives will witness to my grace.
Then you will gladly serve
and joyously share the gifts
that I have given you."
Lord, we are listening—
We want to understand.
Increase our love, that our efforts may not be
"sounding brass or tinkling cymbals."
Strengthen our faith,
Brighten our hope,
Above all, fill us with love
that we may do your will
gladly, freely, joyfully,
and be your women in the world.
Amen.

This poem was written after a Canadian WMA president answered the question, "How do your women accomplish so much?" She said simply, "I think it's because they love the Lord." *Mrs. Leslie B. Lehman, district advisor*

Joy in the morning

A copy of the *New American Standard Bible* had been on my desk for several weeks but today I turned to it and opened it to the Psalms. As I glanced from page to page, two verses glowed out to me from the thirtieth Psalm:

"Sing praise to the Lord, you his godly ones,
And give thanks to his holy name.
For his anger is but for a moment,
his favor is for a lifetime;
Weeping may last for the night,
But a shout of joy comes in the morning." (Psalm 30:4, 5)

Somehow tears seem to go with the night and the darkness. Pain is more intense, pain of the body, heart, and soul. As the shadows deepen, fears creep in closer; doubts make their presence known; guilt overwhelms you; problems are magnified; grief almost destroys you. The pain seems more than you can bear. And the weeping lasts for the night, the long, long night.

But morning has always come as God's special blessing. The sun rises one more time; the birds sing again; the flowers bend in the soft breezes. You look about, your loved ones greet you, the problems seem solvable, hope springs anew.

As the past year closes and we accept the gift of another year, we can use this verse from David's song as our own. We can shout it as *morning* comes, as the New Year welcomes and beckons us, as a new task is handed to us, as new problems present themselves, as we meet this constantly changing world in which we live: "Sing praise to the Lord, you his godly ones, and give thanks to his holy name."

As to whether prayers follow songs, or songs follow prayers may be a theological problem or of no concern to you, but to me this day the prayer followed the song. My eyes were drawn to an old plaque which I had purchased way back in my late teens or early twenties—an unsigned poem entitled *My daily prayer*. I have often prayed it, much more often than I have lived it. It came alive again to me in recent years when I heard the words, with very little change, used in a folk song known as, *A little less of me*. What better prayer could we take for our own, as we strive to live for him in this New Year which he has given to us as women in our homes, our churches, our communities?

Let me be a little kinder,
Let me be a little blinder
To the faults of those about me;
Let me praise a little more;
Let me be, when I am weary,
Just a little bit more cheery:
Let me serve a little better
Those that I am striving for.

Let me be a little braver
When temptation bids me waver;
Let me strive a little harder
To be all that I should be;
Let me be a little meeker
With the brother that is weaker;
Let me think more of my neighbor
And a little less of me.
(Author unknown)

Mrs. Lowell Troyer, president

Prayer for the new year

Dear Father,
Here we are, at the beginning of a new year—
We have high hopes and aims;
Our goal is to be faithful servants.
We give our time to WMA,
We sew, we mend,
We quilt, we knit.
It must look great to you
to see the piled-high stacks of bedding
the rolls and rolls of bandages.
And Lord, all the pretty things,
The cookies and bread,
we take to MCC sales—
How pleased you must be with our efforts!

Material for this page may be sent to Mrs. Valier B. Flueckiger, 409 W. Water St., Berne, Ind. 46711.

Your Answer

It happened again

Recently in these columns, mention was made of an estate in which a certain bequest for foreign missions was declared invalid since the will named the Central Mennonite Board of Home and Foreign Missions as beneficiary. This organization was discontinued at the time of the conference merger in 1957. In this case the amount in question was diverted to the residue of the estate in which the Congo Inland Mission shared to the extent of $45,000.

Now there has been a similar instance with the sum of $54,000 being designated in the will to accrue to the Mennonite Board of Home and Foreign Missions. In this will there were nine shares of $27,000 in each, with two shares to be received by the board as named. This will was also drawn after the Mennonite Board of Home and Foreign Missions was discontinued. Fortunately in this case the naming did not specifically indicate the "Central" Mennonite Board.

It did, moreover, list the board as the channel through which the testator's church channeled its missionary contributions. This function is now served by General Conference. This was fortunately approved, so that the full bequest was duly received. Otherwise it would have been distributed among legatees of the other seven shares, and the missions would have received none!

What's in a name? Sometimes very much indeed! *Robert L. Hartzler*

VITAL STATISTICS

BIRTHS

Boynton, Hopedale, Ill.: to the Jess Slagers, Elizabeth Diane, Nov. 12; to the Rev. Edward M. Springers, Amy Lea, Dec. 9.

Eicher Emmanuel, Wayland, Iowa: to the Larry Blacks, David Allen, May 12.

Eighth St., Goshen, Ind.: to the Ervin Yoders, James Michael; to the Bob Lehmans, Jeremy Aaron, Nov. 2; to the Lee Troyers, Eric Lee, Nov. 16; to the Geoffrey Hartzlers, Abigail Melissa, Nov. 27.

First, Berne, Ind.: to the Tad Wullimans, Christopher Tad, Nov. 18; to the Lynn Sprungers, Jeffrey Dean, Dec. 7.

First, Bluffton, Ohio: to the Dan Schwandemans, Christopher, Nov. 29; to the Ralph Shellys by adoption, Michael John.

First, Nappanee, Ind.: to the Bryan Guards, Bryan Derek, Oct. 26; to the Perry Tylers, Tonya Kay, Nov. 17.

Grace, Pandora, Ohio: to the Emanual Goodes, Ashley Elliot, Oct. 16.

Material for the Central District Reporter should be sent to: Jacob T. Friesen, Box 28, Bluffton, Ohio 45817.

Oak Grove, Smithville, Ohio: to the Brian Utters, Orv Jay, Oct. 10.

Salem, Kidron, Ohio: to the Curt Neuenschwanders, Ryan James, Dec. 7; to the Robert Roes, Tammy Jean, Nov. 9.

DEATHS

Carlock, Ill.: William Schad, age 86, Nov. 16.

Eighth St., Goshen, Ind.: Mose T. Yoder, Oct. 18.

First, Berne, Ind.: Inda Sprunger, Nov. 13; Mrs. Leslie Stuckey, Sr.; Mrs. Mardelle Bowman, Mrs. Harlan Jones; Amos Lehman; Bernard F. Sprunger; Clinton A. Gilliom; Mrs. Arvine Welty, Nov. 27; Mrs. Laura Fifer Callahan; Lucille Lehman; Mrs. Joe Roth; Willis Augsburger.

Grace, Pandora, Ohio: Peter Lehman, Nov. 13.

Meadows, Ill.: Sarah Bertsche, Nov. 28; Gerdon C. Gundy, Nov. 30.

St. John, Pandora, Ohio: Mrs. Josephine Moser.

United Mennonite, Peoria, Ill.: Mrs. Veda Emary, Nov.

Wayland, Iowa: Estella Thurman, Sept. 15; Emma G. M. Klopfenstein, Oct. 11; John J. Widmen, Nov. 11.

NEW MEMBERS

Carlock and North Danvers, Ill.: Pastor and Mrs. Elmer Wall, Pastor and Mrs. Walter Dyck.

Comins, Mich.: Mrs. Gretta Stutesman.

Eicher Emmanuel, Wayland, Iowa: Carmine Roth, Christa Smith, Barb Kassebaum, Laurie Kauffman, Sam and Hannah Roth, Carl and Ruth Zieglowsky.

First, Berne, Ind.: Mr. and Mrs. Kenneth Relue, Mrs. Steven Lehman, Meribeth Sprunger, Claudia Liechty, Wenda Sprunger, Lawrence Roop, Mrs. Lawrence Roop, Mr. and Mrs. Daniel Deaton, Mrs. Ronald Habegger, Mrs. Orlyn Lehman, Sara Flueckiger, Janet Habegger, Alvin Lehman, Dawn Lehman, Kathy Lehman, Pam Lehman, Mary Liechty, Lindsey Bowen, Kathy Wulliman, Raymond Martinez.

ANNIVERSARIES

Comins, Mich.: Mr. and Mrs. Delma Richards celebrated their 42nd anniversary on Dec. 11. Mr. and Mrs. Richards are 90 and 82 years old respectively.

Eighth St., Goshen, Ind.: Mr. and Mrs. Leland Hartzler celebrated their 49th wedding anniversary in October.

First, Berne, Ind.: Congratulations were extended to Mr. and Mrs. Peter B. Lehman as they observed their fifty-seventh wedding anniversary on Nov. 26.

Salem, Kidron, Ohio: Congratulations were extended to Mr. and Mrs. Simon Gerber for their 65th wedding anniversary on Nov. 11.

Wayland, Iowa: The Ralph Kauffmans celebrated their 50th wedding anniversary Dec. 5.

MARRIAGES

Comins, Mich.: Janice Yoder and Garry Handrich, Nov. 6.

First, Berne, Ind.: Gretchen Oestreich and Steven Lee Neuenschwander, Nov. 27; Judith Provinse and Ted Moser, Dec. 18.

Grdce, Pandora, Ohio: Martha Varner and James Lemley, Nov. 13.

Maplewood, Ft. Wayne, Ind.: Margo Reichenbach to James LoGuidice, Nov. 20.

Oak Grove, Smithville, Ohio: Claudia Stutzman and Randall Marthey, Oct. 9; Donna Jaquet and Bruce Kindy, Dec. 19; Janis Ramseyer and Richard Miller, Dec. 29.

TV spot wins award

A Mennonite television spot announcement on the theme of "peacemaking" has won a first place award at the International Film and TV festival of New York.

Entitled "Another way," the one-minute spot asks, "If your son, like God's son, takes another way to peace, will you understand?"

The short film, which has been used by more than 475 stations in the U.S. and 32 in Canada, was produced by the Mennonite Church, Mennonite Brethren U.S.A., and General Conference Mennonite Church. The United Methodist Church and Church of the Brethren joined in the production.

Mennonite-produced spots are finding favorable response from many areas. CBS-TV in St. Johns, Newfoundland, is using the *Peacemaking* spot "Pass it on" as an opener for a weekly religious program *Dialog*. The production manager, Paul J. O'Neill, writes, "The 'Another way' spot is probably one of the most effective religious television spots we have on our station."

Lillian Kennel of Petersburg, Ontario, wrote about a *Peacemaking* spot she had seen: "For so long we have stated our peace position very quietly. So I was most pleased to see a message in which an anti-war message was so explicit."

The Mennonite churches have produced another series of TV spots for release in February on the theme, "Which is more important, persons or possessions?" In Canada, these can be ordered from Mennonite Radio and Television, 1483 Pembina Highway, Winnipeg, Manitoba, and in the United States from Mennonite Media Services, Harrisonburg, Virginia 22801.

The *Peacemaking* spots were also recognized in December at the second annual meeting of the World Association for Christian Communication, North American Broadcast Section, meeting in St. Petersburg, Florida.

Mennonites were among twenty-six religious producers presenting radio and television spots to the convention. There was no official judging, but the *Peacemaking* spots, Father Holtsnider's Franciscan *Telespots*, and J. Graley Taylor's Seattle prime time *Right on! Superstar* received the largest applause.

The meeting was attended by 164 religious broadcasters from the United States, Canada, Europe, Puerto Rico, and South America, including Roman Catholics, Protestants, Evangelicals, Orthodox, and Jews.

Topics of discussion included the priestly and prophetic role of the broadcaster in society, cable television, satellites, marketing patterns, programming for children and youth, and polarization in our society.

Eastern District plans peace camp for youth

A Peace Camp for young people ages sixteen to nineteen will be sponsored by the Eastern District Peace and Service Committee February 11-13 at Kirkridge Retreat Grounds, Bangor, Pennsylvania.

Purpose of the camp is to acquaint young people with the biblical and historical position of the church and to help them with problems as they face the military draft.

Resource persons for the weekend camp will include Doug Hostetter, former Paxman in Vietnam; Delton Franz, Mennonite Central Committee Peace Section, Washington office; and Harold Regier, General Conference Mennonite secretary for peace and social concerns.

Registration blanks may be obtained from David Bartow, Upper Milford Mennonite Church, Box 36, Zionsville, Pennsylvania 18092. Registration deadline is February 1. Fee is $10 for Mennonites and $15 for non-Mennonites.

The Eastern District of the General Conference Mennonite Church includes congregations in Pennsylvania and Massachusetts.

Refugees in Bangladesh, India receive MCC aid

A lorry load of dhotis and saris (typical Indian garb) and straw mats has been sent from the Mennonite Central Committee (India) to the uprooted and needy people in the newly declared country of Bangladesh, formerly East Pakistan.

Vernon Reimer, MCC director in Calcutta, India, reported that more relief efforts will be made to provide the people of Bangladesh with food, clothing, and shelter. Mr. Reimer also reported considerable anti-American feelings in India and Bangladesh because of the United States' accusation of India as aggressor in the recent conflict and extensive U. S. military assistance to West Pakistan.

In addition to the aid to those in Bangladesh, the Indian churches of the Champa - Jagdeeshpur - Dhamtari area are planning relief activities among Bangladesh refugees in India in the Mana Camp near Raipur.

In a letter of November 30, P. J. Malagar, director of Mennonite Christian Service Fellowship of India (MCSFI), wrote that the Mana Camp especially needed medical personnel and recreation and education facilities.

Mr. Malagar also proposed to the director of the Mana Camp that Indian Mennonites through MCSFI help organize self-help sewing projects among the women in the camp, hoping to involve women in Mennonite churches as well as influential women in Raipur.

Mr. Malagar gave spot reports on other relief needs:

One pastor of a church in Brahmanbaria, Bangladesh, reported that his congregation now consists of only one family and an elderly woman too sick to move when others fled. It is reported that on the northern border of the former East Pakistan, 80 percent of the Christians have fled to India.

In the crossfire of the civil war, Christian churches, compounds, and schools became havens where many Hindus and animists joined Sunday services. Many were begging for baptism so they could *belong*. Churches were hesitant to accept this sort of motivation.

Margaret Mead says world culture needed for survival

Margaret Mead, the first woman to win the Kalinga Prize for the popularization of science, has outlined a five-point program to achieve the world culture she believes is essential to human survival.

Speaking at the ceremony after Rene' Maheu, director-general of Unesco, had presented the prize to her in December, the U. S. anthropologist said: "We have reached the point where each country is endangered by disaster to any one of the other countries, but we have yet to translate this frightening interdependence into the kind of relationships which provide security and joy in living . . ."

Outlining ways in which she believes such a world culture could be brought about, Dr. Mead recommended:

1) A single worldwide system of measurement and symbolization of the physical universe, including scientific and engineering terminology, as well as currency, units of time and space, and the calendar.

2) A written language independent of existing scripts and existing spoken languages, which permits the visual presentation of ideas, in the same way that the Chinese script transcends the different spoken languages of China.

3) A shared spoken language based on a natural language, which all people would use as a second language, while retaining their mother tongue, the language learned in infancy, which is intricately related to the capacity for intimacy, poetry, and religion. By natural language, Dr. Mead meant a language already spoken on earth, not an artificially constructed one, but she cautioned that it should not be chosen to give any group an advantage.

4) New, universal systems of measuring society which, unlike our current use of economic statistics, reflect the complexity of each culture and its variety rather than uniformity. Comparisons of Gross National Product, literacy statistics, and other terminologies are not applicable in describing growth in all societies and lead to invidious and unrealistic comparisons, she said.

5) New urban systems in which small, face-to-face communities can be maintained and in which the countryside and the wilderness again become accessible to every individual. She said that in industrialized countries the small family unit does not meet present needs.

Summing up, Dr. Mead said, "Just because of the fragility of the whole life-support system of this small planet, we now know that we are bound together in a common fate, long proclaimed by prophets and poets, now for the first time spelled out for us by the painstaking and breathtaking advances of science. I believe that we need better models than the nation state, and better models than federation of previously sovereign national units. We have yet to develop such a model in which activities, rather than spatial entities, which are bounded and mutually exclusive, can be interwoven over the surface of the globe, transcending other lines of allegiance and participation."

The Kalinga Prize, which carries £1,000 (about $2,400) with it, is awarded annually by a three-man jury. The winner must have had a distinguished career as an interpreter of science and research to the general public.

Unesco, the United Nations Educational, Scientific, and Cultural Organization, administers the Kalinga Prize as one of its many activities aimed at making a knowledge of science more widespread throughout the world. The prize was established with funds provided by an Indian industrialist, Bijoyanand Patnaik, and named after the Kalinga empire that dominated the Indian subcontinent some 2,200 years ago and was ruled over by the great Asoka, one of the first rulers to advocate a policy of peaceful coexistence and renunciation of the use of force.

Mennonite Church to open general office near Chicago

The (Old) Mennonite Church has designated Rosemont, Illinois, near Chicago O'Hare Airport, as the location of its general office.

The decision to locate there grew out of a lengthy study by a task force and representatives of the general board. Major factors in locating a place were travel convenience, meeting room, and availability of eating and sleeping facilities.

The Mennonite Church reorganization has focused on decentralization of headquarters facilities for the various program boards. Accordingly, there are no plans at present to shift location of such agencies as the mission board, publication house, broadcasting, or board of education.

In the new Mennonite Church organization, the program boards will meet more frequently, but with smaller membership.

The general board's office will open at the new location February 1. Initially it will be occupied by the general secretary, Paul N. Kraybill; an associate general secretary, still to be announced; and the administrative assistant, Mildred Schrock.

Bethel College offers senior citizens half fare

All persons at least sixty-two years old may attend any classes at Bethel College, North Newton, Kansas, for half price, beginning with the January interterm this year.

The reduced rate, approved by the college's board of directors last fall, applies to courses taken for credit and those audited. The rate reduces the fee to $82.50 a semester for a three-hour credit course and $41.25 for anyone auditing a course without credit.

Harold Schultz, college president, said the half-rate was intended to express appreciation to loyal supporters of Bethel over the years and to offer them an opportunity to continue their educational involvement at college when they have more time at their disposal.

Indonesian Mennonites celebrate 50 years

The entire front wall of the church was draped in a deep maroon. In big bold yellow letters was written "H. U.T. Ke50 GKMI," which means fiftieth anniversary of the GKMI (Muria Mennonite Synod). To the right front was the orchestra of electric guitars, drums, and cymbals. Directly in front of the pulpit were risers for the various choirs which were to sing and a five-layer cake with stilts between each layer.

Typically Indonesian, the anniversary celebration was long—four hours long. It was divided into two main parts, the first part a worship service, the second a more informal celebration. The focal point of the worship service was the anniversary sermon preached by one of the two newly-ordained conference ministers, Charles Christano. He based his sermon on the Genesis 26 story of Isaac's redigging his father's wells which the Philistines had filled in. Mr. Christano said that the wells of the fathers of GKMI had to be redug. Their spiritual resources must be rediscovered. One spiritual resource which Mr. Christano saw in danger of being lost was the once prominent place of the ministry of lay people in the history of the GKMI churches. The present trend is to hand the work of the church over to the specially trained full-time ministers.

The second part of the celebration was more informal, focusing on the performance of two of the churches' choirs. This was followed by speeches of several people bringing greetings and good wishes from sister churches. Among the speakers was Dr. Erland Waltner, Mennonite World Conference president, who was visiting Indonesia at the time.

The anniversary celebration had two faces. One face looked back to days gone by, to study and know the past and be aware of its high points as well as its weaknesses. This face was symbolized by the six elderly persons who lit and then blew out the candles of the cake. This face was also symbolized in the reading of a short history of the conference to the assembled congregation.

The second face looks to the days ahead. Where will our paths lead? In what new directions is God calling? This is the face of youth. This face was symbolized by the young people who sang in the choirs and played in the orchestra and by the young men becoming leaders of the church. In the past three months, three young men have been ordained to the ministries of GKMI. Another may soon be ordained to bring the number of ordained ministers to eleven.

GKMI has always been an independent church. It began with Tee Sien Tat and his wife, whose original contact with the Christian faith was through a Bible someone had given to them. In seeking Christian fellowship, Tee Sien Tat called various Christian ministers and missionaries to explain their understandings of the biblical teachings. One of those called was Mr. Thiesen, a Russian Mennonite missionary working with the Javanese people of the area. Tee Sien Tat felt an affinity with the Mennonite teachings. For that reason when the church began, it voluntarily related itself to the Mennonite churches. GKMI is not the result of the work of western missionaries. It is an indigenous church of the Chinese Indonesian people. *Lawrence Yoder*

Joint choirs sang at the fiftieth anniversary celebration of the Chinese Indonesian Mennonite church. Left front is the five-layer anniversary cake.

Seminar to prepare alumni for evangelism effort

A two-day seminar in preparation for Probe 72, the all-Mennonite consultation on evangelism next spring, has been planned by the alumni associations of Goshen Biblical Seminary and Mennonite Biblical Seminary in Elkhart, Indiana.

The seminar, entitled "Biblical foundation for evangelism," will meet January 25-26 on the campus of the two seminaries.

Alumni of Eastern Mennonite Seminary have also been invited.

RECORD

Words and deeds

An interdenominational study about *why people give to the church* has found that, when people lose interest in the church, it is not because they object to the church's doing things they don't like—such as accenting involvement in social issues. According to most pastors queried, loss of interest more often stems from a feeling that "the church is not important in modern life," lack of time, or interest in other community organizations. The study also found that most ministers and lay people believe the denomination to which they belong deserves financial support, but they would like to earmark their money for such things as training ministers and support of missions at home and abroad. The study, authorized by the National Council of Churches, was sponsored by fifteen denominations. The General Conference Mennonite Church was not an original sponsor but gave financial support to the project.

Mennonites in India have begun *a new quarterly journal* called *Peace*, edited by P. J. Malagar, director of the Mennonite Service Fellowship of India. The first issue, which appeared in October 1971, is a mixture of American and Indian writing on the Christian approach to peace issues. The journal is available through the Mennonite Central Committee Peace Section.

Ministers evaluating the July Billy Graham crusade in Oakland have estimated that about one-third of the 21,670 who registered *decisions for Christ* gave false names or addresses. About 75 percent of the attendance of 367,200 was young people. The ministers, attending a meeting of the Eastbay Fellowship of the National Association of Evangelicals, also noted that very few of the "unchurched people" referred to them for follow-up are responsive to invitations to attend their churches. "Many of these contacts give you the 'don't-call-me, I'll-call-you' business when you visit them," reported Dan Seagren of the Berkeley Covenant Church.

Workers

D. Cottrell

A. Cottrell

Duncan and Alice Cottrell, Eustis, Fla., will work in community services with the General Conference Mennonite voluntary service unit in Wichita, Kans. Their two-year term was scheduled to begin January 7. Duncan is a graduate of Florida Presbyterian College, and Alice attended Florida Presbyterian College and DeKalb Technical School. They are members of the Holy Order of MANS.

Gary Lynn Kaufman of Hudson, Ill., began work with the retarded in Seattle, Wash., December 6. He is under the voluntary service program of the General Conference Mennonite Church. He received AB and MBA degrees from the University of Illinois and the University of Denver. A member of First Church, Normal, Ill., Gary is the son of Earl S. and Marie Kaufman.

Deaths

Dorothy Bartel, Alberta Community Church, Portland, Ore., was born July 15, 1897, and died Oct. 19.

Ida Esch (Mrs. Samuel), Calvary Church, Washington, Ill., was born July 21, 1877, and died Dec. 25.

Ida Sprunger, First Church, Berne, Ind., was born May 4, 1888, and died Nov. 13.

Urias K. Weber, Sterling Ave. Church, Waterloo, Ont., born Nov. 28, 1879, and died Dec. 13. Mr. Weber was pastor of Sterling Ave. Church from 1924 to 1940.

J. Russell Weikel, East Swamp Church, Quakertown, Pa., was born in 1892 and died Dec. 21.

Mose T. Yoder, Eighth Street Church, Goshen, Ind., died Oct. 18.

Ministers

Henry Friesen accepted the pastorate of the Nutona Park Church, Saskatoon, Sask.

Jake Harms has become pastor of the Sargent Ave. Church in Winnipeg.

David Janzen is leaving Niagara United Mennonite Church, Ont., July 30.

Published

Reflections on our heritage is edited by Abe Warkentin and published by Derksen Printers, Steinbach, Man. This 371-page book describes the accomplishments, hardships, and pioneering efforts of Mennonite settlers in southeastern Manitoba since their arrival in 1874. The book deals with people as much as it deals with events. Steinbach, the main town in the area, receives most of the writers' attention, but Clearsprings, Grunthal, Kleefeld, Niverville, Landmark, Friedensfeld, and Sarto are also mentioned.

Calendar

Feb. 7-11 — Council of commissions, Newton, Kans.

Feb. 11-12—All-unit meeting, Mennonite Disaster Service, Albany, Ore.

March 17-18—Association of Mennonite Social Workers, Bluffton, Ohio.

April 13-16—Probe 72, all-Mennonite consultation on evangelism, Minneapolis, Minn.

July 18-23—Mennonite World Conference, Curitiba, Brazil.

Canadian

Jan. 27-29 — Annual council of boards of Conference of Mennonites in Canada, Winnipeg, Man.

March 30 — Oratorio concert, Haydn's *The creation,* Mennonite Brethren Bible College and Canadian Mennonite Bible College, Winnipeg, Man.

Pacific

April 8—Mennonite Central Committee west coast relief sale, Reedley, Calif.

Western

Feb. 13-15—Bible lectures at Bethel College, North Newton, Kans., Myron Augsburger, speaker.

LETTERS

The Mennonite in Germany

DEAR EDITOR: Mennonites are, as far as I know, nonexistent in Bonn. As a matter of fact, the last two I have seen were Maynard and Griselda Shelly, who stopped on their way to East Pakistan. And then there are *The Mennonites,* which come not so regularly in groups of two or five. (The November 23 and 30 issues arrived on December 16, which is good travel time.) It is always easy to postpone reading a 1,600-page *Roman-Fragment* when these *Mennonites* come. I especially appreciated *An interview with the Canadian Prime Minister, Pierre Elliott Trudeau, A time to be positive, Fresno peace celebration brings new spirit, Mennonites in Jesus army,* and of course the news section. Being cut off from contacts with Mennonites makes me appreciate your good work. *Herta Funk, Tillmannhaus, Zimmer 62, Lennéstrasse 26/28, 53 Bonn, West Germany.* Dec. 16

Reformatory visited

DEAR BROTHER LEHMAN:

This is a reply to a letter you recently addressed to the "Letters" section of *The Mennonite* (Dec. 21). It may surprise you but I am the father of the particular David Janzen whom you attack. If your letter had been a personal reply to something I had written I would not bother to answer. Although our family has had its usual differences of opinion between parents and children, my wife and I are in complete agreement with the article David contributed to the Nov. 16 issue of *The Mennonite.*

You seem to wonder if these men (Janzen and Epp) have any experience. I presume you mean experience in working with convicts. Did you fail to catch the statement that Epp has served as warden of two different correctional institutions in Canada? Permit me also to relate how David arrived at some of his experience.

For many years I have participated in the Upper Room Fellowship at the Kansas State Industrial Reformatory. This is a group of concerned laymen who come to this prison one evening per week to discuss some vital subject with inmates and we also are given the chance to relate to the men on a person-to-person basis. When a new *outmate* is initiated, he receives a membership card from an inmate which has printed on the back side of it the words from Matthew 25:36: "I was in prison and ye came unto me." This introduction into this group is very impressive at times and some of us actually feel we are visiting our imprisoned Lord.

When David returned from TAP service in Africa, he became a part of this discussion group and entered into it wholeheartedly. I felt he was able to relate to the inmates much better than some of us older people. On October 9 David was able to negotiate the appearance of a team of inmates from the reformatory to speak to the student convocation at Bethel College. At this program one man told how prison slowly deteriorates the lives of those who are kept there over long periods of time until "the flame goes out completely." The other young man claimed to be an exception to that rule because it was in prison he experienced the love of a visitor from the outside which in turn helped him to experience the love of God in his own life which led him to find forgiveness and inner peace.

In closing, may I ask you, Brother Lehman, to revise your irresponsible analysis of some of our dedicated young people, even though they seem to agree with Dr. Karl Menninger when he said, "The crime done by society against prisoners may well be greater than the crimes done by criminals against society." Our present institutions on the whole have not succeeded in making better men out of the inmates. Some of us feel it is time to find a new method. *Louis A. Janzen, Route 3, Newton, Kans. 67114.*

Dec. 29

Correction: The letter *It's getting worse again* (Dec. 21) was written by Peter B. Lehman, Route 4, Decatur, Ind. 46733.

'Fast buck' questioned

TO THE EDITOR: As patients, friends, and fellow church members of Dr. George Gaugler, our family was quite annoyed by the "fast buck" and "fast buck eaters" implication in David Hiebert's letter (Dec. 21).

Dr. Gaugler was too modest to mention that he closed his office, took his family (three sons) to live in a small trailer in Alaska for a summer. With his wife acting as his dental assistant (not professionally trained for that type of work), they served the natives every day without remuneration. The only dentist these natives ever see are the doctors that come during the summer months on a voluntary basis, if indeed any come.

I have never heard him mention the cost of this "fast buck eating" vacation, only the tremendous satisfaction they received from the voluntary service they gave.

I'm sure many of our Mennonite professional members give of their training and experience, and to all of them I express my appreciation. *Kathryn S. Landis, 212 W. Summit St., Souderton, Pa. 18964.* Dec. 22

ABOUT OUR LETTERS: *To encourage our readers to express themselves on a variety of issues, we try to use all letters submitted for publication. Such statements may or may not reflect the views of a majority of readers. They may or may not agree with the official positions of our brotherhood. But we respect each person's right to be heard, which is a part of the larger obligation of membership in the brotherhood to both give and receive counsel (Heb. 3:13). Because of the limitation of space, shorter letters will be given preference, but longer statements, carefully and thoughtfully prepared, will be considered for use in other sections of our paper. Unsigned letters will not be published, though we may withhold names for valid reasons in a special situation. Letters to the editor marked "personal" or "not for publication" are always appreciated and, of course, will not be published.* Editor.

Abortion reform?

Judith Unruh

This is not a treatise on the glories and lofty calling of motherhood. It is not to be condemnatory of those who do not want more children. It is a reaction to the growing acceptance in the minds of the general public of the idea of abortion on demand. This is a plea simply to recognize that human life in all its stages must be elevated to its highest potential.

We as Mennonites have been taught a reverence for life and have affirmed this in many ways. We care for the sick and aged. We give our money for relief work and have a poverty fund. We teach the mentally retarded and rehabilitate the mentally ill. At the present time our draft-age young men are confronting us with new ideas about leading nonviolent lives in a militarily oriented society. Where then is our outrage and concern for those most completely innocent, healthy individuals yet unborn?

Each fetus carries within its body the certainty of becoming a unique individual. If a famous sculptor were to carve a block of marble different from any other in his collection, it would be worth thousands of dollars. Suppose he would then offer it to us to care for. Would we have the right to smash it simply because we had no room on the shelf?

Perhaps, as some social scientists are telling us, we are becoming immune to the violence around us. We are inoculated daily by the war, by crime, by TV, by natural disasters, and by people who do not stop at stop signs. Our minds add one more violent act, the destruction of the infant.

It does seem as though American culture is becoming callous regarding children. During the second world war, German refugees, including children, were bombarded. Nuremberg, City of Toys, was leveled. Japanese children were permanently maimed by the atomic bomb. Now Vietnamese children are being napalmed. Perhaps if we can be careless about these children, this is why we feel no guilt about destroying our own progeny. Perhaps the population explosion is seen as threatening to us, and we act in thoughtless desperation. But let us think in terms of our nonviolent heritage and current ideals. Abortion is a violent act.

The instruments of torture are all similar. They are sharp, ugly, hard, and glint wickedly. The surgical instruments used in abortion certainly belong in this category. What, basically, is the difference between the sharp curette and the bayonet; or between the saline-filled syringe and needle and the gun?

How far are we from the ancients who carried their newborn into the wilderness and left them there? Or from those who sacrificed them to stone gods? Do we also sacrifice our babies to the god of affluence who tells us we can't afford another one? Or maybe we offer oblations to the god convenience. That third baby at age thirty-five would certainly rock our comfortable yacht.

Oh, we are certainly more civilized. Science has provided sterile delivery rooms and reassures the woman that there will be no aftereffects. Does it matter where our savagery unfolds?

Some advocates of legalized abortion (abortion reform is a misnomer) argue that the fetus is not "really human." But if he is not human, there is no category for him. He is left in the limbo between animal and human until the twenty-fourth week after which in New York state he suddenly becomes a worthwhile individual worthy of the protection of the law. What changes at twenty-four weeks? After this he has the ability to live outside the womb. So at a time when he is completely dependent on the mother, she has the power of life or death over him. Ridiculous! There is no rationale that will fit the picture.

Is the life of the fetus of so little consequence that the desire of its mother can extinguish it? The idea that a woman has the right to decide what happens to her own body has no validity. Here she is tampering with someone else's body: someone whose circulatory and excretory systems are forming and beginning to function, whose brain and personality are beginning to shape. Sex and blood type may be different from hers. She does not own this baby any more than she will own him after birth. The Christian woman practices stewardship on the highest plane with the children God has entrusted to her.

Perhaps we as Mennonites do not yet need to discuss this problem. Our minds may not be able to bring us to the carrying out of such a deed, and this is good. But we operate hospitals in various states. What is our policy? You—Bloomington, Bethel, or Beatrice—what will you do when one of your staff doctors requests admittance for a woman desiring voluntary abortion?

The phrase "death of the fetus" is used. Where death has occurred, there must once have been life. Dare we belittle that life? We cannot escape the fact that if we devalue one facet of human existence, it cheapens human life in its entirety. Our own lives are thus diminished.

Material for this page provided by Women's Missionary Association.

SUPPORT LIFE LET THE UNBORN BABIES LIVE

Prayer of frustration and confession

The following prayer was prompted by an interdenominational spiritual life conference in Latin America which was attended by 175 North Americans. Mr. Kaufman, who is field director in Mexico for MCC, *felt that the conference had ignored "the masses at the bottom of the mountain who are suffering in sin, repression, hunger, disease, and hopelessness. . . . The glory of our mountaintop experience simply got so bright we couldn't see beyond it."*

LORD, EACH MORNING we get up praising your name and giving you thanks for all that you are, all that you do for us and in us, and for all of the abundance that we enjoy. For it is good to give thanks and praise.

But, O God, there are millions of people who wake up each morning with a curse on their lips. They damn your name, O Lord, because you did not allow them to die in their night. You have allowed them to awake to yet another day of living hell, complete with pain, hunger, disease, and hopelessness, and for this they hate and despise you with their very being! Yet, Lord, they are your children—my brothers—and that makes me responsible.

Yet could it be, Lord, that *I* am being profane by giving praise and thanks to your name for the comforts and abundance that I enjoy?

Please forgive me, Lord, for stealing food from my already hungry brother while thanking you for my well-spread table.

Please forgive me, Lord, for stealing cotton, wool, and skins from my brother's fields, leaving him cold and wet, while I give thanks for my warmth and comfort.

Please forgive me, Lord, for stealing good earth, pure water, and fresh air from my brother, leaving him without life's essentials, while I adorn my home with unnecessary and costly gadgets.

Please forgive me, Lord, for stealing my brother's pride, dignity, and self-esteem while I thank you for my position in life and my satisfied ego.

Please forgive me, Lord, for stealing, and then referring to the act by the more pleasant terms of work and payment, earn and deserve, progress and technology, or aid and assistance. I have tried to fool myself, my brother, and you, but it just has not worked.

Please forgive me, Lord, for crediting your name and thanking you for my unnecessary comforts when in reality I took them from my brother.

O God, it looks as though *I* am the one who profanes your name each morning and perverts your idea of love and justice.

Please forgive me, Lord, and teach me how to love as you loved. Amen. *Randall Kaufman*

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Conspiracy to wipe out voluntary service

George Lehman

Conspiracy is a much used accusation these days. The U.S. Government accuses the Berrigan brothers of conspiring to kidnap a government official. Editorialists accuse the Lyndon Johnson administration of conspiring to deceive the American people. Others would accuse the Black Panthers of conspiring to start a violent revolution.

We are all afraid of conspiracies. They have a sense of hiddenness about them. We hear about a conspiracy and we think that somewhere someone is going to do something behind our back that we can't stop.

In the Bible conspiracies are a common theme. Herod conspired to kill the baby Jesus by having all the other children killed. Judas was a conspirator. Paul, when he wrote to some of the young churches, asked them who was working behind his back to try to undo all the good things he had started.

Church organizations have not been free from the charge of conspiracy. The National Council of Churches and other organizations have been accused of plotting conspiracies to dilute the power of the gospel to change human lives. But the General Conference, there isn't a conspiracy within the General Conference?

The rumor has it that some people aren't quite satisfied with voluntary service. That is pretty shocking because voluntary service has been one of the Mennonites' strongholds. It has been a program that has given our young people a chance both to serve and to learn. It has been a training ground for many of our leaders. Voluntary service couldn't come under attack!

The rumor persists that some people hope that five or ten years from now we won't have a VS program. Some people are saying that it seems a bit strange that we talk about young people going away to "do their service." They say it sounds as if serving your fellowman is something you do for a year or two and then forget about. Other people are saying that they aren't quite sure they ever read in the gospel that only young people were supposed to be in service. They say that they are uncomfortable with a program in which a church channels most of its energy through its young people. They can't imagine Jesus calling his disciples to send their children to be in service.

This same group of conspirators feel that separating service from the life of the congregation doesn't fit what the gospel is about. If our churches aren't the basis for our mission and service outreach, for what are they the basis?

The charges and countercharges keep going on. One reliable source has indicated that while the General Conference is not making any definite plans to do away with voluntary service, it is trying to turn more and more of the responsibility for development of service projects, screening of personnel, and administration of the programs to the local congregations. These same sources say that in some locations the congregations themselves are becoming so strong and so actively involved in service programs that the formal voluntary service unit is no longer needed. Again the reliable sources indicate that helping the churches become the base for mission and service is going to be a long task.

So it is clear from these sources that a conspiracy exists to change the whole voluntary service program. Most conspiracies fail. A look at the structure and life of Mennonite churches five or ten years from now will be the sole basis for judging this conspiracy.

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

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Bucket-filling time

Janice Pauls

Children need to be reassured periodically that they are loved and wanted in a special way.

FIFTEEN-MONTH-OLD SCOTT wandered aimlessly around the living room. Occasionally he threw a disgruntled glance in the direction of his father who was lounging comfortably in the recliner with his face buried in the morning newspaper. Finally, with a determined set to his jaw, Scott toddled over to the chair and, with a mighty swing for his size, landed a resounding blow to the menacing piece of newsprint.

With an almost inaudible sigh, as he glanced at the clock and realized that he wasn't going to get the morning news digested, Father laid the newspaper aside and held out his arms for his tiny son who immediately climbed onto his lap, snuggled into his favorite position, and laid his head on Daddy's shoulder.

Chuckling, Daddy commented, "I guess it's bucket-filling time again."

The expression "bucket-filling" emanates from a noted educator who emphasizes the need of all children to be periodically reassured that they are loved and wanted in a special way. In this case, Scott needed to have the assurance that his father considered him of more importance than the morning newspaper.

Children who grow up in a warm, loving, and accepting family atmosphere usually grow up as more secure individuals. However, all children, regardless of how secure they may be occasionally need that special dose of attention to "fill their bucket." Scott's older brother, Wayne, demonstrated his security quite clearly at four years of age when, on his first day of school, he jumped out of the car and headed for the school building almost without saying goodbye. The only reason that he needed his mother to accompany him at all was because he was too short to reach the door handle. The attention which he received at home as a result of his activities at preschool, however, left Scott feeling that he, too, deserved a few extra minutes of his parents' time.

Occasionally a child's *bucket* needs to be filled, too, with self-confidence. Psychologists tell us that children begin building self-confidence already at one and two years of age and that the first six months of an infant's life is an important period. Strange as it may seem, self-confidence is developed through failure as well as success, through disappointment as well as triumph.

Children who have been constantly protected from failure during their preschool years not only fail to learn through trial and error but are also incapable of making a satisfactory adjustment to the many setbacks which are a part of every individual's life. Young children grow up failing many times because they are not big enough or wise enough to attain their aspirations and must soon realize that no one, not even *big people* succeed 100 percent of the time.. In the process of *filling their bucket*, parents can help children to understand that a temporary discouragement is not a dead end but simply a detour on the road to their destination.

For example, a small child just learning to crawl is confident that if he can wiggle over to the newspaper lying on the floor he will be able to crumple and tear it into small pieces. Should someone come along, however, and move the newspaper just as the child is reaching for it, the first thing he will do is look for the paper's new location and head in that direction.

Parents who have had many years of experience many times know before embarking on something whether or not it will be successful. A child, on the other hand, needs to learn for himself. A child may suddenly come upon what he thinks is a tremendous idea for making something. His excitement mounts and he runs to his parent to share his idea and receive approval. In the event that the parent knows immediately that the idea is impractical and will not work, the child is often discouraged from continuing because the parent thinks if the child fails he will be disappointed. How much more damaging is this squelching of the imagination?

If the child were allowed to continue, he would discover for himself that the idea will not materialize and therefore learn something valuable from the experience. Also, perhaps to the child, the project may turn out as a success when in the eyes of the adult it has not. In the imagination of a child, everything is far more glamorous and exciting than to the adult. To him, a crudely constructed toy may be a work of art or an indistinguishable picture, a masterpiece.

Jerry came home one day bubbling over with an inspiration about how to decorate his bicycle for the May Day parade. After his parents gave him permission to proceed, he worked furiously for many hours and finally proudly presented his creation to the family. Although Jerry's entry was not as streamlined as some, he was satisfied because he had done his best. To the amazement and great joy of everyone, the judges awarded Jerry a first place ribbon on the day of the parade. This indeed was a masterpiece to Jerry.

Although children do learn through the natural processes of failure, we must be careful about man-imposed trouble to which we subject them. Author James L. Hymes, Jr., believes that a child who has known too much failure is a weak child.

"Somehow we in schoolwork must learn to understand that failure is a sharp hurting knife if used on a school-age child," says Mr. Hymes. "If we must use it, we can at least regard it with the awe and respect the surgeon shows for his scalpel. The school that wields failure like a meat axe makes mincemeat of children's attitudes toward themselves."

Feelings of inferiority usually develop after a long series of experiences extending back into childhood. A child who is helped to meet new people and situations with his head held high grows increasingly confident of his ability to handle the uncertainties which may arise. On the other hand, the child who is allowed to constantly shy away from foreign experiences develops an ever-increasing fear of finally being forced to face undesirable situations.

Self-confidence is not built or torn down by one single incident in a child's life. Rather, it grows with a child as he has pleasurable and rewarding experiences. To a well-balanced child, a few disappointments or setbacks will have little meaning. The important thing is that a child experience more rewarding incidents than discouraging ones.

We know that it is important for adults to feel worthwhile. Why not the child as well? An infant six months old is an individual just as well as a boy at twelve and the twelve-year-old just as much as his parent. The infant has the ability to know if someone loves him and quickly learns how to demand attention if not given enough.

As he grows and begins venturing out on his own, he begins to accumulate new experiences, both positive and negative. An accomplishment in some small area, if only in riding a bicycle or playing ball, is often enough to give a child that much needed feeling of self-confidence. Through this accomplishment, he or she will be encouraged to plunge into more difficult projects. If these projects should not turn out successfully, the child probably will be unaffected, since failure does not cut quite as deeply into the one who can boast of an accomplishment in some other area. All of the positive experiences combined then serve as building blocks in the ultimate formation of a child's self-confidence.

A STRONG LEG TO STAND ON

By reflecting too much on possible failure and disaster we sometimes handicap our abilities and skills.

Kay Haugaard

THE LAST TIME I went to get some tickets for a concert at the music center I saw a couple of little girls playing around in the store while their mother stood in line. They appeared to be sisters and were climbing up and down the staircase in the music store. One little girl was about two and one four years old. The mother was having trouble keeping them under control and shouted at them to come back. She had to leave her place in line several times to speak to them about chasing one another around among the pianos and organs. Their echoing laughter sounded a cheerful but startling note in the quiet store.

The reason I was fascinated in their play was because, in addition to being attractive, vigorous children, the two-year-old had an artificial leg. She wore a short, red pleated skirt and the joint right below the knee where it attached in some ingenious manner looked like a doll's leg. It must have been an excellent prosthesis because she bent the foot and scampered up and downstairs entirely naturally without limping or favoring the leg in the least. Her expression was one of complete confidence and delight in her powers—powers that she seemed never to have doubted and which were obviously the equal of the other girl's for what they were doing?

I couldn't help reflecting that when she grows older and becomes aware that she is *handicapped,* her self-confidence will either be lost or else maintained through a real triumph of will, even though her own powers will be the same. The difference will be caused simply by her thoughts—her thoughts of, and her awareness of other people's thoughts of her *inadequacy*. Her feelings of confidence will no doubt be affected and thereby her performance.

It occurred to me that by reflecting too much on what possible failure or disaster might happen, we sometimes handicap our abilities and skills—maybe even those which we have previously exercised successfully. Whenever I begin to feel some doubt about my powers creeping up on me, I try to remember the confident little girl scampering about joyfully on her artificial leg—unconcerned with failure and thereby rising above it.

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NEWS

Marvin Hein

MWC's nonpolitical stance

Twenty Mennonites, representing a half dozen countries around the world, sat in a schoolroom in Curitiba, Brazil, a year ago. They had come from Europe and North and South America to consider one question: Should the ninth Mennonite World Conference be held in Brazil? Knowing that this was the issue to be decided in Curitiba, I had posed that question to Mennonites in Ecuador and Paraguay en route to Brazil. Often the answer began something like this: "Yes, but . . ," or "Certainly, provided that. . . ."

In that schoolroom in Curitiba those reservations were thoroughly discussed. Brazilians particularly were concerned that no incidents should occur during the planned July 1972 Mennonite World Conference that would jeopardize their position in the eyes of their government. The prospect of young, aggressive, politically active Mennonites from other continents speaking disparagingly of the military-oriented government in Brazil was a threatening one to our brethren in the South. Repeatedly the South Americans indicated their keen desire to play host to the 1972 gathering, provided the program and activities would remain nonpolitical.

While some Mennonites, especially in Europe, felt that any prohibition or limitation of subject matter should not be tolerated, the final decision was that Curitiba should remain the site of the next world conference and that the program should be nonpolitical in nature.

The basic reason for that decision lay in one of the purposes of the Mennonite World Conference as stated in Article I of the Constitution:

The purpose of the Mennonite World Conference is to bring the Mennonites of the world together in regularly recurring meetings of brotherly fellowship. It seeks thereby to strengthen for them the awareness of the worldwide brotherhood in which they stand.

By its recurring sessions the conference seeks, under the leadership of the Holy Spirit, to deepen faith and hope, and to stimulate and aid the church in its ministry to the world, that is, in greater obedience to the Lord Jesus Christ, and in the promotion of his kingdom in the world.

It became apparent that if our world brotherhood wanted to assist South Americans in proclaiming the message of reconcilation through Jesus Christ, the conference would need to be nonpolitical.

Why are Brazilians tolerant of and eager not to displease a government that, by our standards, is undemocratic and autocratic? Mennonites around the world should understand the Brazilian rationale. For one thing, having known how closely their people came to falling to a Communist regime, they are thankful for the present government that brought order out of impending disaster. Since many Brazilian Mennonites have known the atrocities of Communism in other lands, they are grateful even to a military government for sparing them from a far more ominous fate.

Moreover, there is probably no country in the world more open today to the message of reconciliation in Jesus Christ. In a land where 92 percent of its citizens are Catholic, and where a few years ago there was active persecution of Protestants, today there is an amazing open door to the gospel. Not only is there little or no persecution, but Catholics have discovered the Scriptures and often meet with Protestant believers for Bible study. Brazilians do not wish such entrees to their neighbors jeopardized.

While the government does not state this publicly, evangelical Christians in higher echelons of government are persuaded that the image of the evangelical church in Brazil today is good. Brazilian Mennonites do not want that image marred. Because we do not want to hinder their witness, the ninth Mennonite World Conference will refrain from discussing political issues that might well be pursued in some other parts of the world. It is an effort to fulfill one of the purposes of the Mennonite World Conference that this decision has been made. We want to assist, not hinder, our brethren in being reconcilers.

British-Rhodesian pact questioned by document

Several questions concerning the proposed British-Rhodesian agreement have been raised in a detailed analysis prepared by the Department of International Affairs of the British Council of Churches and the Conference of British Missionary Societies.

"Political rights will depend upon education and actual jobs," notes the BCC analysis. "Has the white community the will to make these job opportunities available?

"Why does the agreement focus on 'parity' several decades away when the first of the five principles is 'unimpeded progress to majority rule'?

"Can the British Government honorably grant full independence while half the land is for the use of 240,000 Europeans and half for 5,000,000 Africans?"

In addition to these questions, the BCC document stated several conclusions. One says: "An underlying presupposition of the agreement is that political power will remain effectively in European hands for at least a generation. The achievement of majority rule is so uncertain that it cannot be clearly stated when it will be reached." And in another place, ". . . most Rhodesians now living will never see majority rule."

Responding to those who said the alternative to the Smith/Douglas-Home agreement would be a descent into a truly apartheid society, the BCC states: "From the African point of view, the differences in conditions of life in Rhodesia and South Africa are marginal."

Finally it quotes a September statement by the Rhodesian Council of Churches that "we would prefer no settlement to an unjust one" that sacrifices human dignity and rights. This leads the BCC to suggest that it might be preferable to wait for a more just solution "which could well be obtainable in a few years."

Meanwhile in the House of Lords, the Archbishop of Canterbury, Michael Ramsey, expressed uneasiness about the promise to consult Rhodesians, saying there seemed no prospect that the nationalist African parties would be consulted.

Patricia Klassen

System frustrates student union leader

Ray Hamm, president of the University of Manitoba's student union.

I only know that I'm walking; I feel I'm climbing, but I haven't yet been shown the peak.

At the start of the day, the modern concrete Student Union building of the University of Manitoba in Winnipeg fills with students—students in the coffee shops, the bookstore, the sprawling lounges, the offices. A slim, gangly young man of twenty-four with a long, face, large hands, and long blond hair strides into the president's office of the UMSU. He stretches his sandaled feet under the modern desk, leans back in his chair. There is a moment to look at the wall of bright posters about world struggles for freedom and against war. One small sign says, "The way you treat people is the way you treat God."

The phone rings, the door opens, and the day starts for Ray Hamm, president of the University of Manitoba Student Union. Ray, the youngest child of a Mennonite family from New Bergthal, Manitoba, attends the Charleswood Mennonite Church locally. He was a coordinator of the youth conference at the General Conference in Fresno, California, this summer.

"Fresno deepened and strengthened my feelings about peace, about freedom and community. The experiences in UMSU deepen and strengthen my frustration with the present system," says Ray.

Ray began the one-year term as president of a union with a staff of fourteen and with a budget of $205,000 last spring. From the fees of 15,000 students, he and his staff coordinate both educational and recreational projects, such as handbooks, radio stations, speakers, and newspapers. As a middleman, Ray must keep the students happy with how their fees are spent, see that the university government is administered wisely, and keep an eye on what the administration does on behalf of the students.

"In talking about goals, my word is peace," he said. "I try to see peace between God and me, between man and me, and between man and the world. In this one year, I want to work for peace within the bureaucracy. The question is: Can I help make a structure so people can experience peace and freedom in an educational experience? I hope the student and university governments will be places where concerned persons have a vote and a voice. This structure can make peace possible."

Does this mean reform and change? One recent action of UMSU was to withdraw all student representation from the university senate. UMSU had asked for more equal representation on this body which governs university affairs. It asked for more open meetings and more student control of student senators. The requests were denied.

"We thought we were being reasonable," said Ray. "We tried all the proper channels. Now we feel we have nothing to show for our pragmatism. Our stance does mean academic and educational reform. This is the only place in the university where we are paid to sit down and idealize. The university is everyone, not just the trustees or the administration or the professors. Once you're here, you're involved. The old senate implied that students are not part of the university. We want to give it the 'good old college try' first before pulling out."

Ray has worked within structures for much of his life. He attended Mennonite Collegiate Institute in Gretna and returned there to teach between his second and third years of college. He has taught Sunday school and acted as youth group leader. At the U of M he led the Intervarsity Christian Fellowship last year.

"Christianity should be the most radical thing going in terms of approaching world problems of individual freedom, truth, justice, equality, and peace," says Ray. "Yet there is seldom the interest in politics in the average Christian fellowship, either through lack of time, ambition, or interest. I've picked up more ideals here at UMSU in terms of having to do more thinking faster, in having to apply ideals to the situation."

In speaking of his own ways to keep in touch with people, faith, and ideals, Ray speaks of bridges over the loneliness of a busy job that could apply to many situations.

"Prayer is an important experience. I know that God listens, even when no one else does. There are special people. When we get together, I drink deeply of the sharing. It may be a long time to the next drink. I know that prayer does something good for my day and that man is a creature of God. I think that my Christian assumptions may be that I give others more of a chance to explain themselves. I am willing to listen more often and forget sooner. I'll always give the other guy a second time round at it."

Under the leadership of Ray and his staff, a Council Grants Fund has been used to give young people chances for special summer programs in Opportunities for Youth. UMSU has provided money for supplies at a day care center, supported playground centers, a drug information center, and a community crisis bus. The bus saved at least half a dozen lives this year, operating when and where other ambulances were not available. UMSU also helped organize a protest against the Amchitka bomb explosion with a teach-in and demonstration.

"Our experiences with the senate, with the American consul, and Amchitka deepened my frustrations with structure. It is becoming a four-letter word for me. Too often structures discuss procedures rather than issues. Where procedures and legalities reign, ideals and ideas have little room. There is little liberty. If the structure allows our ideals to exist, we'll stay in the structures. If not, I'll opt for the ideals. In that case, I would be forced out of the system. Sometimes that scares me. It may be a lonely road. Obviously, I've come to regard present structures with deep suspicion. This suspicion has grounds both in my experience and in my theology. This perhaps is my politics of the kingdom."

Vietnam Christmas fund receives wide response

About three thousand dollars will probably be given to the Vietnam Christmas fund of the Mennonite Central Committee, although final figures are not yet available.

The fund was suggested by the MCC Peace Section assembly meeting in November in St. Louis, which proposed that we celebrate the coming of the Prince of Peace in our churches by taking the money ordinarily spent for Christmas gifts for each other and sending it instead to the Vietnamese people.

One of the most interesting expressions of concern resulting from the Peace Section's Vietnam Christmas suggestion was made on an invitation to the wedding reception of a couple in Goessel, Kansas. The announcement read: "There will be a potluck lunch of meat, cheese, and pluma moos. You may bring a traditional pastry or Christmas dish. Please do not bring gifts. If you wish to give something, we'd suggest a donation to Vietnam Christmas, MCC."

Another response to the Vietnam Christmas proposal came from a small congregation of the North Cheyenne Indians in Montana with the note, "We hope this will help someone to know the blessed Savior of Christmas."

Another contribution letter read, "We welcome the proposal made at St. Louis. In our family circle of fifteen grandchildren, we were each given a choice of how much to share. As grandparents, we are sending you this check. . . which equals what we've spent on our family. May God use this project in moving us closer to peace."

A Japanese brother wrote: "We decided to quit exchanging gifts among ourselves and give the gifts to Jesus. I suggested the Vietnam Christmas project, and the family agreed. I am grateful that MCC has given us a chance to think about the meaning of Christian discipleship. Our children feel very proud of doing this, though they feel sad at the same time."

North Americans get MCC Christmas bundles

Mennonite Central Committee Christmas bundles have been given to needy families in North America for the first time in MCC history.

The bundles, which are generally prepared for overseas distribution, were specifically requested by voluntary service workers in Cincinnati, Washington, D.C., and Appalachia.

In eastern United States, bundles were distributed in Appalachia, Over the Rhine area of Cincinnati, Washington, D.C., and Philadelphia. There have been requests from Philadelphia and Appalachia for more bundles in 1972. MCC has also made available bundles to the Eastern Mennonite Board of Missions and Charities for their use in domestic outreach.

All regional MCC offices in the United States and Canada have been given the green light to distribute bundles in North America. Reports from other areas have not yet come in.

MCC said there is an increasing awareness among MCC workers of the extensive needs of the people in North American cities and rural areas. At the same time, there has been a decrease in demands for Christmas bundles in overseas MCC programs where, except for emergencies and disasters, the emphasis is shifting to development rather than distribution.

General Conference's yearly meetings scheduled

The three program commissions and the General Board of the General Conference Mennonite Church will hold their regular annual meetings February 7-11 in Newton, Kansas.

The General Board will meet February 7-8 to discuss such issues as ordination, transfer of the Poverty Fund to the commissions, and possible transfer of administration of *Der Bote*, the conference's German-language newspaper, to the Conference of Mennonites in Canada.

The Commission on Education, Commission on Home Ministries, and Commission on Overseas Mission will meet February 9-11.

Project teaches how to ask questions

A lot of discussion groups that never get off the ground—and ultimately prove meaningless for all the participants—fail because a discussion leader doesn't understand some basic mechanics for planning and leading profitable discussions.

This is the belief of Lindell L. Sawyers, a staff member of the United Presbyterian Board of Christian Education who has devised a formula which aids discussion leaders.

The idea is called Project EQUIP and the emphasis is on teaching a leader how to ask the right questions—in the right order—so that a group discussion can progress in orderly fashion from level to level. In the process, the members of the group are not spoon-fed by a teacher who simply imparts a collection of knowledge to which they can react or ignore. Instead the EQUIP process enables each member of a group to think through an issue for himself.

Mr. Sawyers' formula involves three kinds of questions for the leader to employ. First, there is the *knowledge* question which a leader can ask his class about material which is under study. At this level of a discussion group, the participants recall and state the basic facts of material with which they are dealing.

Mr. Sawyers believes that too many discussion groups—both religious and secular—never get beyond this stage. Other discussions skip this stage and degenerate into opinion sessions during which individuals—without even referring to a book or article supposedly under discussion—simply offer their own personal feelings on general subjects.

The second level of questioning is designated *analytical* by Mr. Sawyers. On this level, the group begins to look at a piece of material and analyze its parts. The implications and specific intentions of a writing are carefully explored.

The final kind of question which a discussion leader needs to master is *evaluative*. After a group is clear on the exact facts of what they are studying and after they have clearly understood what a writer is saying, then they are ready to offer their own personal judgments. The difference here is that the judgments are responsible and actually relate to given material.

Lois H. Stair, moderator of the United Presbyterian General Assembly, looks into a video camera used in the EQUIP *education program. Lindell L. Sawyers, who devised* EQUIP, *looks on.*

In putting so much emphasis on question asking, the so-called inquiry process, Mr. Sawyers stresses that a leader is not meant to be a dictator.

"In our churches, most discussion leaders are laymen, many of whom don't feel qualified to teach," Mr. Sawyers says. "But teachers aren't really what the church needs. It needs leaders who understand how a discussion works and progresses. These leaders can help other laymen develop discussion skills, so that no church should be lacking in enough people to lead church school classes."

Since he initiated EQUIP, Mr. Sawyers has conducted more than thirty seminars in all parts of the United States, training people to be discussion leaders. A number of his graduates from the early classes are conducting their own seminars now.

One such enthusiastic supporter of EQUIP is John Bowe, associate pastor of First Presbyterian Church, Waukesha, Wisconsin, who says:

"It's so stupid to think that a teacher can be a God figure anyway. Lay education is handicapped today because so many people feel they aren't able to teach. They think they have to be an expert on a subject."

Mr. Sawyers believes that as people begin to think for themselves as a result of exposure to the EQUIP discussion process, they also come to understand whatever subject matter is being explored.

"In a good discussion group," he says, "where the right questions are being asked in a logical order, you have a leader and the respondents wrestling with a subject. The leader does not have any final answers. Nor does the group. There may not be any *final* answers; but after the group has creatively pondered its subject matter, then, the individuals of the group are in a position to form responsible judgments. In that way, the discussion group has meant something to them and not simply been another hour wasted in random small talk."
H. Alton Lee for Kerygma News/ Features

Cincinnati poor are organizing for health

Health care for the poor in Cincinnati has been at a low level for years. Cincinnati General Hospital, the only public hospital serving low-income people in the area, is far from the homes of most of the poor. The city's Health Department has provided limited services. Those whom the Health Department served have had no representation on the Board of Health.

But now better health care for the poor seems in sight because of community organization spurred on by Dennis Loepp and John Liechty, former voluntary service workers who have been financed by the Poverty Fund of the General Conference Mennonite Church for eighteen months.

Their $12,000 grant from the Poverty Fund ran out this January, but the two will continue to work with low-income people in Cincinnati on a part-time basis while they hold earning jobs.

Poverty Fund involvement in Cincinnati began in the summer of 1969, when Mr. Loepp and Mr. Liechty became interested in community organization around health problems with no local agency control. Mr. Loepp was already working in English Woods, a section of Cincinnati about half black and half white. Mr. Liechty began work in Price Hill, an area of Appalachian immigrants.

Mass meetings began in which residents of each area discussed their health care problems. The solution seemed to be establishing small storefront clinics in the neighborhoods to eliminate traveling the long distance to General Hospital.

The East End community had established a community-run clinic in 1969 with the help of private foundation grants. But such grants were not available for every area.

So the English Woods residents tried the City Council, and in October 1970 a clinic with a $48,000 budget was opened. There is no laboratory and no X-ray services, but the clinic is open five days a week and has some evening sessions for working people. Every staff member from custodians to doctors is hired by the English Woods Health Board, a seven-member board elected by the community.

Other communities, including Price Hill, wanted the same treatment from the City Council. But, said Mr. Liechty, "the council began to see this thing snowballing and refused to fund any more community health centers."

Price Hill has a small clinic run by the Health Department with one adult session, four pediatric sessions, and one planned parenthood session a week, plus one private doctor, about to retire, who accepts neither children nor new patients.

The Price Hill community is asking the City Council for $30,000 from its 1972 budget for expanded services—and the neighborhood wants community control.

From these experiences with city government, said Mr. Liechty, people began learning how government structures operated. And from the desire for a voice in these structures developed the People's Health Movement, a citywide organization of residents of low-income communities, health professionals, and others who felt the need for change in health care, Mr. Liechty said.

Cincinnati's Board of Health had only five members appointed for nine-year terms, and none of them used health department services. With the help of pressure from the People's Health Movement, the board was forced to resign and a citywide referendum was called. The board now has ten members, appointed for three-year terms—and it includes three low-income community people.

The People's Health Movement had run six people for the Board of Health on a platform of community self-determination, environmental programs, industrial health and safety, new federal funds, and health as a right, not a privilege of the rich.

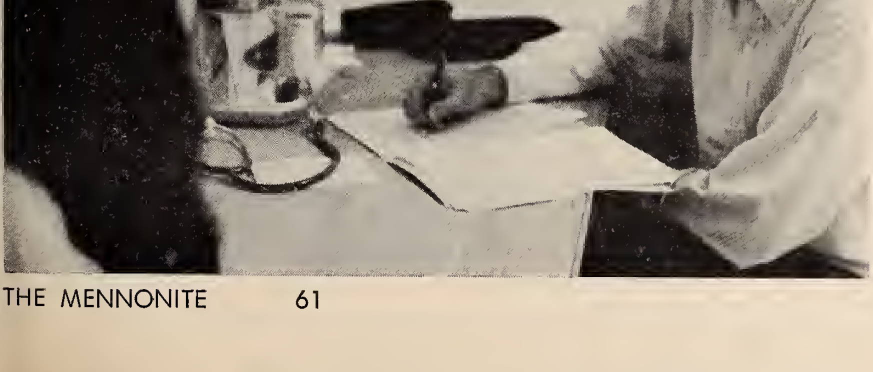
"Through the People's Health Movement, we've been able to bring blacks and whites together in a common struggle," Mr. Liechty said.

The battle is not over for the health movement, however. Predictions are that it will get stronger in the next few months as more communities pressure city government for community-run health centers.

As Mr. Liechty and Mr. Loepp move to part-time involvement with the People's Health Movement, others will pick up the rest of their work. About twenty other people in Cincinnati have already been working part-time in community organization for health care.

"There are enough people to split up the work load," Mr. Liechty said. "We're definitely planning to stay."

Dr. Packer at the English Woods community health center interviews a patient.



Outgoing president looks toward future of college

Robert Kreider, president of Bluffton College, Bluffton, Ohio, was not reflecting on the past but on the future of the college.

Mr. Kreider, who has announced his resignation at the end of the current school year, was not eager to evaluate the past.

"As a historian, I have to wait a while," he said. "Things which now seem of dubious value may pay off in a few years."

He was more interested in helping the church and the campus to reflect creatively about the shape of things to come.

"I can't escape the feeling that the church, the community, and the alumni have invested tremendous resources in higher education," he said. "But we face an uncertain future with rapid change, the kind described in the book *Future shock*. We can't escape the responsibility of using our college resources to roll with this change."

Change will be ever more accelerated in the days ahead, he said, and the college needs to help the church and alumni to understand the nature of rapid change in the light of Christian mission and to help people live through change in a victorious way.

The outgoing president foresaw more weekend seminars sponsored by the college, more continuing education, and in-service programs especially for employed persons with a shorter work week.

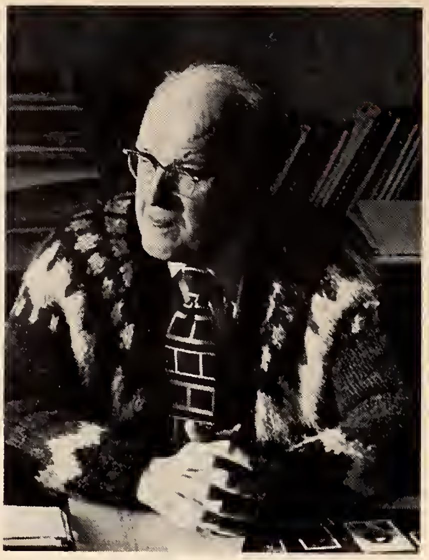
Mr. Kreider also predicted increasing interest in inter-institutional sharing of resources.

"Among Mennonite institutions, there is a kind of consortium," he said. "Each college uses its strengths and relies on the strengths of others."

He does not foresee the closing of Bluffton or Bethel or Freeman colleges to strengthen the remaining schools. Each of the colleges, although related to General Conference Mennonite congregations, has its own constituency. Bluffton draws on the Central and Eastern districts for support.

"If one closed, there would be no particular flow of support to the surviving institutions," Mr. Kreider said.

The Bluffton president was highly supportive of the role of the church college, which, he felt, can offer significant alternatives to "mass education."



Robert Kreider

A small college can do educational experimentation and adapt higher education to the particular needs of particular students, he said.

In addition, the church college has church resources not available to other institutions—a leadership pool which the college can tap for guest lectures, or voluntary service as an "educational institution."

"We should begin seeing the church as a community of scholars and educational institutions as communities of disciples," he said.

Mr. Kreider did give some thought to past areas of satisfaction at Bluffton:

—the achievement of curricular change, which has be going on for several years.

—development of campus-related, but non-campus programs such as the Swiss Farm nature center and study in Colombia.

—acquisition of additional land.

—development of a comprehensive campus plan.

Mr. Kreider had some questions about Bluffton's recent building surge.

"We built because we tripled our size in seventeen years," he said. "We may have overextended ourselves. It is not clear yet whether there may be a new surge of growth in the next several years."

Mr. Kreider is not talking yet about his own future after he leaves Bluffton College. He only says it will involve the church in some way.

Mennonites in Canada to cooperate in broadcasting

Inter-Mennonite cooperation in radio and television broadcasting in Canada has been approved by representatives of five Mennonite denominations.

The action must now be presented to the respective conferences for final approval and official appointment of representatives to the newly formed Mennonite Radio and Television Council (MRTC).

The council was established December 10 in Winnipeg by representatives from the Mennonite Church, General Conference Mennonite Church, Evangelical Mennonite Church, Evangelical Mennonite Mission Church, and Mennonite Brethren Church.

The council, which has equal representation from each group, will share information and plans for the time being. Future participation could include coordination of activities to eliminate duplication, joint development of new programing, and conjoint marketing of individual or cooperative programs.

Legality of November-December draft questioned

At least three current court cases are questioning the legality of conscription of 10,000 men by the U.S. Selective Service in November and December.

The MCDC *Draft Counselor's Newsletter* says, "Since 1948, Section 20 of the Selective Service Act has contained a provision, retained with each renewal of induction authority, that, except upon a new declaration of national emergency, 'no persons shall be inducted or ordered into active service without his consent under this title within ninety days after the date of its enactment.' Since the 1971 law was enacted September 28, 1971, it is contended that no induction can legally be ordered before December 27."

Besides the three cases now in court, at least thirty-one temporary retraining orders have been issued pending a decision on legality of the inductions, said Lowell Monke, volunteer draft counselor near Goessel, Kansas.

Report wants changes in punishment system

Discretionary powers of judges and parole officers, which are used "to justify secret procedures and unreviewable decisions" that discriminate against minorities and the poor, should be abolished, says a Quaker-sponsored report released recently.

Discretionary powers have also failed in their purpose of promoting rehabilitation, the report says, and should be replaced with a system which "reduces the number of acts which are crimes" and then enforces them uniformly, so that "all those convicted of the same crime receive the same sentence."

A panel of sixteen criminologists, lawyers, educators, ex-convicts — including one current prisoner—issued the report following a year and a half of deliberation. The panel was sponsored by the American Friends Service Committee, and the 173-page report, entitled *Struggle for justice* has been published by Hill and Wang of New York.

The authors challenge the work of generations of reformers who sought to build rehabilitation programs into the court and prison system. "After more than a century of persistent failure, this reformist prescription is bankrupt. The legacy of a century of reform effort is an increasingly repressive penal system and overcrowded courts dispensing assembly line justice."

"The mixture of rehabilitation and punishment," the report says, "gives a humane veneer to a barbaric system. We find no convincing evidence that the present approach at its best succeeds in rehabilitating offenders, even by its own criteria."

The prison system is intended for punishment and should be used specifically for that purpose, although "only when a compelling social need has been demonstrated and when less drastic remedies have been exhausted." Punishment should be clearly defined and the human and civil rights of prisoners respected, the report says.

Treatment should be separate from punishment, the report contends, with prisoner participation in a range of medical, psychiatric, and educational services "truly voluntary and available to all." Prison authorities should also allow associations of prisoners and ex-prisoners, and encourage voluntary community groups to work with inmates, the report says.

Coercive prison *treatment* cannot be justified as rehabilitation, the report says, because it does not stimulate individual initiative or prepare prisoners for normal society.

Although granting discretionary power to judges originally was intended to promote rehabilitation by fitting punishment to the criminal rather than to the crime, the usual result, the report says, "has been to select out not the most dangerous criminals, but to select out those persons with less power and influence, persons who are perceived as the greatest nuisances or those who most offend against middle-class morality."

Although widespread lawbreaking occurs in all social classes, usually people in lower classes are imprisoned. More influential or middle class people are usually either not apprehended or not prosecuted, or given only fines or probations, the report says. Discretionary power has been used "to perpetuate the inferior status of racial and ethnic minorities, to combat divergent life styles, and for the political repression of those who might challenge the status quo—the poor and the black."

Punishment should fit the crime rather than the criminal, and not vary according to the discretion of judges, the report states. "Specific punishment should be assigned to the act," and variations in punishment—such as lighter sentences for first offenders or stiffer sentences for repeaters—should be written into the code.

"If there are mitigating circumstances society feels should be considered in administering the law, these should be spelled out in defining the criminal act and not left unstated to be filled in later by functionaries operating with wide discretionary powers, functionaries who nearly always consider factors irrelevant to the treatability of the criminal," the report says.

Foreign teachers wanted only for science, math

Harold Wenger wrote the following evaluation of education trends in Africa, especially in the West African country of Sierra Leone where he serves as program director with an MCC *unit of eight teachers.*

Most African countries have escaped from an entirely European-based curriculum. Geography now often includes an intensive study of the individual country and region. Their history courses often concentrate on African history, both ancient and modern. Literature includes African poetry, novels, and drama. This trend makes teaching more difficult for expatriates. The expatriate does well even to master the names in West African history.

This is one obvious reason why some African countries now hire expatriates at the secondary level only for science and mathematics. There is a growing demand for science teachers. Since Western science is foreign to African culture, expatriates will be needed for a long time to teach it.

Despite the high student failure rate in academic areas, many African countries have already achieved a surplus of people trained in the arts. These surplus teachers exist in relation to a lagging economy unable to employ them and in high proportion to the people trained in practical areas.

Rapidly falling standards is a discouraging factor for teachers. The process begins in a primary school system expanding rapidly from political pressures. A headmaster recently complained to me that he had only one trained teacher in his staff of seven. Poorly taught students then burden the secondary schools.

A basic factor in African education is the external examination system. This determines the content of each course, the curriculum, and the required standard of work.

We must be aware of these trends in order to find our place. There are still needs in the existing system which we can fill. But more important, I believe that we must be ready to move into new practical areas with all the risks involved.

RECORD

Workers

A. Thiessen

J. Thiessen

Arthur and Jeannette Thiessen resumed missionary work in India under the General Conference Mennonite Church in January. They were scheduled to take a six-month refresher course in leprosy treatment immediately after arrival in India. The Thiessens first began work in India in 1953, and Arthur has served as medical superintendent of the Bethesda Leprosy Hospital in Champa. Jeannette, a registered nurse, has assisted at the hospital and spent time in counseling, literature distribution, adult literacy programs, and Bible classes. They are members of Bethel Mennonite Church, Inman, Kansas.

Marriages

Michael Amstutz, Ebenezer Church, Bluffton, Ohio, and *Nannette Moneer,* on Dec. 18.

Steven Belmont and *Carla Cornelson,* Community Church, Fresno, Calif., on Nov. 28.

Garry Berryman, Pulaski (Iowa) Church, and *Rebecca Shelton,* Christian Church, Bloomfield, Iowa, on Dec. 18.

Robert Genova and *Diane Franz,* Menno Church, Ritzville, Wash., on on Oct. 16.

Steven L. Goering, Eden Church, Moundridge, Kans., and *Barbara Duerksen,* Alexanderwohl Church, Goessel, Kans., on Dec. 18.

James Holm and *Shirley Franson,* Community Church, Fresno, Calif., on Dec. 23.

Dave Landis and *Linda Brandon,* First Church, Phoenix, Ariz., on Dec. 12.

Ted Moser, First Church, Berne, Ind., and *Judith Provinse,* Hope Congregational Church, St. Louis, Mo., on Dec. 18.

Ron Rempel and *Karen Schroeder,* First Church, Upland, Calif., on Dec. 30.

Darrel Rowbury and *Judy Rennick,* Warden (Wash.) Church, Dec. 11.

Eldon M. Schmidt and *Irene Goertz,* First Church, Newton, Kans., on Dec. 11.

Nelson Schmidt and *Beverly Schmidt,* Alexanderwohl Church, Goessel, Kans., on Dec. 28.

Robert Earl Schmidt, Bergthal Church, Pawnee Rock, Kans., and *Jean Anne Hunsley,* First Presbyterian Church, Belleville, Kans., on Dec. 28.

Tim Schrag and *Roberta Kotzian,* Menno Church, Ritzville, Wash., on Dec. 2.

Sydney Secakuku and *Loretta Myron,* Oraibi (Ariz.) Church, Nov. 19.

Ferris Toavs, United Church, Wolf Point, Mont., and *Sharon Huso,* on June 19.

Francis Toews, Bethel Church, Inman, Kans., and *Margaret Claassen,* Lorraine Ave. Church, Wichita, Kans,. on Dec. 18.

Charles Wiebe and *Monica Heaney,* First Church, Aberdeen, Idaho, on Dec. 3.

Deaths

George Buller, Buhler (Kans.) Church, was born Nov. 6, 1883, and died Dec. 24.

Archie Diller, Ebenezer Church, Bluffton, Ohio, was born July 7, 1906, and died Dec. 20.

Mary Epp, Hebron Church, Buhler, Kans., was born April 27, 1902, and died Dec. 24.

Leo D. Ewert, Trinity Church, Hillsboro, Kans., was born Aug. 28, 1894, and died Jan. 6.

Leonard L. Loganbill, West Zion Church, Moundridge, Kans., was born Jan. 9, 1901, and died Jan. 4.

Gustov Ernst Luehr, First Church, Newton, Kans., was born in Erbstorf, Germany, Feb. 4, 1912, and died Nov. 26.

S. T. Moyer

Samuel Tyson Moyer, retired missionary to India, died in Bluffton, Ohio, January 9. Born April 10, 1893, in Lansdale, Pa., Mr. Moyer served with the General Conference Mennonite Church in India from 1920 to 1956. He established the Jagdeeshpur mission station and was later principal of Janzen Memorial School there. He set a new pattern of evangelism by teaching Christian laymen to teach the Bible to new converts, emphasizing the importance of an indigenous church. He was pastor of Bethel Mennonite Church in Pekin, Ill., after retirement from missionary service until 1967. Mr. Moyer held a BS in agronomy from Pennsylvania State College and a BD from Witmarsum Seminary. He also attended Biblical Seminary, New York, and New York University.

Martha Neuenschwander (Mrs. Arvine), First Church, Berne, Ind., was born May 12, 1904, and died Nov. 27.

Hugh Poleyumptewa, Hotevilla (Ariz.) Gospel Church, died Nov. 9.

Mabel Shelly, Zion Church, Souderton, Pa., died Dec. 14.

Frankie Williams, Alberta Community Church, Portland, Ore., was born June 10, 1891, and died Dec. 28.

Baptisms

Ebenezer Church, Bluffton, Ohio, Dec. 12: Mr. and Mrs. Norman Ediger and Douglas Ediger.

First Church, Berne, Ind., Dec. 19: Mr. and Mrs. Kenneth ReLue, Mrs. Steven Lehman, Meribeth Sprunger, Claudia Liechty, Wenda Sprunger.

Tabor Church, Newton, Kans., on Dec. 19: Michael Brandt.

DISCUSSION

Dutch woman in ministry feels accepted

Ineke Reinhold-Scheuermann

NOWADAYS THE MENNONITES in Holland believe that every member of the congregation can be called to serve the communion, to preach, and to baptize. In reality most of the time all these actions are done by the ordained minister who has studied theology at the university and at the Mennonite seminary. But when a minister is ill, or when there is no other minister available, members of the community can serve communion and preach just as well. When women started to study at the university, it was the Mennonite seminary which was the first to accept a woman as a student in theology. And the first woman minister in Holland was a Mennonite minister: Miss A. Zernike (1911). When she finished her studies, there were three congregations who wanted to have her as a minister. Four years later she married and stopped being a minister. When her husband died in 1920 and she had a boy of two years, she had more difficulty in getting a call from a congregation to be minister again. Finally she succeeded in Rotterdam. At the moment there are several women ministers with children working in Holland. Today the Dutch Mennonite congregations have eighty-three men ministers and twenty-two women ministers.

Being one of the women ministers myself, I will tell you something about my study and my work. I studied from 1955-1960 at the University of Amsterdam Theology. This university study is done with Reformed, Lutherans, and other denominations. Besides the study at the university, you study in the same years also at the Mennonite seminary when you want to become a Mennonite minister. When I married just three months before my studies were finished, the curators of the seminary congratulated me, but at the same time some of them had the strong feeling that the work done for me had been in vain.

After finishing my studies I became a proponent of the Mennonites in Holland; that means that a congregation can call you to become their minister. I was asked to preach in several congregations that were looking for a minister. In the village of Balk they told me immediately after my arrival that they had thought that I was a man, and that they did not want to call a woman minister in their congregation (based on Paul's letters). They were friendly, and that Sunday I preached in their church. (In Holland there are very few congregations of Mennonites which have this idea about women in the ministry.)

But at the isle of Texel, the Mennonite community was just looking for a woman minister, because they had had very good experiences with the woman minister who just had left that congregation. And they did not want to call a man at that time. So you cannot say that I ever had the feeling that women ministers are discriminated against. In 1960 I was ordained as a minister on Texel (500 Mennonite members). I had a man colleague in the same congregation. Together we divided the villages between us. So I had the task to visit 250 members of the congregation once a year, to give catechism at six public elementary schools one hour in the week to children of Mennonite parents and to other children who were interested, to give a separate catechism for twelve- to fifteen-year-olds and to sixteen- to eighteen-year-olds in the evening hours, and to visit the ill and to preach one Sunday two times and the other Sunday three times. In that time there were in the five villages of Texel, also five Mennonite churches. And the members of the different villages, sometimes only four miles apart, wanted each fourteen days a service in their "own" village. Now in the 1970s there are so many people with cars and the thought that we don't have to waste the time of the minister by asking him or her to spend so much energy on Sunday in different churches in which only a small audience each time, has made that there are only two churches on Texel.

When I became pregnant, I just went on with my work. Four weeks before the birth of our first son I took my vacation, and four weeks after he was born I started to work again. When the baby was half a year old, he started to ask more attention than I could give him in combination with my work as woman minister of a congregation; so I left the ministry from 1963-1969. My husband is a mechanical engineer, and we both liked to spend more time with the children when they were in the house the whole day.

In 1969 my three boys all went to school, and the small Mennonite congregation of den Bosch (twenty miles from Eindhoven) asked me if I would like to become their minister. In Holland the children still go to bed at 7 o'clock when they are young. "Officially" I work one day in the week in den Bosch. So we decided they would not miss me when I leave the house two evenings in the week to work in den Bosch. In the mornings I visit female members who are at home at that time; also meetings with the ministers of other denominations are in the morning hours.

The Reformed, Lutheran, Orthodox Reformed, and Congregational congregations work together with the Mennonites in many aspects. The ministers of these churches are also exchanging pulpits. This means that I preach sometimes in the Orthodox Reformed church, in which it is still not possible that they call a woman as their minister. But working together, my colleagues of the other churches just accept me as the Mennonite minister and give me my turn in the pulpit exchange. Sometimes I feel that not all the members of the Orthodox Reformed church do agree with this, because after the service there are always a few who skip on purpose the door in which I am staying to shake hands. When you cannot accept the change of culture patterns and the change in position of man and wife in the world, it will always be difficult to see that there are others who accept the change and who see that Jesus acknowledged the woman as a full human being and never said that laws and rules made by human beings never would change in time.

LETTERS

Life in affluent society

To the Editor: Many people think much about the effect our growing affluency has on life, and thereby we escape an honest confrontation with self and others. The truth is that life's actions aren't centered around Christ, his teachings and ways of life (on earth). Some call it original sin or that "old man" just can't do right. The Bible warns us by asking, "Why spend money for that which is not bread and labor, for that which doesn't satisfy?" Material possessions—the more we have the more we want—are overemphasized. President Nixon, in his Christmas message, said, "There's no peace in the heart," and as Lincoln said, "We are destitute of faith, terrified by skepticism, rich, well-favored generous, but *without peace at heart*." How can we explain great uncertainty, self-doubt, and even self-hate? . . . Spiritual influence has waned and our faith, individually and nationally, isn't relevant to youth or to modern conditions, so we try to influence by supplying guns and foreign aid.

A better way of life in Luke 9:23-35 is: Whosoever will save his life shall lose it; and why gain the whole world? The great powers know they can lose everything by risking World War III and nuclear war. . . . Many try religion for release from frustration or as a cure-all. It can make us more miserable but not give enough peace to make us love one another. . . . *Christianity* can unite men—can it unite man to keep him from being so beastly?

In Cor. 2:7-16, it says, "The Spirit fathoms everything, even the depths of God (and man)." Teachings about the Holy Spirit and its work in us seldom reach the pulpits. When the apostles were weak, Jesus told them, "He, the Holy Spirit, remains with you and will be within you" (John 14:14-17). . . .

We must admit that college and Bible educations don't necesssarily make one wise or better, but they can help humbly to apply our faith in God. A lonely college girl came home to her parents saying, "I need the real inspiration of peaceful family life." A young boy replied when asked the meaning of the Holy Spirit, "He puts the *umph* into Christians"—to fight the fight of faith. . . . .Now the Holy Spirit and education aren't only for exceptionally able people to do exceptional work. . . . To measure true *progress* is impossible as one plants, waters, and harvests, but he giveth the increase thirty- to a hundredfold. Example: the number of General Conference youth who have been conscientious objectors has increased from 27 percent in 1944 to 63 percent in 1970. Does this mean we are much closer to a just peace? Yet "blessed are the peacemakers, for they shall be called children of God." Some say, "No need to work for peace because of prophecy and the book of Revelation." This is defeatism or folly.

The unspeakable gift of the Holy Spirit must be asked for, also, and demands mutual surrender just as in marriage—for better or worse. . . . When he (the Holy Spirit) comes to abide, fruits will follow (Gal. 5:18-26, Luke 11:9-13:35). *Joe Eck, Route 2, Box 13, Sedgwick, Kans. 67135.*

Dec. 31

Fresh, new look

To the Editor: This comes from a regular reader of the *Mennonite* who appreciates hearing of Mennonite activities. There are two suggestions which I would like to make, however. First, the artwork. While I certainly do not claim to be a great judge of the aesthetic quality of the artwork displayed in the *Mennonite*, I would like to express my displeasure, especially in the December 21 issue. The entire format of the *Mennonite* appears to me to be in need of revitalization. A fresh, new look would surely invite new readers.

Secondly, one of the purposes of the *Mennonite* is to "teach" as expressed in each issue. Perhaps news is more important, but I for one would like to see more space devoted to a teaching ministry. Mennonite scholars could enlighten the readers as to the why of the nonresistant position, for instance. Or a series devoted to the distinctiveness of the Mennonite church, its theology, aims, and purposes. Surely some of the seminary professsors or students would be happy to work in these areas. You might see what kind of response you get to these suggestions. *Norman Rempel, 215 West Hawley St., Mundelein, Ill. 60060.* Dec. 23

Evangelism needed

To the Editor: Thank you for the two articles in Dec. 21 issue of *The Mennonite—Revival shakes up Saskatoon* and *The Holy Spirit is happening*, pp. 766-767.

It has been difficult for me to accept the prediction that General Conference Mennonite Church will cease to grow. If so, what miasma has taken hold of it? I know of other denominations which do not take this position and they *are* growing. Granted, revival is one thing and evangelism another. When the Moravian Revival broke forth at Herrnhut in 1728, worldwide evangelism followed. In the book of Acts, evangelism followed the Holy Spirit revival, and multitudes came and accepted Christ in baptism.

Since the position is held that Mennonites from our mission fields will be coming to North America to evangelize our church areas, it means that there is work to be done—the saturation point of ingathering has not been reached. What do mission churches of Africa-Asia have which the home churches lack?

The two articles were very refreshing. *S. T. Moyer, 410 W. Elm, Bluffton, Ohio 45817.* Dec. 27

Uneasy conscience

To the Editor: . . . I enjoy *The Mennonite* very much. I would like to encourage you to keep on "just ahead" of most of our churches and Christians. We need an uneasy conscience in an uneasy time. The Canadian editor was a good addition, which is not to depreciate the good work of the past one. Peace and joy for 1972. *Abe Penner, 53-1020 Fourth Ave., Richmond, B.C.* Jan. 4

MEDITATION

Walls may be bridges

THIS MORNING as I left home my son, Brian, was playing on the floor with his blocks, building what appeared to be a big wall. I asked him what he was building and he surprised me by saying it was a bridge.

As I stood there momentarily reflecting, I thought about people who are isolated by invisible, yet real, walls from their brothers and sisters around them. I wondered how often those walls are built intentionally. Is it just possible that a crude bridge is mistaken for a wall? Is it just possible that all our broken relationships are more a matter of mistaken motives than of intentional exclusion?

What was it Jesus said about judgment? One translation puts it something like this: Take care when you pass judgment, lest your judgment be turned against you. Some scholars say that we are not rewarded or punished for our good deeds or sins, but by them. What better explanation of walls?

Our leaders often speak of breaking down walls and building bridges. Why should we? Perhaps it would be much better to begin understanding the motives of those who have built those *walls* and use them as bridges into the future.

Yes, Son, that's a fine looking bridge. *Jack Mace*

Theirs and ours

It was only a nameless
body
Lying prone, mud-caked,
mute.
He was only a rankless
soldier
Kicked by an alien
boot.
But I felt the pangs of a
parent
And heard the wails of a
wife
And prayed that I might be
willing
To risk something to end this
strife.

Helen C. Coon

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Where have all the tables gone?

Frank Ward

Saul R. Soundoff, pastor of the Madison Ave. Mennonite Church, was into a heavy daydream (the one about Raquel Welch's deciding to become a Mennonite as a result of his spirited preaching) at the education committee meeting the other night. Miss Welch never made it though, because the first thing Saul knew the dream had faded, and he was aware that the education committee members were no longer discussing what to do with little Mary Green who was the only fifth grader in the Sunday school and had to stay with the sixth graders . . . or was it with the fourth graders? And what could they do with her when the kids were promoted next fall?

I wonder why I can't keep that thing straight in my mind, thought Saul; it comes up for discussion every month.

It was then he noticed that two junior high students—a boy and a girl—were engaged in conversation with the committee members. By the time he had gained the sense of the conversation it had also become clear to Saul that it was not actually with committee members . . . member was more like it. To be precise, Annie Bates.

"We're here," the boy was saying, "as representatives of our Sunday school class. We'd like to have a table in our meeting room. . . ."

"Whatever for?" interrupted Annie. "It was only last year you had us take the benches out of your class and put in the folding chairs. With a table in that room you'll hardly be able to fit in all the chairs you need. But what do you need a table for?"

"Well," the girl answered, "we could fold it up when we weren't using it. We know it'll be crowded, but we really need it to do our art work and other. . . ."

"Artwork?" Annie's voice went up an octave but she managed to keep smiling. "Child, you're old enough to be studying the Bible without busywork to keep you in your seats. Why, once you folks are out of the primary department we don't provide tables. You should be mature enough not to need them."

"But we enjoy our class a lot better when. . . ."

Annie interrupted the boy this time and the smile was thinner. "Enjoy? My goodness, you're in Sunday school to *learn,* not enjoy yourselves! Education is a serious business."

Saul waited until he was sure that Annie was winding up and not running down and then offered something between a sigh and a grunt.

"What was that you said?" she asked.

Saul smiled his most charming smile. "Well, I guess it was more like a word squeezed in edgeways," he said. Then he winked.

It did the trick. Annie laughed. "Well, turn it around the right way and let's have it."

Saul got serious. "Well, it's just that I've been doing a little investigation in this whole area of education recently and it's pretty interesting. Do you know, for instance, that studies have shown that people learn most effectively when they enjoy the learning process? Maybe we ought to give some consideration to what these young folks are asking."

At that point several other members of the committee got into the discussion. When it was concluded an hour later, the table was okayed for the junior highs and the committee had wrestled with a new idea that wasn't going to die easily.

Not bad, Saul thought.

He had just settled back to his daydream when the teacher of the Over Sixty-fives strode into the room.

"Young folks," he announced to the group, "I'm here on behalf of our Sunday school class. We need a table in that room of ours. Last week we tried to make collages, and we just couldn't operate with those benches you stuck us with last year. We've got to have a table!"

Saul smiled to himself. No, not bad at all, he thought.

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

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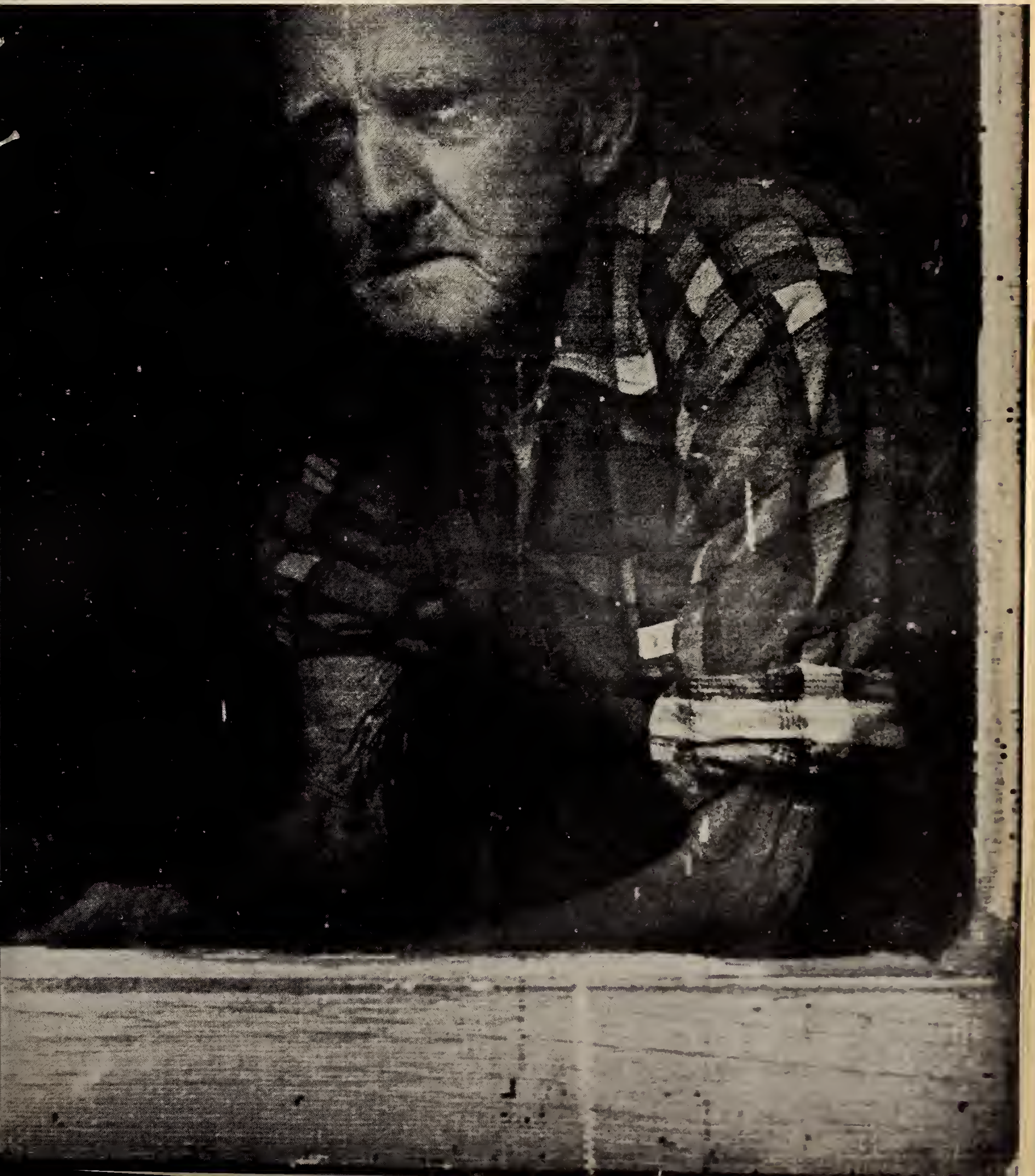


The shallow men

(*with apologies to the late T. S. Eliot*)

D. W. Doerksen

What is mind? No matter.
What is matter? Never mind!

I

We are the shallow men
We are the empty men
Collapsing together
Headpiece stuffed with codpiece.
Our raucous voices
Incapable of whisper
Are loud and meaningful
As wind from the guts
Or the bleating of goats
We seek to emulate

Shapelessness made actual, shadow turned off-color,
Paralysis in action, motion without mind;

Those who have gone
With comprehending hearts to another freedom
Think of us—and they do—not as wrongheaded
Promoters of love, but only
As the shallow men
The empty men.

II

Hearts or even brains
In the tyranny of surfaces
Have no place:
In skinland the only depths
Are visceral
A starved Pakistani child
A youthful suicide
Stir shallow sentiment
(By bread alone, or fact)
And, rarely
Offer to play patterns of significance
On the cortex.

Let me come no nearer
In the land of externals
Let me also hide
In bodily nakedness
From the trammel of hearts
The implication of thoughts
Doing my thing with the elite crowd
Not any nearer—

Not that final penetration
Of the heart transplant.

III

This is the land of surfaces
This is the land of mini-thought
Here the great phalluses
Are raised, here they accept
The subservience of a shriveled mind
Under the stimulus of a naked star.

Is it different
In that other land of freedom?

Caught unawares
We momentarily move
To thoughtful love
But bullied by Kinsey
Masters and Johnson
We sink back to mechanical sex.

IV

The heart is not here
There are no minds here
In this city of fading starlets
In this shallow city
This loin-fragment of a lost freedom

In the triumph of communication
We shout at each other
Assaulting the senses
Shouting but not listening
Especially not to ourselves

Heartless, mindless, unless
A radical transplant
A new waking of thought
Enters the emptiness
The only hope of
The bereft.

V

Let's have a chick in every cot
Every cot every cot
Let's have a chick in every cot
What else is there to live for?

Between the impulse
And the expression
Between the notion
And the happening
Intervenes—nothing at all
Freedom is

Between the id
And exploitation
Between desire
And desecration
There is no barrier
with all your heart

Between the slogan
And public credulity

Between the cliché
And the admiring clique
Between vacuity
And evacuation
Develops no discernment
with all your mind

You must
Freedom is
Love with all

This is the way our eros ends—
Eros ends eros ends—
This is the way our eros ends
Not in love but a simper.

Youth and missions

Mary Derksen

Many young people today feel the challenge to get involved in missions much more than some of us did when we were their age.

ONE HUNDRED ELEVEN young people have been sent out to overseas mission fields in the past five years by the General Conference Mennonite Church. Many others have entered voluntary service units in North America or the Mennonite Central Committee. How wonderful to see so many young people giving their time and talents for the Lord's service.

But what opportunities are there for the teens who are not eligible to serve because they are too young? One need only read a few articles such as "Mennonites enlist in Jesus Army" (*The Mennonite,* October 26, 1971) to realize that it is often the younger teens who drop out of church, school, and society. There are the *interim* years before they feel accepted in the church youth group, or even if accepted, have no special interest.

A number of years ago I received a letter in Japan from a young person in North America. I laughed as I read: "At first I thought writing you would be a real bore . . . but after one month of study on Japan and your work, I am interested and would like to find out more." Someone had been able to challenge him to study about Japan. That is not the easiest way to get young people interested in missions. Many would say, "No thanks!" to any more studies besides what they have in school.

Missions can be exciting for teens. A small church in Canada used a unique opportunity to help two of their teenagers have firsthand contact with a foreign mission field. Charlene and Geraldene were going to Expo '70 in Japan with their high school band. The girls' schedule didn't permit more than one free day during their week's stay. So the church paid for them to fly from Osaka to Oita to spend that day with us. The young people of our church met, and friendships were formed quickly around a Japanese meal together. Not all young people are fortunate enough to have firsthand contact like this. However, there are ways of getting involved right at home.

Shoji, a high school boy in one of my husband's English classes asked for a pen pal in Canada. We gave him the name and address of a young friend, John. They began to correspond, and Shoji became interested in Christianity due to John's witness. He asked if he could come to church services, and before long he became a Christian. Through Shoji's witness other high school students and his younger brother have become Christians. His mother is also interested. Yamada and his friends started the *Adam and Eve* club in the church for high school young people. It all started with a pen friend.

Foreign exchange students in North American schools provide another opportunity. Invite them to your home and to your church youth group. Be friendly, and show a genuine interest in them and in their culture and country. Don't be afraid to share your faith. A Japanese friend (not a Christian) who was a foreign exchange student in America last year wrote: "I am disappointed that my American family never talks about the deep things in life. They seem to enjoy only joking."

Many foreigners are settling in our cities and towns. We can find opportunities to learn about their country and customs. This will bring natural opportunities to share our faith. Recently two girls were invited into the home of a Japanese immigrant family for a meal. One girl went. The other did not, because she knew there would be rice, and she didn't like rice. She is a sincere Christian, but rejected the hospitality of foreigners.

A church had a mother-daughter banquet in connection with a special missions emphasis. Our daughter had been asked to give her testimony. However, when the group moved to the church auditorium for the meeting, the young girls were all gone. It was a disappointing experience. If we want to keep our young people and awaken their interest, we must let them have a part in the planning, especially in events which include them.

Many young people today feel the challenge to get involved much more than some of us did when we were their age. I quote from a young writer to a people's forum in a local newspaper: "A few months ago I was running around taking drugs, drinking, smuggling, and pushing dope . . . I got so messed up it took a miracle to help me! God gave me that miracle and I promised him I'd live for him. Now I have joined a little group of people that are devoted to spreading the Word of God, and I have a question . . . Why is it that every time we try to get someone here to help do something for the Lord we draw a big zero? Are the professed Christians ashamed of Jesus, or is it you just don't really care or believe? Come on, all you who say you are Christians! It is time we started telling people of our joy in the Lord!"

Are we supporting our young people, encouraging them, helping along, rejoicing with them? Or are we blocking them off?

When I asked a young girl what ideas she had for getting involved in missions, her reply was: "God is opening the eyes of us young people to the *mission field* right where we are. He is using us to reach many others and is opening doors right and left."

Let's expose our young people to all the opportunities possible, and give them our wholehearted support. Then let them decide which door they want to open.

THE MENNONITE seeks to witness, teach, motivate, and build the Christian fellowship within the context of Christian love and freedom under the guidance of the Scriptures and the Holy Spirit. It is published weekly except biweekly during July and August and the last two weeks in December at North Newton, Kans. 67117, by the General Board of the General Conference Mennonite Church. Second-class postage paid at North Newton, Kans. 67117. Subscriptions: in U.S. and Canada, $5.00, one year; $9.50, two years; $14.50, three years; foreign, $5.50 per year. Editorial office: 600 Shaftesbury Blvd., Winnipeg, Canada R3P 0M4. Business office: 722 Main St., Box 347, Newton, Kans. 67114. Postmaster: Send Form 3579 to Box 347, Newton, Kans. 67114

NEWS

Self-determination becomes Indian way

Two trends are emerging in Indian ministries in the General Conference Mennonite Church—more power concentrated in local Indian congregations and more efforts to relate the gospel to Indian culture.

The first trend has been developing for several years, mostly since the Mennonite Indian Leaders Council began meeting annually in 1969. The council, composed of one representative from each of the twelve Mennonite Indian churches in Montana, Oklahoma, and Arizona, provides guidance on policy in Indian ministries and recommends budgets to the Commission on Home Ministries.

At the close of the last council meeting in January in Lame Deer, Montana, some representatives were evaluating the council.

Daniel Schirmer, a Hopi minister in Tuba City, Arizona, said, "The council has brought more unity of understanding between the Indians and the commission. We are able to explain to the congregations more about what's going on. In the past, I felt there was a barrier between the Indian congregations and the commission."

For Mr. Schirmer, a turning point was the presence of a commission member, Esko Loewen, and Elbert Koontz, Western District conference minister, at the 1971 council meeting in Oklahoma.

"It was through this gathering the Oklahoma people learned they could join the Western District conference," Mr. Schirmer said. "I had always thought a lot of red tape was involved. I found it wasn't so difficult."

Several Indian congregations in Oklahoma and Montana are now members of their respective district conferences.

Both Mr. Schirmer and his wife felt the council meetings had also brought the Indians themselves together and had helped them understand each others' problems.

Besides working out a tight budget together, the Indian leaders this year counseled one representative on a split in his congregation and discussed new directions for Indian ministries.

"It bridges the differences between Indian tribes," Mrs. Schirmer said. Northern Cheyennes in Montana and South Cheyennes and Arapahoes in Oklahoma know more about each other than about the Hopis in Arizona. The Schirmers, however, are acquainted with the Northern Cheyennes, since they were missionaries in Montana for fourteen years.

Another aspect of the increased power among Mennonite Indians is the trend toward congregational control of local budgets, property, and salaries. The Montana churches now set their own budgets based on a combination of local offerings and subsidy from the Commission on Home Ministries. One Arizona church has an unsalaried pastor and receives no money from the commission. Zion Church in Canton, Oklahoma, was the first Indian church to own the title to its church property, Arthur Sutton said.

Mr. Sutton, church president and the only man in the congregation, admits the congregation has had problems reaching men and young people. In the past when the older people ran the church, it was a failure, he said. Now they are reestablishing leadership among the Indians, and the younger kids are starting to come back.

Mr. Sutton praised the efforts toward self-support of the churches. "Now each church has been given the chance to think for itself when it wants that responsibility," he said.

"We're heading toward self-determination," agreed Joe Walks Along, pastor of the church in Lame Deer, "although some people like to cling to the old way. In the old missions setup, everything was determined from the central office, and the missionaries were more sure of their programs' being subsidized. In this setup, they're a bit fearful whether the salary will come."

One non-Indian pastor of an Indian church in Busby, Montana, has similar feelings about letting Indians run the congregation.

"We're afraid to allow Indians to

Malcolm Wenger, General Conference secretary for Indian ministries, left, and Joe Walks Along, pastor of Petter Memorial Mennonite Church, in Lame Deer, Montana, discuss budgets at the annual Mennonite Indian Leaders Council in January.

make mistakes, not realizing we've made all those mistakes, too," said Willis Busenitz. "People have a give-up attitude when we don't let them make decisions. We need to allow them to be the church."

Along with self-determination goes doing things in the Indian ways and relating the gospel within Indian culture.

This second trend was brought into focus at the last council meeting by Menno Wiebe, executive secretary of Mennonite Pioneer Mission, sponsored by the Conference of Mennonites in Canada among the Indians of Manitoba.

He suggested that Indian culture should be united with the gospel in a whole, much as Hebrew culture, of which the Old Testament was the expression, was united with the gospel in the New Testament. Traditionally, however, the stance of the misssionary has been to ignore or destroy Indian culture.

But, said Malcolm Wenger, General Conference secretary for Indian ministries, the Indian people are aware of the parallels between the Old Testament and their culture. There are many continuities. This kind of attitude would create a different approach to the older Indian religions than we have had in the past. He felt there was fairly good acceptance of this idea among the representatives at the council.

Of course, Indian culture is no longer the same as it was when the first white missionaries began setting up permanent buildings and Sunday schools without regard for local customs. And the missionaries were by no means entirely responsible for the changes in Indian culture. The buffalo, the center of life for the plains Indians, had already been decimated. Even before that, there had been constant interaction among cultures of different tribes.

The answer, according to Mr. Wiebe, is not a return to the buffalo, but an attempt to relate to Indian people where they are, caught now between Indian and non-Indian ways.

In this overlap of cultures is where many problems show up, he said. For example, among the Chippewa in Manitoba, the man is the head of the household. Yet the government sends money only to the woman, thus causing identity problems for the man. The church needs to involve itself in these areas of interaction between cultures, he said.

Not everyone agrees with this emphasis on traditional Indian ways. Mrs. Schirmer, for example, said, "I can't see the value of the Indian language. I think that's what is holding the Indian down."

Mr. Schirmer felt the principal value in Indian culture was in pottery and weaving.

"The dancing and ceremonies are encouraged," he said, "but it doesn't mean anything to the Indian."

But there is a growing tendency to take Indian tradition seriously.

Willis and Nadine Busenitz hope to study linguistics next summer and return to learn the Cheyenne language to be able to speak better to members of their congregation.

"Everybody on the reservation speaks English," Mr. Busenitz said. "But speaking Cheyenne has a different emotional impact. I could speak to my grandfather in English, but if I really wanted to get next to him, I would speak in German. It's the same with the Cheyenne people."

Another issue, which is not yet a trend in Indian ministries, but which Mr. Wenger hopes will become one, is the relation of Indian churches to the longer established congregations.

"We need to discover how Indian congregations can help the older congregations to deal with their racial attitudes," he said.

A start has been made. A few years ago, the Oklahoma Indian churches invited some representatives from central Kansas churches to a camp meeting. Later some Indians were invited to Kansas.

"The Indian people are here among us, not out there somewhere," said Mr. Wenger. "We need to try to make it real that in Christ there is neither Jew nor Greek. I don't think we're there."

Freeman corporation votes to keep schools operating

Freeman Junior College and Freeman Academy will stay open by vote of the Freeman Junior College Corporation January 11 in Freeman, South Dakota.

The motion passed with a 61 percent majority after the corporation had accepted a recommendation from the executive committee of the Board of Directors for a 60 percent majority for closing or continuing the schools.

The corporation also directed the Board of Directors to find leadership to solicit both funds and students with enthusiasm. The debt ceiling will also be raised an additional $25,000.

The board had called the special meeting because it felt that the college and academy could not continue with increasing debt and decreasing enrollments.

About 250 to 300 persons attended the special meetings, which emphasized the need to unify constituency support. It was noted that alumni, students, parents, churches, and pastors should recruit students.

Also suggested were building areas of specialization, increasing diversity, and strengthening the Bible program.

Waldo Kaufman told the corporation that statistics showed declining enrollments in both the academy and the college during the past two years, and enrollment projections showed a trend toward declining numbers of students in the lower grades in the schools' constituency.

Projected deficit for this year is $24,000. Present debt is $29,000.

Arlan Ortman, chairman of the board's finance committee, said cost per student is $1,500 at the college and $1,000 at the academy. Tuition accounts for all but $500 per student in each school. He pointed out that an increase in the number of students would lower per student costs and reduce the amount needed in gifts. He said advance enrollment fees had been received from fifteen students to indicate their desire to keep the school open.

The corporation had voted at its annual meeting last fall to close the academy if enrollment dropped below fifty.

Religious leaders denounce Vietnam war

More than 600 Protestants, Catholics, Greek Orthodox, and Jews from 132 religious bodies, meeting in Kansas City January 13-16, have prepared a message to congregations calling United States involvement in the war in Southeast Asia unjust and immoral.

The statement also calls on denominations, churches, and synagogues to renounce all war and make the total abolition of war and peace with justice as their major concern until achieved.

Harold Regier, secretary for peace and social concerns for the General Conference Mennonite Church and one of three Mennonite representatives to the conference, said the conference in Kansas City hoped to do for peace what the 1963 conference on religion and race did for awareness in the religious community about the need for racial equality.

The conference, called "an ecumenical witness," also asked for repentance from the churches. "Imposing our will on distant lands and poor and nonwhite peoples, we have participated in their destruction while thwarting their self-determination," it said.

One of the principal aspects of the conflict is racism, the message continued. The U. S. superiority mentality and its racial implications were brought out in the discussion, Mr. Regier said.

"The only morally acceptable course for the United States is to withdraw its armed forces immediately and totally and refuse to supply the Indochinese governments with military, economic, or political aid, which has simply postponed the political solution the Vietnamese people must ultimately, in any event, find for themselves," the message stated.

The conference also issued a strategy statement and took stands against the automated war, church investments in corporations with large defense contracts, the chaplaincy as a part of the military, and the military draft.

The strategy statement called for regional conferences on Vietnam in April, education on the racial aspects of the war, ending the war as the major campaign issue of 1972, and freedom to dissent.

Mr. Regier said the Vietnam Veterans Against the War played a large part in the deliberations—at one point, taking over the stage until the conference agreed to consider their demands for sanctuary for deserters in churches and synagogues, endorsement of a petition calling for United Nations Security Council action on Vietnam, and opportunity for their organization to speak in churches and synagogues.

These proposals were included in some form in the final strategy statement.

Another protest of a different nature was made by Carl McIntyre, president of the International Council of Christian Churches, who said the conference was "Communist-inspired."

Workshop questions morality of war taxes

Christian response to war taxes was discussed by about 100 participants in a workshop January 14-15 in Elkhart, Indiana.

The weekend was sponsored by the Elkhart Peace Fellowship, the General Conference Mennonite Central District peace and service committee, and other regional church peace and service committees.

Michael Friedmann of the Elkhart Peace Fellowship said many of the participants felt the war tax question involved a shift in life style to reduce involvement in the military-industrial complex.

Al Meyer, a research physicist at Goshen College, Goshen, Indiana, suggested to the group that one does not start by changing the laws to provide legal alternatives to payment of war taxes, but by refusing to pay taxes. We need to give a clear witness, he said.

Mr. Meyer did not oppose payment of war taxes because he was opposed to government as such, but because he did not give his total allegiance to government. He felt it was his responsibility to refuse to pay the immoral demands of government.

"No alternative will be provided by the federal government until a significant number of citizens refuse war taxes," he said.

Art Gish, author of *The new left and Christian radicalism*, said draft resistance led logically to war tax resistance.

"If I won't give the government my warm body, I shouldn't give it my cold cash," he said.

On Saturday, John Howard Yoder, president of Goshen Biblical Seminary, discussed the purposes of resisting tax payments. He felt the point is to make a clear moral witness. The goal should not be absolute resistance in keeping the government from getting the money. He said he would not give his money voluntarily, but would let the Internal Revenue Service know where they could find it.

Other participants felt tax refusal could be both witness to war and part of a larger movement to shift national priorities.

Mr. Gish discussed legal and illegal tax resistance. Goshen attorney Greg Hartzler emphasized that those who break tax laws should make their religious motivations clear if they want to avoid a severe sentence.

The workshop also discussed communities which are carrying the spirit of voluntary service into a total life style and are freer to develop a clear witness on the tax question.

Another topic was the World Peace Tax Fund, which a group in Ann Arbor, Michigan, is attempting to establish through a bill which it hopes will be introduced in Congress in March. The bill would enable those who can demonstrate conscientious objection to war to put that portion of their taxes which would go to war into the fund. The fund would be used for such purposes as disarmament efforts, international exchanges, and international health.

Botswana experiments in rural education

Ken Ratzlaff works with some of his students at Moeding College in a garden project which he set up for the school.

What happens when African children leave primary school? In many African countries this is a problem and nowhere more so than in Botswana. Each year large numbers of boys and girls in their teens complete their seventh year of schooling with an education that does not equip them for employment, but at least gives them basic literacy and mathematics. But what is ahead for them?

As an example, in 1969, 10,500 young people left Botswana primary schools. Of these, 5,600 had passed the standard examination which qualified them to be placed in a secondary school. However, only 1,332 (24 percent of those who had passed) managed to go on with their education. For the others, there were really only two options left—returning to the family land, or enlisting as migrant laborers in mines or fruit farms of South Africa.

For some, there is now a third alternative. The Botswana *brigades* came into being precisely to train those who had left primary school.

The brigade movement dates back to 1965 when a new secondary school, Swaneng Hill, near Serowe in east Botswana, was organized on the principle that students should participate as fully as possible in the construction and development of their school. This meant work camps and voluntary service every weekend in which the students cheerfully took part.

At the same time, the organizers became aware that the work camp principle could be adapted to give training and skills to those unable to get into secondary school. A permanent work camp with full-time management was set up for construction work, and the money earned went toward the training and upkeep of the trainees. The only cash from the outside was the initial loan to purchase materials and provide transportation and housing for the work camp and a small amount of working capital.

The Serowe experiment was so successful that there are now eight builders' brigades throughout the country training close to 300 boys at a time. The Mochudi brigade made a profit of $1,000 during the second half of 1970.

Builders' brigades have caught on and are providing at very little cost the manpower for Botswana's developing economy. But it is not only in building that brigades have been set up.

Serowe, the pioneers of the movement, followed up their builders' brigade with a carpenters' brigade in 1967, then a mechanics' brigade and a farmers' brigade.

The carpenters' brigade was simple at its start. After the initial training in basic skills, the trainees proceed to make simple but sturdy furniture—such as equipment for the schools. The money earned in this way offset the costs of training. Now there are three carpenters' brigades in Botswana. Lowell Histand, a Mennonite Central Committee Paxman, Fountainville, Pennsylvania, is managing a construction brigade at Molepolole.

More problems were presented by the mechanics' brigade. There is as yet a rather limited demand for skilled mechanics, so these brigades concentrate on servicing rather than production. Thus the Serowe mechanics have been successful with the repair and maintenance of simple farm machinery, a service which was previously lacking, and they have embarked on borehole, or tube well, maintenance. In Botswana this is a vital field because most of the people depend on boreholes for their domestic and farm water supply.

The other mechanics' brigade at Mochudi, led by MCC worker Galen Kennel, Eugene, Oregon, has also specialized in borehole maintenance.

The farmers' brigades try to give boys a training in farming techniques geared to Botswana's conditions, and at the same time place them in situations where they will be able to farm progressively and profitably.

Again, during the training period, the cost-covering principle is respected, although it is more difficult for the farmers' brigades to meet their expenses than it is for the builders. A well-managed farm in Botswana can be run by relatively few people—so it is difficult to absorb the work of twenty trainees on one site. Eric Rempel, a second-term MCC worker from St. Anne, Manitoba, heads the farmers' brigade at Mochudi. He is trying to work at two projects for the brigade—improving the quality of the livestock and improving the management of the grasslands.

Apart from the costs, the farmers' brigades have a problem assuring reasonable returns for the trainees once they take up agriculture. Farming is hard work and without enough capital, the earnings tend to be small. The young man may give up and drift toward the towns.

To overcome the problem of capital, farmers' brigades favor a form of group farming through which certain items of equipment can be shared. They also recognize, however, that a group settlement should not be divorced from the rest of the society. Many efforts are now being made, both in Serowe and Mochudi, to involve the whole community, not just those who left primary school, in the farmers' brigades.

Diversification of the rural economy is another issue of concern to the brigades, and here the employment of young women plays an important part. At Serowe and Shashi there are spinners and weavers making wool from Angora goats. Beautiful mats are woven and sold to the tourists in Gaborone as well as on the overseas market.

In Mochudi leather goods are made from the hides and skins that are so plentiful in the country and a tanners' brigade is planned there, along the lines of the Serowe tanners' brigade.

Now being set up by the National Brigades Coordinating Committee is a brigade instructors' school so that the people from Botswana can be trained to instruct and manage brigade centers. This will, it is hoped, do away with the present need for the large expatriate volunteer force in the brigade movement. A Brigade Development Trust to promote through research and experimentation, new ideas, and techniques is also being established.

It cannot be claimed, of course, that the brigades' movements have yet solved the problem of all Botswana's primary school dropouts. But they have made, at an extraordinarily low cost, an important contribution toward tackling the problem.

Washington seminar will examine poverty, affluence

Rich nation in a poor world will be the focus for the third Churchmen's Seminar to be held in Washington, D. C., March 21-23.

Sponsored by the Mennonite Central Committee's Peace Section Washington Office on Capitol Hill, the seminar will be open to forty pastors and laymen, men and women of Mennonite and Brethren in Christ churches.

Some 500 constituents have participated in the annual Churchmen's Seminars and a variety of other workshops since the Peace Section's office opened in the Capitol in 1968.

Seminar participants will examine the policies and programs of the government through discussions with officials in the legislative and executive branches.

Is poverty in our society and the world being increased or reduced by the actions of the United States Government? Are national and international conflicts growing or diminishing as a result of United States' use of power? These and related questions will be explored in relation to current issues under reevaluation such as: welfare reform at home, economic development programs overseas, and the ever-present question of military spending versus human needs.

Sessions will be scheduled with officials at the Pentagon, the State Department, with Health, Education, and Welfare personnel, and with the Bureau of Indian Affairs. Appointments with Congressmen will also be made for those interested.

Two objectives are envisioned in planning this experience in the United States Capitol: To examine the strengths and weaknesses of government in its particular tasks of peacemaking and poverty alleviation, and to explore appropriate ways by which the Christian church can make its unique witness to government in the midst of a world where poverty and war are being expanded.

Further details are available from the MCC Peace Section Washington Office, 100 Maryland Ave., N. E., Washington, D. C. 20002. *Delton Franz, MCC Peace Section.*

Canada Council gives Mennonite history grant

The Canada Council has approved an award to further the research and writing of the history of Mennonites in Canada, to be published in 1974.

A grant of $7,500 for 1972 has been made to Frank H. Epp, author of the history, who made the application as associate professor of history at Conrad Grebel College and the University of Waterloo, where he teaches a course on Canadian minorities. It is the first of three annual grants sought, totaling $20,000.

Balance of the approximately $15,000 budget will be raised by the Ontario and Manitoba Mennonite Historical Societies and their joint committee.

The year 1974 marks the one hundredth anniversary of the coming of Dutch-German Mennonites from Russia. It also approaches the two hundredth anniversary of the coming of Swiss-German Mennonites to Ontario from Pennsylvania.

Western District plans peacemaker camp

A pre-draft (peacemaker) boot camp for young men and women born in 1954 is planned for March 24-26 at Lorraine Ave. Church, Wichita, Kansas.

The camp is sponsored by the Western District Conference of the General Conference Mennonite Church and the South Central Conference of the Mennonite Church. Keith Schrag of Wichita, camp director, said this would be the first time for an inter-Mennonite, coed pre-draft boot camp in this area.

Resource persons for the camp will be Doug Hostetter of New York and Annabelle Haupt of Wichita.

Persons who want to attend should register through the Western District office, North Newton, Kansas, by February 25. There is no registration fee. Non-Mennonites are encouraged to come, Mr. Schrag said.

The pre-draft boot camp, an annual event, began several years ago as an attempt to help seventeen-year-old young men in their responses to the military draft.

Mountain Lake area cans beef for MCC

More than three tons of beef were canned in December in Mountain Lake, Minnesota, for distribution by the Mennonite Central Committee.

The MCC canning unit, mounted on a semitrailer, was in the area for two days while workers from Mountain Lake, Alpha, Delft, Butterfield, and Grove City, Minnesota, trimmed, cut, and ground the meat in preparation for canning.

The meat, which will be used in MCC's overseas relief program, is part of almost 150,000 cans of meat contributed last year to MCC's overseas relief program. The meat is mostly beef, with some pork.

Among communities which have participated in canning have been those in Kansas, Oklahoma, Illinois, Indiana, Ohio, and Pennsylvania.

Through donations from the Mennonite churches in the Mountain Lake area, 6,769 pounds of meat were purchased for $4,500 and put into two-pound cans. A federal meat inspector was present during the canning procedure.

In November, 50,000 pounds of meat were canned in Henderson, Neb.

P. P. Buhr, center, works the deboned meat through the grinder.

Mrs. John M. Harder sterilizes the cans.

Workers from five Minnesota communities trim and cut meat for the grinder. Almost 3,700 two-pound cans of beef were prepared. The cans were transported to regional MCC *offices in North Newton, Kansas, in early January.*

Words and deeds

A New Testament in the Hopi language is expected to be printed soon by the Wycliffe Bible Translators. The New Testament, to be the first book printed in Hopi, has been in preparation for more than eighteen years. At one point, the entire manuscript was lost in the mails. Originally, early Mennonite missionaries worked on the translation. The first translation of the four Gospels was made by the late Otto Lomavitu, J. P. Duerksen, and J. B. Frey. Jonathan Ekstrom, of the Wycliffe group, began the complete translation. A formal dedication ceremony for the New Testament is planned on the Hopi reservation in Arizona.

Six misdemeanor counts were filed against Betty Chapman who seemed to be determined to *disrupt worship services* at the First Baptist Church of Mar Vista, California. The church holds a court injunction which prohibits the fifty-one-year-old matron from setting foot on the premises. This fall Mrs. Chapman allegedly sauntered into the church while the pastor, Gwin T. Turner, his wife, and daughter were singing as part of the Sunday morning services. A witness at her trial said Mrs. Chapman promptly made the rendition a quartet. During the sermon Mrs. Chapman kept interrupting the pastor, until he finally stopped and asked her to leave. The visitor stuck to her right to be in church. The congregation sang for forty minutes to drown out the intruder but that didn't discourage her so services were dismissed. As the congregation left, some members of the congregation heard themselves addressed in four-letter words by Mrs. Chapman, the witness stated. And when she appeared the following Sunday morning she was arrested.

Has religion done more harm or more good to society through the ages? The point has been much debated, but a Drew University psychotherapist suggests that psychiatry is wrong in condemning all religion and certain devotees are wrong to condone all excesses. James G. Ranck suggested in an article for *Newsday* that psychiatry has a distorted view of religion and "tends to write off all of it as pathological." Mr. Ranck identified nine danger signs that may mark religion as unhealthy: (1) a highly moralistic and judgmental tone and attitude, (2) a penchant for legalism, (3) a streak of perfectionism that argues that ideas are realizable in history, (4) the presence of authoritarianism, (5) a messianic obsession, (6) the use of religion as sedation . . . to keep people from growing up, (7) the doctrine that the body is evil and only the spirit is good, (8) the "marketing of guilt and fear," and (9) exceedingly optimistic or pessimistic outlooks.

"The present *measles epidemic* among the Indians is terrible," Hans E. Epp, medical coordinator in the Paraguayan Indian settlements, wrote to the Mennonite Central Committee. "In Yalve Sanga, of the 865 children under ten years of age, about 700 became ill with measles. Of these, at least 350 children developed pneumonia or other complications. One hundred and eighty children had to be admitted to the hospital, and twenty-five have died." Dr. Epp reported that the epidemic is spreading to other settlements where it is taking a similar toll.

Evangelist Billy Graham has told Baptist seminary students in Fort Worth, Texas, that although society is becoming more and more decadent and immoral, he believes the world is on the verge of great spiritual awakening and revival. "The devil is really working more than I've ever seen him before," Mr. Graham said. "Satan worship, sorcery, and witchcraft are gaining nationwide emphasis every day. Still, I have never seen God working in such power as he is right now. The mood of revival is sweeping across the face of the globe. We are either in an awakening right now or on the verge of an awakening." Pointing to the Jesus movement among youth in America, Mr. Graham asserted revival has broken out in Rumania and Czechoslovakia.

Goshen College will host Festival of the Spirit

A Pentecost celebration of the work of the Holy Spirit has been set for May 19-21 at Goshen College, Goshen, Indiana.

J. Lawrence Burkholder, college president, said, "The celebration has great potential for lighting fires in persons. The entire weekend will be flexible to let the Spirit move any person to do something. The mood will be one of openness and spontaneity."

Included in the Festival of the Spirit, also known as *Pentecost in faith and experience*, will be Bible study, sharing sessions, mass meetings, reports, testimonies, and singing.

The festival is open to all ages, high school youth through grandparents, lay persons, pastors, theologians, and believers from all parts of the United States and Canada.

Study materials entitled *Fifty days* will be available to congregations to prepare for the festival.

Seminar on audiovisuals scheduled in Hesston

Mennonite churches and audiovisual communication will be the focus of a seminar February 3-5 at Hesston College, Hesston, Kansas.

The three days will combine a Mid-Kansas Audiovisual Seminar and the annual meeting of the Mennonite Council on Mass Communications, an inter-Mennonite group of professionals from the United States and Canada primarily involved with the broadcast media.

Except for the business sessions of the council, the meeting is geared to church people who are interested in mass communications.

Workshops will study audio recordings, still photography, audiovisuals in Christian education, evaluation of contemporary films, using Super-8 film in religious education, broadcasting, audiovisuals in preaching and worship, filmstrips, and cable television.

The seminar will begin Thursday evening and end Saturday afternoon. Room and board are available at Hesston College.

RECORD

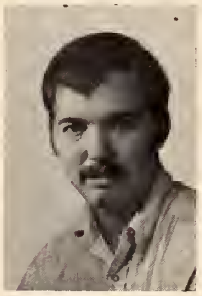
Workers

J. W. Fretz, president of Conrad Grebel College at the University of Waterloo, was to leave on a world tour in January to study aid in underdeveloped countries. Mr. Fretz, who also teaches sociology at the Mennonite college, plans to examine church community development projects in three East African coastal countries, Kenya, Tanzania, and Somalia. He will be away on six-months sabbatical leave. Mr. Fretz has been president of the college since its founding in 1963.

Herbert Penner, First Church, Reedley, Calif., will begin a two-year term of voluntary service Feb. 10 in Upland, Calif. He has attended Reedley College and Bethel College and is the son of Gustav and Mary Penner.

Donald Peters, Trinity Church, Hillsboro, Kans., will serve a two-year term as a community service worker in the Upland, Calif., voluntary service unit, beginning Feb. 10. He has attended Bethel College. His parents are Harvey and Lillian Peters of Marion, Kans.

Thomas Milan Sergeant of Cottonwood, Ariz., was to begin a six-month term as a fifth- and sixth-grade teacher at the Hopi Mission School, Oraibi, Ariz., Jan. 15. He is a member of the First Church of the Nazarene, Valparaiso, Ind. He has attended Cascade College, Portland, Ore.; North Arizona University, Flagstaff; and South Oregon College of Education, Ashland.



W. Welsh

William Franklin Welsh, Kansas City, Kans., joined the Upland, Calif., voluntary service unit Jan. 20. He is a member of a sharing community in the Rosedale area of Kansas City and has attended the University of Kansas.

Deaths

Mary Petker Kroeker (Mrs. Jacob J.), Bethesda Church, Henderson, Neb., was born Jan. 18, 1882, and died Dec. 31.

James Myers, Grace Church, Lansdale, Pa., was born Nov. 7, 1913, and died Nov. 29.

John H. Schroeder, Lynwood, Calif., was born June 5, 1902, and died Dec. 30.

Mary E. Smucker, First Church, Bluffton, Ohio, was born Dec. 22, 1886, and died Dec. 27.

Baptisms

Bethesda Church, Henderson, Neb., on Jan. 2: Terry Janzen, Billy McNerney, and Debra Mierau.

Hopefield Church, Moundridge, Kans., Nov. 12: Sandy King.

Lorraine Ave. Church, Wichita, Kans., Dec. 12: Joni James.

Wayland (Iowa) Church, Dec. 12: Carmine Roth, Christa Smith, Barbara Kassebaum, and Laurie Kauffman.

Published

Rejoice, a new family worship magazine, will appear for the first time in March. The quarterly magazine, published jointly by three Mennonite denominations, will take the place of devotional magazines formerly published by the General Conference Mennonite Church, Mennonite Church, Mennonite Brethren Church, and Conference of Mennonites in Canada. Cornelia Lehn, General Conference editor for the magazine, said the new magazine would include feature articles and daily devotions for families with young children and separate meditations for those without children. Each denomination will prepare its own prayer requests for five pages near the back of each issue. Those who have been receiving the General Conference magazine *Our Family Worships* will automatically receive *Rejoice.* New subscribers may order the magazine from Faith and Life Press, Box 347, Newton, Kansas 67114. Cost is $2.20 per year for an individual subscription, or 50 cents per quarter at bulk rates.

Calendar

Feb. 7-11 — Council of Commissions, Newton, Kans.

Feb. 11-12—All-unit meeting, Mennonite Disaster Service, Albany, Ore.

March 17-18—Association of Mennonite Social Workers, Bluffton, Ohio.

March 21-23—Churchmen's seminar, Mennonite Central Committee Peace Section, Washington, D.C.

April 13-16—Probe 72, all-Mennonite consultation on evangelism, Minneapolis, Minn.

July 18-23—Mennonite World Conference, Curitiba, Brazil.

Canadian

Feb. 25-26—Thirteenth annual session of the Conference of Mennonites in Saskatchewan at the Martensville (Sask.) Church.

March 30—Oratorio concert, Haydn's *The creation,* Mennonite Brethren Bible College and Canadian Mennonite Bible College, Winnipeg, Man.

Eastern

Feb. 11-13—Peace camp, Kirkridge Retreat Grounds, Bangor, Pa.

Pacific

April 8—Mennonite Central Committee west coast relief sale, Reedley, Calif.

Western

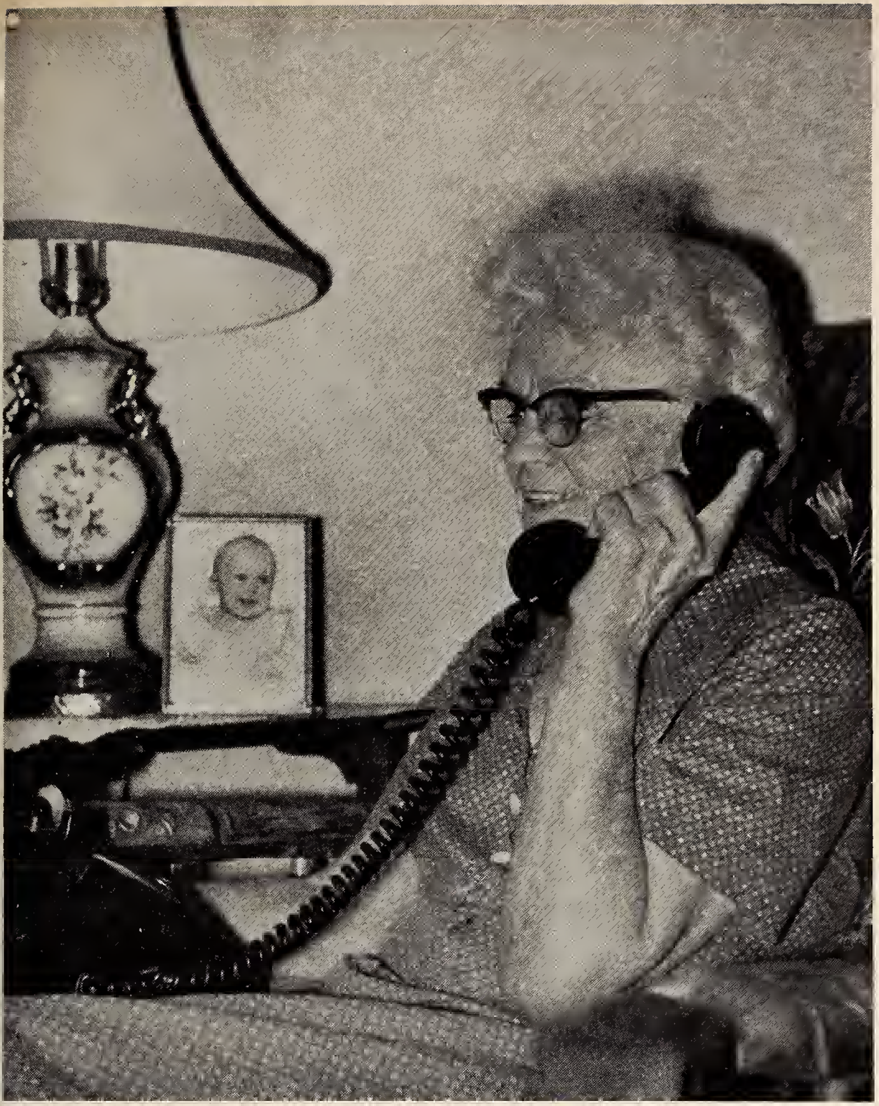
Feb. 13-15—Bible lectures at Bethel College, North Newton, Kans., Myron Augsburger, speaker.

March 7-9—School for ministers, Whitestone Mennonite Church, Hesston, Kans.

March 24-26—Pre-draft peacemaker boot camp, Lorraine Ave. Church, Wichita, Kans.

Audiovisuals

The first inter-Mennonite *audiovisual catalog* has been published by the Mennonite Church, General Conference Mennonite Church, Mennonite Brethren Church, and Mennonite Central Committee. Listed are motion pictures, filmstrips, slides, records, and tape recordings which may be rented from ten locations in the United States and Canada. The catalog is available from any of the Mennonite denominational offices, and borrowers are encouraged to use the audiovisual library closest to them.



Does anybody hear the elderly?

Catharine Brandt

"Five Sundays I've been gone from church and not a soul called to find out what was wrong." An eighty-year-old woman, living in her own home, said that, but she was speaking for many other elderly lonely ones.

Churches usually have thriving junior, youth, and adult programs. Often though, no one is in charge of planning for the older adult—the aged and the shut-in. For lack of a friendly call, for lack of concern and interest, many older members quit coming to church long before necessary.

But showing concern and interest is not always easy. A person in his eighties is often very much alone, with few relatives and friends, and even fewer contacts in the church. Sometimes an elderly person ceases to come, and also neglects to let the pastor know that he is too frail or too weak to make the effort. This is just the time when friends who hear are needed most to take an interest in the elderly.

Loneliness can cause illness. Some of the illnesses of old age, such as high blood pressure, can be caused by hates and worries, as explained by Dr. S. I. McMillan in his book *None of these diseases* (Fleming H. Revell Co.). By offering help and compassion and Jesus' love as revealed in the Bible, the church can have a vital ministry to its older members, not forgetting the aged in the neighborhood who have no church home.

Care for the elderly is more important today than previously. The percentage of aged has increased greatly in the past ten years. Today more than twenty million are over sixty-five in the United States and Canada.

Of course, many older men and women are alert and able-bodied, living in their own homes and driving their own cars. Many have close friends and relatives checking on them. But countless others, very much alone, long for someone to hear what they are saying.

"I don't know many people in church anymore. They're all newcomers. Nobody notices me." That's a common complaint of the aged. A cheer secretary can dispel such thoughts.

The cheer secretary should be sensitive to the needs of others — especially older people. This secretary should keep an up-to-date record of the aged, shut-ins, and all older persons who live alone. The pastor will doubtless supply names and information, but others in the church should notify the cheer secretary whenever an older member is in need of cheer or help.

When an older member is absent, the cheer secretary calls to find out what's wrong. She sends a card or devotional booklet, suggests that others call on the absent member or remember him with fresh rolls, cookies, or fruit.

"She died on Wednesday and nobody knew it until Sunday." Did she perhaps pound on the floor or wonder whom to call for help?

Your church might start with what some police departments, civic groups, or inner-city churches are already doing. The plan works somewhat like the *panic button* in one large retirement home. Since there is no public dining room (occupants have their own kitchenettes), no one checks three times a day on the health of those who live in the retirement home. Each apartment, though, has a button in the bathroom which rings in the central nurse's office. When the occupant rings, help comes quickly.

With the same principle in mind, your church might adopt a phone hookup for its shut-ins and elderly who live alone. Keep an up-to-date list of names, addresses, and phone numbers. Designate one person in charge of incoming calls—the control number.

It's the elderly person's responsibility to call the control number each morning and report all is well. If no call comes through to headquarters, then the one in charge makes a call to the elderly person. What she learns about the elderly one's needs will influence her decision to either call for emergency help, ask the pastor to make a call, ask some person of the church to call, or just offer reassurance over the phone. If no answer, then the one in charge at once sends help.

"I can't bear to part with them." Is it absence of a friendly listening ear that causes some older people to cling to possessions?

Recently one low-income, high-rise held open house. Many of the three room apartments were already occupied and ten of them were open for inspection. It soon became apparent that most of the occupants were elderly widows or spinsters. (Only 15 percent were men.) They had brought with them their choice possessions, reminders of bygone affluence, but out of place in the little apartments.

One woman had displayed dozens of rare and beautiful cups on tables, shelves, and chests. Another woman had brought her huge silver coffee service and also a cut glass punch bowl, both out of place in the tiny rooms.

If the nearby churches would arrange to hold Bible study once a week, a lonely void in the women's lives could be filled. Their interest in material things might be transferred to spiritual.

"I'm an atheist." Is it too late to change the attitude of such lonely women? Not always. Mrs. Scott is a woman who believes in prayer. Concerned about the welfare of others her age and older, she began a Bible study.

The first time she conducted the Bible study, one complaining old woman said, "I'm an atheist. I don't believe in God!" But she stayed for the Bible study. Afterwards Mrs. Scott followed the self-avowed atheist into the hall and said, "Even if you hate God, he loves you. I'm going to pray for you."

All winter long Mrs. Scott prayed for the woman. All winter the woman came to the Bible study and announced defiantly, "I'm an atheist."

Once Mrs. Scott asked the group to bow heads and if anyone would like her to pray for them to raise a hand. The atheist raised her hand and then broke into tears. At once Mrs. Scott went to her and put her arm around the woman. Then she asked her if she loved God. With tears running down her cheeks, the woman nodded.

"I don't want to get real old and live in a nursing home." Even middle-aged persons, if honest, will admit they are not longing to live in a nursing home where visitors are few. And yet, all it takes to visit is a slice of time and willingness to listen.

The other day I visited an aged friend confined to a nursing home because of hardening of the arteries. She doesn't know me when I come, but when I get ready to go she says, "Don't go. You just came." I can't see that it does much good to visit her, but I go in Christ's name, read her a few verses from the Psalms, pray, and sit an hour or more, listening.

"I can't drive anymore and I don't like to bother others to pick me up for church, so I stay home." The church could help its elderly members by organizing a pick up service.

For some time a middle-aged couple picked up a lively octogenarian for morning services.

"What can I do to repay you?" she asked the Lingwalds repeatedly. "Let me pay for the gas."

"Of course not," Mr. Lingwald said. Then he added with a chuckle, "Who knows, maybe someday when we are eighty years old your great-grandchildren may pick us up."

In her eighties, Mrs. Clover walked four blocks to church every Sunday, crossing a busy intersection. Almost blind in one eye and walking with a cane, still she wouldn't give up her favorite hour of the week.

Finally one day a young couple took an interest and told her they would pick her up each Sunday and for other special services. Because they heard and cared Mrs. Glover came to church much longer than if she had depended on her own legs to get her there.

Why not arrange for a bus or cars to pick up older people who live in high-rise apartments? Although they may not have been regular churchgoers in the past, many of them will go just for the sake of getting out. Church attendance can not only dispel loneliness and help them make new friends, but it can introduce the elderly to Christ.

Efforts made to get the elderly church member to services regularly, or just to inform him of church activities and needs, will be well repaid. Older members with a great deal of time on their hands often spend much time in prayer. When they know what to pray for, when they are made to feel a part of the total church effort, great things can be accomplished both for the elderly person and the Lord.

Whether the elderly person lives in a dilapidated house in the inner city, a brand-new high-rise, or a plush nursing home, the church should stand ready with a helping hand and a listening ear.

MEDITATION

The Lord is my shepherd

THE LORD *is my shepherd;*
But Lord, you know I don't have time today for you
to lead me. Perhaps tomorrow—or the next day.
I shall not want.
I know that I don't actually want for the necessities
of life, Lord, but there are so many things I could
use—a color TV set, for instance, and an outboard
motor, and a stereo record player. Come to think
of it, there are a lot of things I want!
He maketh me to lie down in green pastures:
In green pastures! I certainly don't have the time
to go out and lie down in some grassy meadow. I've
got work to do!
He leadeth me beside the still waters.
A pleasant enough sounding phrase. I hope that
some day in heaven I'll take just such a walk with
you, Lord. But you know how it is here—I've got
school and work and clubs and all—
He restoreth my soul:
He what? Oh, restoreth—like when you take an
old chest of drawers and refinish it so you can use
it some more. That's a lot of work, isn't it? Well,
if you want to, go ahead, Lord, but I can just as
well keep on using my soul the way it is.
He leadeth me in the paths of righteousness for his name's sake.
I'm all for righteousness, Lord, but I have so many
other things to do. Could we just postpone this
little jaunt for a while?
Yea, though I walk through the valley of the shadow of
death, I will fear no evil: for thou art with me;
You will be with me, won't you, Lord? I can't go
through that all by myself!
Thy rod and thy staff they comfort me.
How about a little more staff and a little less rod?
What are you trying to make me into—a saint?
Thou preparest a table before me in the presence of my enemies:
So far it's been me watching my enemies feasting
and making merry. Let's show them!
Thou anointest my head with oil;
What for?
My cup runneth over.
Actually, there are a few more things I would like
that I forgot to mention—a trip to Hawaii, a lot
of new clothes, a motor bike—
Surely goodness and mercy shall follow me all the days
of my life: and I will dwell in the house of the Lord for ever.
I'm kind of busy right now, Lord—but you will
save room for me, won't you?

Barbara Jurgenson

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COVER

The world of the old is mainly the world of the past. The future holds little more than pain and death. Few people seem to pay them any heed, so their thoughts are of past pleasures and sorrows, of family and friends they once knew.

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A statement on The Mennonite

THE GENERAL CONFERENCE, a small denomination whose members are scattered across the length and breadth of an entire continent, needs cement to hold it together. It must, of course, have a common purpose, founded on Christ, but we're talking about something else here. Our concern is about communication. We need a forum where we can talk to each other about our concerns and dreams and an opportunity to hear how God is working among us.

Some of this is accomplished through district and general conferences, pulpit exchanges, intercongregational visitation, speaker itineration, radio programs, films and tapes, promotional mailings, and many other means. But we also need the steady exchange of ideas and news which a conference publication alone can provide. Without such sharing, the member congregations would soon lose all contact with each other. This, then, is a statement about *The Mennonite*.

The Spirit is moving within our conference. The contagion of the new life in Christ is once again infecting many of our congregations and individuals. There is an exhilarating new awareness of the breadth and depth of the gospel. *The Mennonite* is the medium through which a rich variety of these experiences is being shared with the General Conference family.

The continuation of a magazine such as *The Mennonite,* however, is not without its problems. One of these is the difficulty of trying to satisfy the growing diversity of expectations which the readers of a general magazine have. Another serious problem concerns the rapidly escalating costs.

Printing costs this year have increased 12 percent for each issue. Administrative charges and postage have risen. Additionally, there are some extra costs involved in maintaining the editorial office in Canada and in adding a part-time assistant editor to the staff.

We are taking several steps to counter these higher costs. Subscription prices have been raised by 50 cents a year. For the first time in our magazine's history, we will be accepting advertisements this year. All General Conference commissions and related organizations will be eligible to purchase space in our pages for the promotion of their programs. We hope that this will add $3,000 to our revenue.

The number of issues per year will be reduced from forty-eight to forty-six, cutting the printing and mailing costs by $2,000. We will operate on a biweekly schedule during all of July and August, and the issue during the final week in December will be dropped.

Despite these strenuous efforts to recover the increased expenses, the Conference will still be called upon to provide a somewhat higher subsidy in 1972 than it gave last year. The over-all percentage of *The Mennonite's* subsidy as compared with the Conference's total receipts, however, is going down.

The best way to lower the per-unit cost of the magazine is to increase the number of readers. It is our sincere hope that all the present readers will continue to subscribe despite the higher subscription fee, and that some of the congregations which are not now on the Every Home Plan will subscribe for their members.

Since January 1, *The Mennonite* has been under the direct administration of the Conference's general board. Earlier it was published by the Commission on Education. Since the general board is not a program committee, it has appointed a five-member group to oversee *The Mennonite* on its behalf. The members are Jake Harms, chairman; Henry J. Gerbrandt, Ray Hamm, Helen Kruger, and Hedy Sawadsky. They will serve as both an editorial and business committee.

To save on travel expenses, all but one of the members are from the Winnipeg area. All of them have lived and worked in various U.S. and Canadian Mennonite communities, and so they understand the Conference well. Their names and addresses appear in the masthead on page 83. Readers who wish to comment on *The Mennonite* may direct their reactions to the editor or to any of the committee members. LK

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

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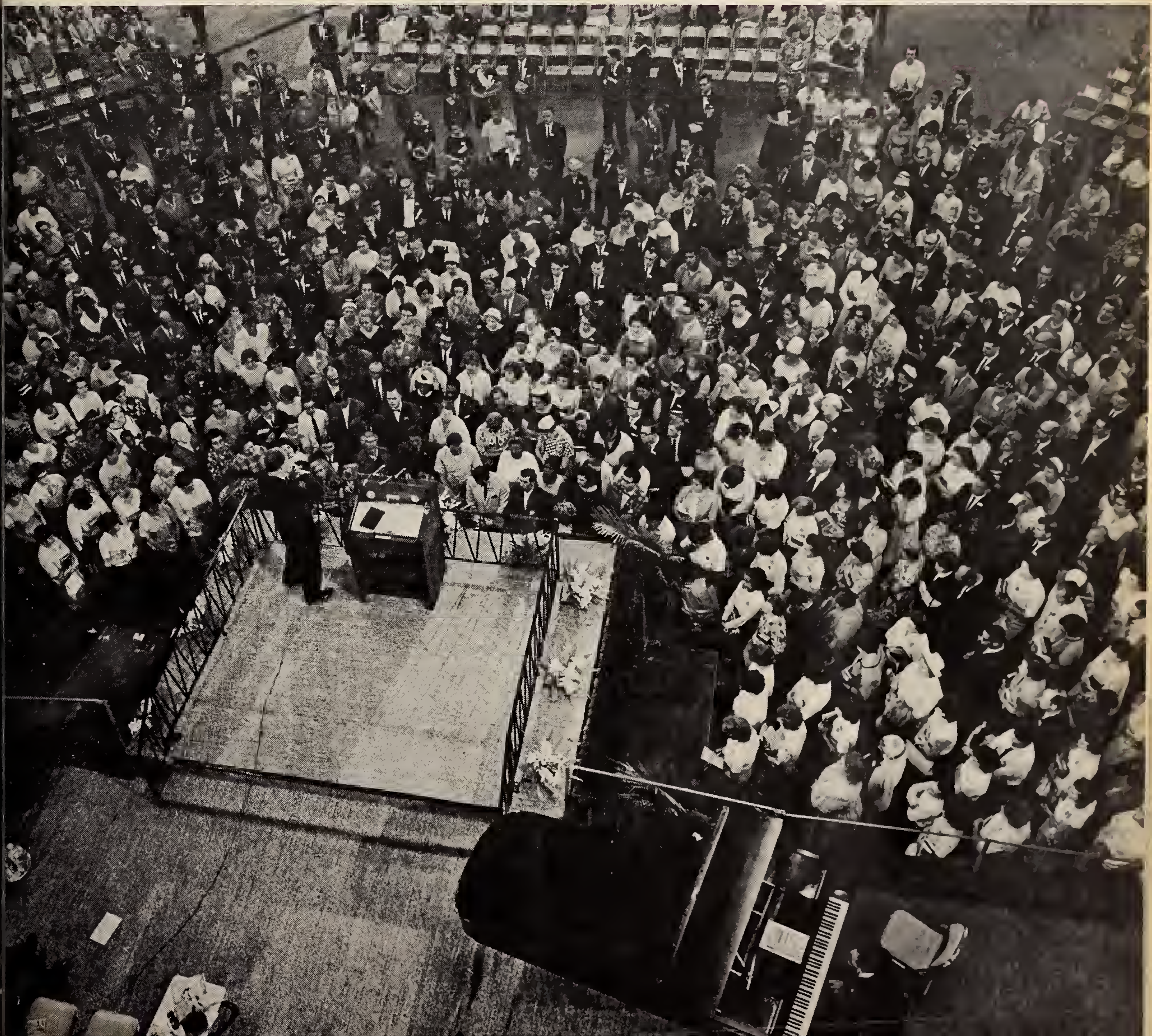

DON'T EAT THE MENU

David Augsburger

There are two groups you should never trust: the cyberneticists and the Christians.

"THERE ARE TWO GROUPS you should never trust," the professor said in the midst of his lecture. "They are the cyberneticists and the Christians."

A fellow staff member and friend of mine, Boyd Nelson, approached the professor later. "I'm interested in what you said about never trusting a Christian. Would you explain what makes you distrust them?"

"Of course," the professor replied. "First of all, they're nominalists. They think everything is in the name. If they can label a thing, they think that's all that matters. If they can call it *Christian,* or *secular,* or *humanist*, that's all that matters to them; not whether it's essentially good or not.

"And second, I don't trust Christians because they'd rather eat the menu than enjoy the dinner. They prefer paper statements—creeds—to the life it represents. They worship the book—the Bible—rather than the Christ it reveals."

The professor was painfully close to the truth.

Christians all too often have seemed to be people who preferred the menu to the meal.

Christians all too easily have settled for creeds, confessions of faith, and orthodox statements of dogma and doctrine when it was life—the Jesus kind of life—that should have been the center of everything.

Christians all too frequently have given themselves so completely to the praise and even proclamation of the Bible that they never got around to meeting its Christ. Or they have so worshiped its words that they could not meet and know the Word. Or they have so devoted themselves to the defense of the book that they failed to absorb it themselves and demonstrate it in life.

I have no use for firearms myself, but it seems to me that for those whose creed is *In guns we trust,* their means of defense is not in words but in use. They do not say to the opponent, "I hold in my hand a thirty-eight caliber semiautomatic pistol. If I should press this small trigger, a spring mechanism would explode a charge of powder and impel a projectile called a bullet toward you at the speed of 1,200 feet per second." No, they simply use it—to threaten or to fire.

Nor do men often want to hear a reasoned defense of the Bible's accuracy and relevancy—they want to see its truth shown in life, its Christ followed in daily decisions, its life-changing claims shown in a changed life, right?

But why then do men stall with the menu and miss the meal?

Why tell the waiter, "Never mind the dinner, I'll feast my eyes on the menu card. I love the paper stock used, what tasteful layouts, what crisp type selections, what a rich use of

Christians all too often have seemed to be people who preferred the menu to the meal.

languages — French, English, Italian. The menu will be all, thank you"?

Who could be satisfied with print and pictures?

Only the perverted who find some strange delight in dreaming of the sensual delights of dining while reading food lists, or salivating lustfully over delicacies pictured in living color.

Like the TV addict who prefers to live in a fantasy of soap opera rather than deal with the difficulties of her own. Like the paperback reader who chooses to escape into the roles of yesterday's novel rather than pick up his own life and live it.

Like those who judge themselves to be sexual giants because of their interest and preoccupation with sex, but yet prefer to read pornography or stare at playboy picture books rather than enter into the unconditional union with another in love (called marriage) where sexuality can only be expressed fully.

Who would choose to quiet their hunger with the menu?

Only the impoverished who think they cannot afford to order. But the feast of life is free. It is provided us by the generosity of Christ. As Paul once put it:

Do you remember the generosity of Jesus Christ, the Lord of us all? He was rich beyond our telling, yet he became poor for your sakes so that his poverty might make you rich (II Cor. 8:9, Phillips).

And the invitation is open to every man. John quotes Jesus as saying:

Therefore, shake off your complacency and repent. See, I stand knocking at the door. If anyone listens to my voice and opens the door, I will go into his house and dine with him, and he with me (Rev. 3:20, Phillips).

That is simply a formal announcement in the Bible that each of us will at sometime receive a caller—the Lord Christ—making a personal one-to-one contact with the invitation to taste a quality of life and a friendship with God that satisfies our hunger.

He comes, not with a menu to be read, but with the real meat of living. Perhaps you have already heard his knock—and felt his touch?

All too many never open the door to personal experience. *Christians,* that is—people who know the language, understand the recipes, admire the chef, and recommend the establishment, yet never taste for themselves.

That's why the professor is right in his critique of Christians with their menu-mania. But he stops short of calling it what it really is. It's a dodge. An escape. A way of copping out on life. A way of freezing at the moment of decision and then camouflaging oneself with protective *Christian* colors.

A man may stall when he realizes what it costs to follow Christ and intellectualize. He can spout theology by the volume, quote theologians by the page, and cite commentators and critics by the score, and yet know nothing personally of the Christ life.

He is like a man who fancies himself a chef, who has collected the best of cookbooks, memorized the choicest of recipes, and skilled himself in name-dropping—of foods and places and persons—and yet eats nothing but bread and water.

Or a man may freeze when he realizes that following Christ will demand his whole loyalty in all of life. So he covers himself by majoring on some minor point, but doing it in an all-consuming way. He will crusade for this, or campaign for that and yet never throw his whole soul into knowing Christ and following him in life.

He is like a man who fancies himself a great nutritionist, understanding all the intricacies of vitamins, carbohydrates, and saturated / unsaturated fats—and yet in himself nothing more than a food faddist falling prey to hucksters who sell him pressed hay and powdered bird seed, refusing to risk eating even a balanced meal.

Leave the menu. Get on with the meal.

Don't get stalled in empty arguments, useless facts, and pointless data. It is not intellectual skill that sets a man right with God, but a personal experience of acceptance with Christ.

There is nothing that can be substituted. There are no alternative ways of getting along well with God. He's not known to be easily impressed. No amount of amassed knowledge seems to win him over. Name-dropping doesn't seem to help.

He values friendship. Love. A relationship of acceptance, forgiveness, and the transparent honesty he tends to call repentance.

His invitation is to friendship. Come for dinner. "Let me satisfy your hunger for life, for love, for meaning," he offers. "Let me quench your thirst for joy, for peace, for unending hope." That's how the invitation stands. You either take it—or make your excuses.

Jesus preferred to say all this in a simple story.

Once upon a time, a man planned a big dinner party and invited a great many people. At dinner time, he sent his servant out to tell those who were invited, "Please come, everything is ready now." But they all, as one man, began to make their excuses. The first one said to him, "I have bought some land. I must go and look at it. Please excuse me." Another one said, "I have bought five yoke of oxen and am on my way to try them out. Please convey my apologies." And another one said, "I have just got married and I am sure you will understand I cannot come." So the servant returned and reported all this to his master. The master of the house was extremely annoyed and said to his servant, "Hurry out now into the streets and alleys of the town, and bring here the poor and crippled and blind and lame." Then the servant said, "I have done what you told me, sir, and there are still empty places." Then the master replied, "Now go out to the roads and hedgerows and make them come inside, so that my house may be full. For I tell you that not one of the men I invited shall have a taste of my dinner" (Luke 14:15-24; Phillips).

The dinner is ready.
The menu is in your hands.
Don't eat the menu!

An altar call?

Frank C. Peters

ALTAR CALLS haven't always been the most popular feature of evangelistic preaching. Some of us felt uneasy about them because we just were not very adept at making a public appeal for decision. However, whether or not we like a structured or formalized invitation at the conclusion of a gospel message, we all agree, I trust, that preaching is for a verdict.

The supreme purpose of preaching is to win a verdict for Jesus Christ. It must bring the minds of men and women out of vagueness and uncertainty to a focus of decision. In every act of worship there are many people to whom religion remains unreal. For such people reality begins with a personal commitment to Jesus Christ.

Alan Walker of Australia once said that "the one obstruction that can block the grace of God flowing into individual lives is the human will set in opposition to God." Through the verdict, people are led to a point of commitment and this gives God the opportunity to pour in his forgiveness and grace.

A preacher dare not be merely an essayist or a moralist. The task which the New Testament ascribes to him is such that he must see himself in a unique and prophetic role. Through him the Holy Spirit is calling and that call must be answered.

Verdicts do not just happen. The New Testament sets forth the idea that there is an opportune time which it calls *kairos*. Through the operation of the Holy Spirit, events and experiences move toward a climax, toward a focus, toward a crisis. God is always present to bring influence and desires to a climax—the climax of decision. Within the freedom given to man, the Holy Spirit stimulates, condemns, calls, and guides people in an effort to lead them to God. At the point when this process is far enough developed and things are ready, a definite choice for Christ can be made. Then the power of God can break into an individual life and make new beginnings possible.

The sensitive preacher is constantly looking for the *kairos* in the life of his hearers. He knows that in every congregation there will be men and women at various stages along the way toward the climax of decision. He will be highly perceptive of the movements of the Holy Spirit, believing that there will come special oc-

A preacher dare not be merely an essayist or a moralist. The task which the New Testament ascribes to him is such that he must see himself in a unique and prophetic role. Through him the Holy Spirit is calling.

casions in the corporate life of the church when the power of God is able to break through, carrying some or many to the crisis of decision.

It is clear that such a preacher will have callers, for he will make it known that he is available for discussion and assistance. Likewise, he will plan special situations where the accent is on decision and where people will have the opportunity of confessing the faith which they are ready to receive.

Most Mennonites are conversion-oriented. They should remain that way. However, conversion is never instantaneous but rather the end of a process. A flash of lightning is instantaneous in the heavens, but only because there has been a long buildup of atmospheric conditions. Without the necessary preparation there can be no sudden flash. Conversion is the sudden flash of light which comes at the end of God's preparation in the human soul.

The conversion of Paul is a good case in point. His sudden acceptance of Christ is often presented as an argument for instantaneous conversion. Yet only the climax was instantaneous.

Who can tell what experiences were significant in preparing Paul for the Damascus crisis? If the assumption of some is correct that Joses of Acts 4 was a school friend of Paul, can you imagine the impression which that selfless act made on Paul? Or the strange comment of his former teacher, Gamaliel, who had said in reference to the Christian cause that men who oppose it had better beware lest "they be found fighting against God." Then there was the martyrdom of Stephen. Paul said "that his face was like the face of an angel." He noted the prayer: "Lord, do not hold this sin against them." Likewise, he had seen many a Christian under persecution and torture and he had noted the quiet faith, the courage, and the endurance. All of this prepared the man for the final successful onslaught of the Spirit.

But what about the buildup when finally no opportunity is given for the climax? If pressure for decision on a person who is not ready is bad, what about the condition of a seeker who has for months wrestled with his own conviction but no one presents him with an opportunity "to cross the line"?

No preacher ever converted anybody. In this he must wait for God. The preacher must accept the importance and necessity for a period of *incubation*. Many of us are notoriously impatient and our result-oriented spirit becomes depressed when nothing visible happens. Our patience must be supported by a sound theology concerning the role of the Holy Spirit in producing true change.

If winning a verdict for Jesus Christ is so central a function of the preacher, how may he most successfully achieve his purpose? As preachers we are constantly bombarded by the challenge to produce results which will show up in statistical reports.

The first step toward evangelistic preaching must be taken in the mind of the preacher. Let him examine his basic assumptions. I am convinced that many preachers assume that the hearers are much further on the Christian road than is really the case. There is a great deal of formal and conventional religion in every church. Mennonites are no exception. There are scores of people who know little of a firsthand experience of God. These people must be constantly in our mind and on our conscience.

Furthermore, I believe there is not enough apologetic preaching in our churches. Preaching can so easily be an interpretation of assumptions that we imagine are present in the minds of our hearers. But our hearers are often questioning assumptions which preachers think are solid as the rock of Gibraltar.

There is no doubt that preaching which wins a verdict in these days must have a strong teaching content. Christ wants the whole man, including his mind, brought into the kingdom. Evangelism which is long on emotion and short on thought-content is insufficient. Let no preacher despise emotion but let him also beware of substituting emotion for the call of the Spirit. True preaching seeks to present a case convincingly to the mind of the hearer. But intellectual argument without the fire of emotion leaves men cold. I seriously doubt whether the will is ever moved without the power of emotions.

Preacher, don't rob the Holy Spirit of the opportunity to guide someone into a full decision for Christ. The methods which encourage a verdict may vary, but the absence of decision-making makes our service little more than entertainment.

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Coptic Christians coexist with Islam

Urbane Peachey, author of this article, is the Mennonite Central Committee director for Jordan.

The largest Christian population in the Middle East and the largest concentration of Christians in the Muslim world is in Egypt. There are more than five million Christians out of Egypt's population of thirty-five million people. Most of the Christians are known as Copts, from the ancient Greek word *aegyptios.* They trace their origin to the era of the church fathers and to Mark the evangelist, who, according to Eusebius, preached the gospel in Egypt.

It is ironic that in recent years Western Christians have been conditioned in their attitude toward Egypt almost entirely by the rhetoric of war between Israel and Egypt, news reports about the conflict between these powers, and Soviet technical and military assistance to Egypt. It is ironic because Christians believe that Christ and the fellowship of Christians transcends national boundaries and lines of hostility. Yet our judgment about Egypt ignores the situation of the country as a whole and specifically the large and active church.

The history of the Coptic Church has been described as both "glorious and tragic"—glorious in the contribution of Egypt and her sons to early Christianity, and tragic in the vast number of Christians who have suffered persecution and martyrdom. Egyptian Christians look on their history of persecution much as Mennonites look upon their suffering during the Anabaptist movement of the sixteenth and seventeenth centuries, only with much more vivid historic awareness, nationally and religiously. Up to the seventh-century Arab conquest. 90 percent of Egypt's population was Christian. In the succeeding years, the Copts were reduced from majority to minority. It would be too cumbersome to detail the history of Christianity in Egypt, but several aspects should be emphasized.

The Copts were treated as second-class citizens for centuries as the Islamic religion became dominant. During the ninth century they were compelled to wear girdles as a mark of ignominy. During the thirteenth century they were made to ride donkeys and prohibited from riding horses.

They were never conscripted into military service until the nineteenth century, when for the first time the Turkish ruler, Sa'id Pasha, ordered all Egyptians, without religious distinction, liable to military service. Though the Pasha's intention was to end discriminatory legislation, the decree was used as an instrument of persecution. Once in the army, Christians were forced to accept the faith of Islam, and so great was the misery of the Copts, that Cyril IV, the 110th patriarch, who was in office from 1855 to 1862, intervened so as to have the Copts exempted from military service. Since the revolution of 1952, all male citizens are required to serve a period of military service.

Cyril IV was also responsible for opening schools and advancement of education among the Copts. He was responsible for the first private Arabic printing press in Egypt. There were other advances during the nineteenth century. A theological seminary was established which continues as a vital instrument for theological training of priests and laymen to this day. A strong laymen's movement was organized and continues to play a major role in the renewal of the church.

There have been major periods of laxity in the church. The practice of simony (buying and selling church offices) and similar forms of corruption seriously weakened the church in the early part of this century. The United Presbyterian Church established a mission in Egypt during the nineteenth century and its success was due in part to ecclesiastical laxity and political intrigues within the church.

The result of that missionary endeavor is evident now in the presence of the Coptic Evangelical Church, with a membership of 100,000. Other major church groups include Eastern Orthodox and Roman Catholic.

Today's Coptic church places strong emphasis on Bible study, Sunday schools, youth programs, ecumenism, service, and Christian education. The Coptic Orthodox seminary has a five-year post-secondary academic program with 120 students engaged in theological studies. There is a second division for 250 professional people who attend each afternoon. It is hard to imagine a group of North American businessmen and professional people gathering each afternoon or evening for an advanced program of theological studies.

It is generally recognized that the people of Egypt are very religious people. This is apparent in the large crowds which turn out for church. It is an extraordinary experience to see young and old gathered for these occasions. University students sit on the platform, in the aisles, anywhere, with notebook and pencil in hand, studiously taking notes as they listen to the exposition of the Bible and the teachings of Christianity.

Perhaps the most significant development is the leadership in compassion represented by the Ecumenical Advisory Council for Church Services (EACCS). All Christian denominations participate in this effort organized by the churches to serve the 700,000 Egyptians displaced after the 1956 Suez incident and the 1967 war. This agency, in cooperation with the Government Ministry of Social Affairs, oversees a wide variety of services to these displaced persons scattered throughout the Nile Valley. The church's contribution is financed partly by the World Council of Churches.

The Mennonite Central Committee has also contributed to the EACCS ministry through shipment of blankets, clothing, knitting machines, and sewing machines. Eighteen knitting machines have been placed in vocational training centers serving people who were displaced from the Suez Canal and Port Said areas in 1967. Eighteen more have been shipped for placement in community centers administered by the Coptic Orthodox Church.

The cross is the central motif in the theology and Christian art forms of Egypt. This is easily understood if one considers the tragedy and triumph of the church under the Coptic Cross

U.S. House committee given GC statement on Near East

A statement of the General Conference Mennonite Church on Jerusalem and the Middle East, along with statements of about 100 other religious and secular groups, was published January 21 by the Subcommittee on the Near East of the U. S. House of Representatives.

Michael Van Dusen, subcommittee consultant to its chairman, Lee Hamilton of Indiana, said the statements requested by the subcommittee last October had been printed along with testimony from the July hearings on the Middle East. The subcommittee plans no immediate action.

The General Conference statement was written by Frank H. Epp, professor at Conrad Grebel College, Waterloo, Ontario.

Mr. Epp wrote, "It is our feeling that the Christian community of Europe and North America has too much forced itself upon the Middle East."

He compared the modern religious pilgrimages of millions of tourists, and the accompanying commericalism and increasing military involvement, to the crusades of the Middle Ages.

"Righteousness is concerned with people. Sadly we observe that business is more interested in places," he said. "Worthy as the holy rocks may be as sites of historical remembrance and devotional reflection, they represent no substitute for true religion."

Mr. Epp replied to specific questions of the subcommittee by noting:

—"We have no particular interest (in Jerusalem) other than justice for the people who are being evicted and/or subordinated since 1948.

—"The best future for Jerusalem is one in which Jews, Christians, and Muslims (or Jews and Arabs) have an equal share in deciding the destiny of the city.

—"The United Nations has a major role to play, but it can do this only with the help of major member states.

—"A piecemeal solution, like the opening of Suez or the settling of the issue of Jerusalem, is to be welcomed, but generally speaking, the peace of Palestine and the peace of Jerusalem are inseparable parts of the same issue.

—"The areas of religious concern to us relative to Jerusalem must be defined demographically rather than geographically.

—"Internationalization of Jerusalem is fine as a temporary trusteeship, not as a pretext for imperialism or as another instrument of Western manipulation.

—"The temporary U.N. trusteeship could apply to Jerusalem, West Bank, Gaza, Sinai, and Golan Heights. Eventually the inhabitants should have a free vote.

—"The U. S. policy appears to be not justice and right, but power and might. We covet for the U. S. A. the courage necessary to pursue righteousness for all the people."

Harold Regier, General Conference secretary for peace and social concerns, said the conference also mailed to the subcommittee a copy of Mr. Epp's book *Whose land is Palestine?* as part of the evidence.

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during these fifteen centuries. A censorious political judgment about the people and government of Egypt without any appreciation or grasp of the life and presence of the church is a betrayal of Jesus' lordship, as well as a betrayal of the Egyptian church. If we shall be faithful to Jesus' lordship, we must develop the capacity to feel and share in the life and struggle of peoples and churches outside the borders of our own nation.

In this spirit, then, there are at least four areas in which the North American church could learn from the Christians of Egypt:

1. The endurance of the church during centuries of adverse circumstances.
2. The pattern of coexistence between Christianity and Islam, Islam being the stronger of the two forces in the determination of national government policy.
3. The feeling or mysticism which characterizes Eastern Christianity in contrast with scientific, technological, and secular values which dominate Western Christianity.
4. Perspective on the Middle East conflict.

Missionaries in India feel effects of Pakistan war

Woodstock school in Mussoorie, India, which many missionaries' children attend, joined in the campaign to help Bangladesh refugees before the school term ended in November.

Ruth Unrau, teacher at the school, said its social action committee raised $400 plus used clothing. Another school across the valley and local merchants contributed $266, and all the money was used for 700 blankets, which a local merchant bought from the factory. The Indian railway shipped the goods free of charge.

The school in northern India was never in physical danger during the brief war between India and Pakistan last December. All children had gone to their parents at the end of the semester.

Mrs. Unrau said nights were spent in their blackedout living room listening to conflicting radio reports from Pakistan and India.

"The war was too short for us to have felt an economic pinch," she said, "although some of this may come later. Kerosene, coal, and some food items would have been in short supply had the war continued."

"Mission hospitals in some cities were used for battle casualities, and our community hospital would have been used had the war continued," said Mrs. Unrau, "But no Mennonite hospital that we know of was taken over."

Her husband, Walter, as a member of the Mussorie Rotary Club, was asked to contribute 50 rupees a month ($6.66) for the National Defense Fund, and this request caused him some concern for his pacifist position, she said. When the war ended, it was a relief to learn that the assessment would ostensibly go for rehabilitation.

Mrs. Unrau reported strong anti-American feelings in India regarding the U.S. support for Pakistan during the war. A New Delhi friend told her the U.S. image in India has never been so low as it is now.

"The church must be ready to offer humanitarian aid and the gospel of the love of Christ and its reconciling power to both sides," Mrs. Unrau concluded.

Massacre, forgiveness part of Lame Deer

Lame Deer, Montana, is the largest town on the Northern Cheyenne reservation, which contains about 144,000 acres with about 2,800 Cheyenne and perhaps another 1,000 non-Cheyenne Indians and non-Indians.

Near the western edge of the reservation is the battlefield on which the Sioux and Cheyenne defeated Gen. George A. Custer and his men in 1876. The history books call this a massacre, said Joe Walks Along, pastor of the Petter Memorial Mennonite Church in Lame Deer. His grandfather as a young man witnessed the battle.

A massacre of a different sort gave the town its name, Mr. Walks Along recalled. Perhaps ninety years ago, a band of Sioux was camped in the valley where the town now lies. Its chief was named Lame Deer—actually, Lame Antelope would be a better translation.

The Sioux were required to report periodically to the military post ninety-five miles away, and when they did not, the U.S. cavalry came hunting for them. The army rode up and demanded that the men line up and throw down their weapons. The Sioux did so—all but one man who, when the army commander walked by him, drew a gun from under his buffalo robe and shot at, but missed, the commander.

In retaliation, the commander ordered his men to kill every man, woman, and child in the Sioux band. Some women and children were chased all the way up to those rocks, said Mr. Walks Along, pointing to a hill about a mile away. Only one family, who had already been in the hills before the army came, lived to tell the story.

The valley which those rocks overlook is now part of the Northern Cheyenne reservation, where in the last ten years there have been many changes.

The biggest change has been in housing. Ten years ago most of the homes were log cabins.

Then, in 1964, the Cheyenne tribe received a judgment from the U.S. government of $100 cash and $1,000 for something durable for each Cheyenne person. Many people used the $1,000 per person to build houses—called *judgment homes* by the Cheyenne.

Of better quality are the houses recently build by the government. Mr. Walks Along is a member of the housing committee which arranges for the houses to be built and decides who may move in. Fifty homes have been built under the 235 program of the Department of Housing and Urban Development, through which families may buy houses at a rate of interest based on their ability to pay—interest sometimes as low as 1 percent. These houses have been built in nearby Busby and Ashland, as well as Lame Deer.

Another forty-five houses of this sort and forty low-rent houses are also being built. Mr. Walks Along explained that the tribe is buying dilapidated cabins to tear down as people move into the newer housing. Some people are reluctant to move from familiar surroundings, he said.

Some of the newer housing has five bedrooms and two baths — some of the largest houses in town.

"It's hard for me to see two bathrooms — maybe one and a half," said Mr. Walks Along, "after the way I grew up. Then, only government employees' houses had inside bathrooms. Our outside toilet sometimes overflowed into the creek, and other people would drink from the creek a little ways down."

There have been other improvements, too. Superintendent of the reservation for the Bureau of Indian affairs, is, for the first time, a Cheyenne, Mr. Walks Along's first cousin. Government money is flowing into the reservation, especially through the Community Action Program, which hires many Cheyenne people. The program's offices are in the modern building where the Cheyenne tribe has its offices.

At left is a log cabin, the type of housing which dominated the Northern Cheyenne reservation ten years ago. Right is new government-built housing with five bedrooms, two baths, and landscaping included in the price of the house. Families can buy the new houses at low interest rates.

The Cheyenne pastor is also a member of the county school board. Lame Deer, rapidly growing, has a public school for the first eight grades in which 350 children are packed forty children to a classroom. But money for new classrooms is a problem. The land owned by the tribe—all but a small strip in which non-Cheyennes may own land — is non-taxable. Car license plates, usually a source of county revenue, are sold to the Cheyenne at a reduced rate. A delegation from Lame Deer was planning to go to Washington, D.C., in late January to ask for direct Congressional appropriations for an addition to the school — the most likely way to get the funds, Mr. Walks Along said.

Alcoholism continues to be a problem, although liquor is not allowed on the reservation. The highest accident rates are along the roads to Ashland and a bar at the north edge of the reservation.

But Mr. Walks Along felt that drinking itself was not the real problem. Money, distrust in the family, and other social problems have contributed to alcoholism and the fact that the Cheyenne have the highest suicide rate among Indians, who in turn have the highest suicide rate in the United States.

There are some tensions in the area between Indians and non-Indians, Mr. Walks Along admitted.

Down deep inside Indian people the scar is still there, he said. Indians find it ironic that Sheridan, Wyoming, about seventy-five miles away, whose restaurants once bore signs, "No Indians or dogs allowed," now hosts the All-American Indian Festival each summer.

"There have been some hostile and bitter experiences in the past," he said. "But I can't hold it against anybody. We need to work together. I can't come back to tell Indian people, let's hate white people.

"The difference between the Christian and the non-Christian," Mr. Walks Along stated, "is that the non-Christian looks for any wrong move and holds it against a person. The Christian forgives."

Cheyenne congregation gets youth center

The Mennonite church in Lame Deer, Montana, is getting a new youth center, thanks to prayer, two foundation grants, and some men from the Northern District Conference.

Joe Walks Along, pastor of Petter Memorial Mennonite Church in Lame Deer, said the church sponsors basketball games and devotions one night a week for youth in the fifth through eighth grades. Most of these young people also attend Sunday school.

About thirty or forty young people have been crowding into a small log cabin, in which they try to keep two games of basketball going at once. Another twenty people are usually on the porch trying to get in, Mr. Walks Along said. In addition, the drafty cabin has been hard to keep warm during Montana winters.

Last year, no money seemed forthcoming from the Commission on Home Ministries, which had had to cut its own budget, and there seemed to be little hope for a new building, which the church estimated would cost $7,000.

Mr. Walks Along said, "Prayer is often one way to get out of something. Some people use it as an excuse. But when we really wanted something, we prayed seriously."

The church received grants for part of the expenses from the Schowalter Foundation and Mennonite Mutual Aid. Last summer at the Northern District Conference, the Mennonite Men's Fellowship took on the youth center as a project.

A Nebraska builder committed himself to selling the material to the Lame Deer church at cost—about $4,000—and promised to deliver it free to Montana. When the builder came last fall with the material, he brought nineteen men with him to pour the foundation and put up the walls and roof.

Mr. Walks Along said all the funds are available now, and as soon as the weather gets warmer, more concrete can be poured and building can proceed.

As soon as the building is complete, he hopes more activities can be started in the new center—not every night for the same age "because we like to see kids study, too," he said. Perhaps, he said, a voluntary service worker could be available to direct the youth center and include other programs besides basketball.

Joe Walks Along, pastor of the Lame Deer church, stands in front of the old log building in which Cheyenne youth have been playing basketball. Left is the new youth center, with metal walls instead of log.

Congregation tries tithing for ten weeks

An experiment in tithing paid off for the Alexanderwohl Mennonite Church near Goessel, Kansas.

Offerings increased by 33 percent during the fifteen-week stewardship emphasis over the same period in 1970. "I've never been in a church which had a successful stewardship campaign," said Ronald Krehbiel, pastor.

Planning for the campaign started in July 1971, when the church council was hunting for a theme for the year.

Ralph Peters, chairman of the stewardship committee, had been introduced to the General Conference's stewardship literature called *Faith—the big step.* He suggested it to the council, who agreed that all the church's program would be affected by a better tithing program and adopted it as the emphasis for the year.

Then Mr. Peters, along with Laura Flaming, Evelyn Voth, and Waldo Voth of Hesston, began more planning.

"We began preparing people for a period of five weeks, building up to an every-member visit," said Mr. Krehbiel.

The pastor preached stewardship sermons on five consecutive Sundays in September and October. During the first week of October, forty teams of two members each visited every member of the congregation, asking each member to commit himself to giving a certain percentage of income for the next ten weeks.

"We were not soliciting for funds for a specific thing," said Mr. Peters. "We went out for people to recommit themselves to Jesus Christ. We were not stressing that the offerings were supposed to grow."

Devotional guides were handed out; Sunday school classes emphasized stewardship; the youth group sponsored a stewardship film.

When commitment Sunday came, 127 of 455 wage earners in the church had pledged from 3 percent to 35 percent of their incomes.

"Some people had a terrific struggle before they had to hand in the card," Mr. Peters said. "They were faced with the issue of tithing even if they did not sign."

Offerings were up every Sunday during the ten weeks, and the Thanksgiving offering was the largest offering of the year.

"We had $1,000 more than last year," Mrs. Flaming said.

Evaluation of the tithing experiment is not yet complete.

On the first Sunday in January, after the end of the campaign, giving was still up over the previous year. The second Sunday, the offering was down, perhaps because it was designated for the organ fund, which many in the church oppose, and because of high incidence of influenza in the community. So the committee is hesitant to predict whether giving will continue on the same high level.

"We're hoping people will find out they don't need that extra money and can give it to the church," Mr. Krehbiel said.

Richfield church withdraws from General Conference

The Richfield Mennonite Church, Richfield, Pennsylvania, has withdrawn from the General Conference.

The action was taken recently at the congregation's annual business meeting. The congregation voted to continue its membership in the Eastern District Conference and to continue support of certain missionaries.

The statement of the church council said, "This action is meant as a call to repentance within the General Conference. For a number of years we have been deeply concerned by certain developments within our brotherhood. . . . Therefore, this is a call to the brotherhood to recognize in word and practice the authority of the Word of God and that instead of trying to change society, as is, we need to rescue people out of this sinful society."

In reply to the congregation, Heinz Janzen, General Conference general secretary, wrote, "I was sorry to receive your letter of withdrawal from the General Conference Mennonite Church. If it is meant as a brotherly admonition, I feel that it will weaken your voice of concern in future years."

Richfield pastor, Paul Goossen, said withdrawal from the General Conference would mean that the church would not hand out any General Conference literature which includes an envelope for donations, would not send in the names of its young people to the General Conference to receive the publication *Forum,* and probably would not push General Conference projects.

Colombian grade school begins lunch program

A school lunch program has begun at Colegio Americano, the Mennonite grade school at Cachipay, Colombia.

Many of the schoolchildren had not been eating properly at noon, and some showed signs of malnutrition. Since the school is one mile from Cachipay, the children would run home for lunch, bring a small lunch to school, or go without.

CARE has donated flour, powdered milk, and oil. And the Parent-Teachers Association is planning to begin a garden to supply more vegetables.

The meals including meat, vegetables, milks, and bread are served for the equivalent of seven-and-a-half cents daily.

Inter-Mennonite ministers' seminar set for Hesston

The annual School for Ministers, a joint effort of (Old) Mennonite, General Conference Mennonite, and Mennonite Brethren groups in the Middle West, is planned for March 7-9 at the Whitestone Mennonite Church in Hesston, Kansas.

Each morning a speaker will explain some of the unique Mennonite movements. On Tuesday morning Clarence Hiebert will report on the Church of God in Christ, Mennonite (Holdeman). On Wednesday Alvin Beachy will discuss the Amish, and Thursday Virgil Vogt will speak on neo-Mennonite movements, such as Reba Place in Evanston, Illinois. Afternoons will deal with crisis situations pastors and their wives face.

U.S. Selective Service releases new CO form

A new form for conscientious objectors to file with their draft boards will be put into use about mid-February.

With the 1972 extension of the U.S. Military Draft Law came the revision of the questionnaire, which has rephrased and expanded the questions on the earlier form. The new SSS 150 questionnaire now asks the registrant to respond to the following questions.

1. Briefly describe your beliefs which are the basis for your request for conscientious objector status.
2. If you seek classification in Class 1-0, why will not your beliefs permit you to serve as a noncombatant in the armed forces? If you seek classification in Class 1-A-0, why will your beliefs permit you to serve as a noncombatant in the armed forces?
3. Explain how, when, and from what source you received the religious, moral, or ethical training, or acquired the belief, which is the basis for your claim for classification as a conscientious objector. Include in your answer a statement of—(a) When and how you first began to formulate your opposition to participation in war, and (b) When you decided your beliefs qualified you for classification as a conscientious objector.
4. The Supreme Court has held that for sincere beliefs of conscientious objection to qualify under the law they must be "based upon a power or being, or upon a faith (or belief) to which all else is subordinate or upon which all else is ultimately dependent." Show in the context of the above quotation that your beliefs are deeply and sincerely held by (a) Explaining what most clearly demonstrates the consistency and depth of your beliefs; (b) Describing how your beliefs affect the way you live your life, the activities you participate in, your vocational goals; and (c) Depicting what actions, incidents, or other aspects of your life give evidence of your beliefs.

The new questionnaire does not ask for letters of references to substantiate the conscientious objector claim. Instead each registrant is now entitled to bring personal witnesses to testify to his sincerity at a personal appearance before his draft board. Previously, a young man could not have witnesses accompany him in his personal appearance. Now, up to three witnesses may speak on behalf of the young man requesting classification as a conscientious objector. Such a personal appearance is limited to fifteen minutes for each registrant unless the draft board wishes to extend the time period.

The procedures required to obtain the conscientious objector questionnaire have also been somewhat altered. At the time of registration, the registrant should sign Series IV of the Registration Questionnaire, (a new form) indicating that he is a conscientious objector. The local board then mails the SSS Form 150 to him. Previously, the young man did not need to indicate this until he received his classification questionnaire, several months after registration.

Also deleted from the current questionnaire are the registrant's certificate (a statement of the registrant that the questionnaire was not falsified or answered dishonestly, and the provision for the signature of a minister or counselor who assisted the registrant in completing the form.

Perhaps the simplicity of the form is indicative of the willingness of Selective Service to recognize, as the courts have, conscientious objectors to war whose claims are traditionally religious as well as those whose claims are equally sincere but have a strongly held moral or ethical belief. *Walter Hackman,* MCC *Peace Section*

Words and deeds

The Association of Mennonite Social Workers will discuss social advocacy and community organization at its annual meeting March 17-18 at Bluffton College, Bluffton, Ohio. A group from the Synanon organization in Detroit will also make a presentation. Applications for membership or renewal of membership should be sent to Jim Norton, 18070 St. Mary's St., Detroit, Michigan 48235.

Most Christian Council of Nigeria (CCN) rehabilitation projects in the war-stricken areas of Nigeria will terminate March 31. Immediately after the Nigerian civil war which ended in January 1970, CCN set up extensive relief and rehabilitation programs. The CCN program was the largest single program ever undertaken by an indigenous church organization. MCC has been involved in relief activities in cooperation with CCN since 1968. MCC continues to supply teachers to Nigeria through Teachers Abroad Program, as well as development workers and medical personnel.

Copies of the *Minister's guide for 1971 income tax* are available upon request from the Personnel Office, Box 347, Newton, Kans. 67114, according to Elaine Roupp, personnel secretary.

Calendar

March 21-23—Churchmen's seminar, Mennonite Central Committee Peace Section, Washington, D.C.

April 13-16—Probe 72, all-Mennonite consultation on evangelism, Minneapolis, Minn.

April 27-30—Central District Conference, Camp Windermere, Lake of the Osarks, Mo.

July 18-23—Mennonite World Conference, Curitiba, Brazil.

Canadian

Feb. 18-19—Conference of Mennonites in Manitoba.

Feb. 25-26—Thirteenth annual session of the Conference of Mennonites in Saskatchewan at the Martensville (Sask.) Church.

Eastern

Feb. 11-13—Peace camp, Kirkridge Retreat Grounds, Bangor, Pa.

Western

Feb. 13-15—Bible lectures at Bethel College, North Newton, Kans., Myron Augsburger, speaker.

March 7-9—School for ministers, Whitestone Mennonite Church, Hesston, Kans.

March 24-26—Pre-draft peacemaker boot camp, Lorraine Ave., Church, Wichita, Kans.

RECORD

Marriages

Michael Brubacher, Bethel College Church, North Newton, Kans., and *Connie Steingard*, Bethesda Church, Henderson, Neb., on Dec. 26.

Ronald Britian and *Lola Mae Foth*, First Church, Hillsboro, Kans., on Dec. 18.

David E. Claassen, Bethel College Church, North Newton, Kans., and *Brenda Riley*, Church of the Brethren, Newton, Kans., on Dec. 28.

Arthur E. Clark and *Patty Jean Goering*, Eden Church, Moundridge, Kans., on Dec. 5.

E. H. Frey, Bethel College Church, North Newton, Kans., and *Adelia Klassen*, First Church, Newton, Kans., on Jan. 14.

Leander Graber, Eden Church, Moundridge, Kans., and *Susanna Traylor*, Methodist Church, Salina, Kans., on Dec. 5.

Rodney Hofer and *Roberta Senner*, Buhler (Kans.) Church, on Dec. 27.

Norris Kramer, Freeman, S.D., and *Bonita Huebert*, Bethesda Church, Henderson, Neb., on Dec. 29.

Ted Loewen, Bethel College Church, North Newton, Kans., and *Fran Lichti*, First Church, Reedley, Calif., on Dec. 28.

Tom Mierau and *Renee Keelin*, Bethel College Church, North Newton, Kans., on Dec. 24.

Tom Peters, Lehigh (Kans.) Church, and *Mikki Staab*, Louisville, Ky., on Dec. 29.

Donald Reinhold and *Deloris Kliewer*, Bethesda Church, Henderson, Neb., on Nov. 26.

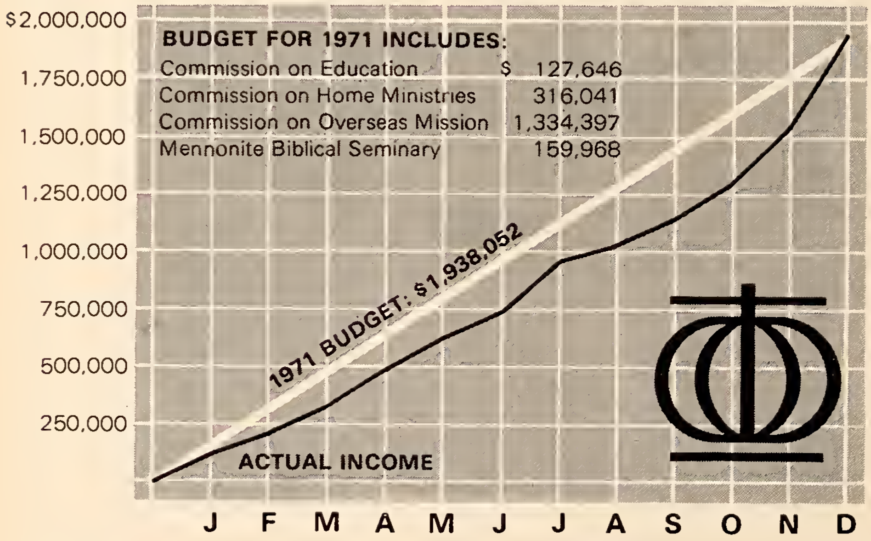
Harold D. Schrag and *Sandy Kling*, Hopefield Church, Moundridge, Kans., on Nov. 25.

Jimmy Dale Schroeder, Baldwin, Kans., and *Barbara Louise Tennant*, First Baptist Church, Fort Morgan, Colo., on Dec. 24.

Stanley Senner, Buhler (Kans.) Church and *Patricia Albrecht*, on Dec. 28.

Conference budget

January



BUDGET FOR 1971 INCLUDES:

Commission on Education	$ 127,646
Commission on Home Ministries	316,041
Commission on Overseas Mission	1,334,397
Mennonite Biblical Seminary	159,968

You may remember my prediction at the end of November when I said that it looked like we might anticipate receipts equaling budget in 1971. You will note in the accompanying chart that we received 100.4 percent of total budget. By commissions it breaks down as follows: COM—101.5 percent; CHM—97.2 percent; COE—97.2 percent; and the seminary—100.2 percent. This is most gratifying, and we want to thank all of you who had a part in this. *Wm. L. Friesen, treasurer*

Workers

H. Banman

Hulda Banman, missionary to Zaire under Congo Inland Mission, will be on extended leave of absence beginning in February. She will serve on the faculty of the nurse-midwifery program at the University of Mississippi Medical Center in Jackson. Her orientation will begin Feb. 7, after which she will work in the clinical area. While in Zaire, she practiced midwifery in the hospital at Tshikaji.

Ministers

George Leppert, was ordained as pastor of First Church, Lima, Ohio, on Dec. 5.

Andrew R. Shelly began serving the Hopefield Church, Moundridge, Kans., on Sept. 12.

Deaths

Martin Dirksen, Medford (Okla.) Church, died Dec. 25.

Violet Ediger (Mrs. Rudolph), Alexanderwohl Church, Goessel, Kans., was born Sept. 7, 1911, and died Jan. 10.

Elmer Herman Jantz, Bergthal Church, Pawnee Rock, Kans., was born May 2, 1891, and died Jan. 11.

Kerry Dale Johnson, son of Merlyn and Janice Johnson, Eden Church, Moundridge, Kans., was born July 5, 1971, and died Jan. 9.

Marie Janzen Regier, Eden Church, Inola, Okla., was born Sept. 27, 1887, and died Dec. 19.

Marian (Gehman) Southall, Zion Church, Souderton, Pa., died Dec. 17.

Orlin P. Stucky, Moundridge, Kans., was born Dec. 28, 1926, and died Jan. 5.

LETTERS

Abortion and values

To the Editor: I feel Mrs. Unruh (*Abortion reform*? Jan. 18) is entitled to her opinion and feelings concerning abortion. But I feel others should also be free to have their own opinion and feelings on the subject. I for one, disagree with her opinion. But this does not make her opinion *wrong* or negate her feelings—or vice versa.

In my opinion, the quality of the life the child would have should be a vital factor in the decision for or against abortion. Certainly we all should have the right to be reared in a home where we are wanted and loved.

I see a definite difference between a curette and bayonet, or a saline-filled syringe and needle and a gun. Life is an unknown to an eight- to thirteen-week-old fetus or even a twenty-four-week-old fetus. But what of the child forced by a society to live in a war-filled, famine-stricken world? What kind of a life are we insuring that child?

I do not feel that the fetus is "not really human." Indeed, it has all the potential of someday being a unique individual. There is also the potential for that fetus, if born into a home where it is unwanted, to be a battered child (a syndrome much on the upswing in the United States), or to be starving physically as well as emotionally. Is that living?

It seems to me that the persons involved in creating the fetus should be the ones who decide a solution to their problem, if they decide it is one. And if they find a solution that is agreeable to both of them—be it to have an abortion or to complete the pregnancy—that decision should be accepted by others. I feel that only when we allow others to take the responsibility of providing solutions to their own problems will we help them to become more mature and responsible citizens. We are depending too much on others to make vital decisions for us.

It would be ideal if the situations necessitating abortion didn't arise. Our communities are much in need of extensive education on human sexuality and contraception. And our churches should be playing a vital role in meeting this need.

I close with two questions:

1) Should society through laws have the right to force values and morals on others?

2) Isn't the best method of teaching others our values and morals through an adequate role model? *Wanda Ream Schmidt, 417 W. Eleventh St., Newton, Kans. 67114.* Jan. 18

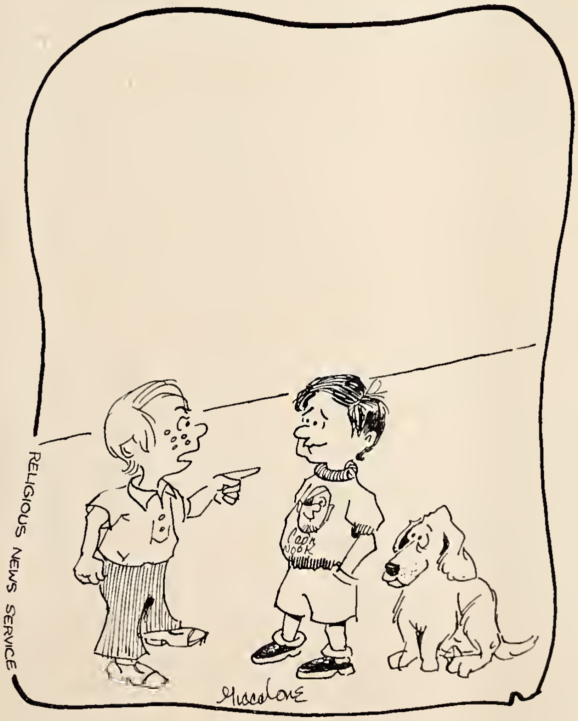
Abortion decision

To the Editor: I am greatly disturbed by Judith Unruh's article *Abortion reform?* in the Jan. 18 *Mennonite*. She advocates that Mennonite hospitals consider the policy of refusing abortion to those who ask for it. I cannot believe that it is the duty of these hospitals, their administrators, or their doctors to make such a moral decision for any woman.

In contrast to Mrs. Unruh, I believe in the validity of the idea that every woman does have control over her own body and should hold in her own hands the decision of her own motherhood. The decision of abortion belongs to no one but the couple involved (or to the woman if she is unmarried). It is with them also that the responsibility for their decision rests. Every Mennonite is not convinced that abortion is "a violent act." I am one who is not. *Sondra Bandy Koontz, 2750 S. Seneca, Wichita, Kans. 67217.* Jan. 24

Environmental 'solutions'

Dear Editor: I am writing in reference to your December 28 article, *The reckless ruination of creation*



"THIS TIME YOU BE THE DRAFT BOARD, AND I'LL BE FATHER DANIEL BERRIGAN!"

by Rudy Abramson. There are certain points that should be clarified to prevent playing the *emotional game* with the subject of environment.

Mr. Abramson calls DDT indestructible. According to organic chemists, DDT, an organic compound, is biodegradable. It is metabolized to less toxic, and finally to harmless compounds of chlorine, carbon, hydrogen, and oxygen by light chemical and biological action. As much as 80 percent of the so-called "DDT residue" reported in foods is actually DDE, a nontoxic compound which is formed by insects acting on DDT.

I note that Mr. Abramson voiced a concern about the rising carbon dioxide level in the earth's atmosphere—a legitimate concern. Let me point out that an acre of corn producing 100 bushels of grain removes about eight tons carbon dioxide and adds five to seven tons of oxygen to our atmosphere—enough oxygen to keep twelve people breathing for a year. If the corn is fertilized to get 150 bushels per acre, you can add two to four more tons of oxygen, and six *more* people can breathe for a year. Yet, Mr. Abramson seems to think we should abandon the use of chemical fertilizers.

Yes, we can go back to organic agriculture, but then "someone must decide which fifty million of our people will starve," according to Earl Butz, U. S. Secretary of Agriculture. Certainly a world without sufficient food isn't a good environment.

I submit that we as Christians, take a long look at the claims made by environmentalists today. Certainly it would be poor soil stewardship to continually remove soil nutrients with bountiful crops and never replace them. We as Christians have a duty to keep the balance of nature in order, and this cannot be done without fertilizers in today's food needs.

Yes, I'm all for conservative use of our resources and for intelligent decisions in ecology, but let's not be *taken in* by some whose *solutions* to our problems would only create larger problems. *Ron Stucky, Route 2, Holton, Kans. 66436.* Jan. 18

REVIEWS

Sometimes a great notion

David Pomeroy

Two-thirds of the way through *Sometimes a great notion* a scene occurs unmatched in recent films for evoking tension and audience fear, as Paul Newman tries to keep his brother, Richard Jaeckel, from drowning after a log rolls on top of him. Until this point a viewer had to wonder why Newman and the other fine talents here were involved in this slow-paced story of loggers and strike-breakers in contemporary Oregon.

But following this scene the reason becomes evident: *Sometimes* is dealing with the indomitability of the human spirit—a frequent Newman theme. Despite the death of his father, his wife's leaving, the cynical doubt of his half-brother, and the continual harassment of the rest of the town which is on strike, Newman *will* get those logs to the mill to fulfill his contract.

The Stamper family are independent loggers who continue to work when the union goes on strike, thereby incurring the whole town's hostility. Led by a crusty, despotic patriarch (Henry Fonda, playing to the hilt one of the best roles he's ever had), the men refuse to knuckle under while the women simply sit in the background (Women's Liberation should rate this film "x"). To the film's credit, little actual violence erupts, although the threat of it is omnipresent. When the denouement events begin to happen, it is, ironically, Newman himself who inadvertently starts them when a tree he is sawing snaps.

As counterpoint to Newman's nineteenth-century rugged individualism, Michael Sarrazin's prodigal son half-brother returns to his former home. He is twentieth-century youth—immediately excoriated for his long hair and college education. But Sarrazin is also a kind of mythic death-angel (a similar role to the one he played in *They shoot horses, don't they?*): mysterious and seemingly lacking motivation. His interest in Newman's wife, Lee Remick, provides more fuel for his and Newman's dramatic conflict.

But this dramatic conflict is impaired by a lack of clear motivation for Sarrazin. He is hurt by the fact that Newman and his (Sarrazin's) mother had had an affair, but revenge never seems to be prevalent for him. Thus, by film's end the conjoining of Newman's and Sarrazin's life styles into a helping partnership is simply not justified by what has gone before.

Despite the validity of this paean to human persistence, *Sometimes* raises troubling questions. The Stampers *are* strike-breakers, and this is held up as positive. The scenes of logging are beautiful and awe-inspiring, but no awareness is indicated in this contemporary setting of the ecology problems emanating from deforestation. Newman adheres rigidly to his motto of "never give an inch," showing little human feeling even in the most tragic circumstances. Lee Remick's wife is a one-dimensional characterization; once again, motivation is cloudy, for why would she leave a husband to whom she has been devoted—at least on one level—on the same day so much tragedy strikes? It doesn't help that Miss Remick woodenly walks through this, admittedly, meager role.

Sometimes a great notion, Paul Newman's second film as a director following *Rachel, Rachel*, is an important film in 1972; and it is thus all the more distressing that a significant theme is flawed by curious content and dubious motivation. Perhaps the problem lies with the editing (a synopsis handed out to preview audiences indicates more plot development than appears on the screen), and if so, then Newman, the director, is finally at fault. In most other ways Newman demonstrates fine control of his directiorial craft, but the question remains as to why he chose this doubtful vehicle to depict his concern for human inviolability.

MEDITATION

Call to the new life

THE GOOD NEWS is that Christ died for every man and woman on the face of the earth; that if we are willing to die with him, we shall have the privilege of rising with him into this new life, of identifying ourselves with that which is good and true and lasting, of working with him to bring a new day to a jaded and desperate world.

This is a bold affirmation, one that we view hopefully, yet skeptically. How can anything so drastic happen to me? And why don't I see more of this new life in evidence within the Christian community? Maybe it's all just a pious fraud, a kind of self-deception. You'll have to prove it to me before I'll believe this new life bit!

There is no way to prove the possibility and reality of new life to the satisfaction of a mind imprisoned by its own egotism. There is mystery connected with the *how* of new life in Christ, but the same mystery is seen at work in every field and garden. After all, it doesn't make much sense to plow down a perfectly beautiful field of grass, or to bury several bushels of good seed into that bare brown soil when it might have been processed into needed food for man and beast! That is, it doesn't make sense until we confess that a creative power beyond our little minds is at work in the universe and that while we don't fully understand it we can cooperate with it to become channels of God's grace to a needy world.

We needn't be able to explain just how we become new creatures in Christ. But this is our faith, that when we give our lives over to Christ and his lordship, he acts as the soil in which our old natures must die, but new life springs forth. This is the great principle so clearly stated by our Lord which undergirds all forms of life.

Truly, truly I say to you, unless a grain of wheat falls into the earth and dies, it remains alone; but if it dies, it bears much fruit. He who loves his life loses it, and he who hates his life in this world will keep it for eternal life. If any one serves me, he must follow me; and where I am, there shall my servant be also; if any one serves me, the Father will honor him. (John 12:24f).

No one is excluded from the great invitation. But every one must make his own decision, remembering yet another fact of life: *Whatever a man sows, that shall he also reap.—Virgil M. Gerig*

Acceptance

AFTER FOUR YEARS it still shakes me up—the delirious joy of the girls at the college post office showing their bids from the sororities *and* the tear-filled eyes in strained faces that tell so clearly which girls have been rejected.

We have no greater need than the need to be accepted. We were not made self-sufficient. The greatest success we attain is doubly sweetened by the congratulations of our fellows; but the tiniest failure becomes catastrophe for him who must bear it alone. Virginia Malcom's favorite quotation from *Alice in wonderland* is: "Two can stay younger than one."

Therefore the greatest news in the world is Christ's word that God accepts us. Men reject, but God accepts. Jesus on the cross says to the rejected man, "Today thou shalt be with me in paradise."

This is the glory of the church, that it accepts all for whom Christ died. Its role is acceptance for Jesus' sake. The Christian, a sinner saved by grace, becomes an *acceptor*. The most joyous sound to fall upon human ears is this: "You are accepted!" for "neither do I condemn you; go and sin no more." *Turner N. Clinard*

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A gift of tongues

Menno Wiebe

During our wait for a northern Manitoba flight, Henry Neufeld told me about the German translations he is presently experimenting with in his congregation at Springstein, a small farm community fifteen miles west of Winnipeg. He said it in Low German, the language he and I frequently use in casual discussion partly for reasons of nostalgia and partly for getting at the common flavor of things.

Our flight was on schedule. Henry's free and easy conversation with a fellow traveler from Poplar River in the Saulteaux language made me envious, as it has done on earlier occasions. When we landed, he conversed freely with the many Saulteaux friends he had made there earlier.

Back home in the Springstein congregation, where Henry is the pastor on an interim one-term arrangement, he preaches in English as well as High German, leaving the Low German for communicating casually with his parishioners. His fluency in four languages, it becomes apparent, is really a gift of tongues to be desired by any communicator of the Christian message. It is not an untheological or unspiritual gift.

Besides doing his pastoral duties in Springstein, where the Neufeld family temporarily resides, Henry makes scheduled visits to Indian and Metis congregations in northern Manitoba. At the Hollow Water reserve, where Henry conducted deeper life services last summer, the chief commented to me personally that this preacher speaks better Saulteaux than some of his own people do. At Bloodvein River the people requested him to return for another stint of preaching in their language. "Come and be our Bible teacher for a week," they said at Little Grand Rapids, "because you can speak our language."

The gift of the Saulteaux tongue did not fall from heaven for the Neufelds. It was slowly and diligently acquired, like all languages are. Henry, his wife Elna and their family of five, learned the Indian language in the small Saulteaux community of Pauingassi located in northeastern Manitoba. The Neufelds spent seventeen years in that settlement of 150 people.

At Pauingassi the Neufelds initiated the day school which since that time has been turned over to the federal government. They also initiated medical services, now assumed by the Indian Affairs Department. A local store came into being largely through their agitation. What seems most remarkable, however, is the emergence of the Christian fellowship in the small village. Its leaders are local men. Decisions are made by a body of new Christians whose diligent biblical study is producing questions and insights of a quality that could make theologians quiver.

What has happened at Pauingassi is accepted with great appreciation by the local leaders. Expressed gratitude is not exactly a surplus commodity in Indian communities. The thorough acquaintance with the Saulteaux language has much more than a functional value in terms of translating words. A major part of its value lies in the possibility for whites to get in on the *inside track* of the Indian world. And the decision to learn the language in itself is met with repeated appreciation from Indian peoples.

Once there was no Christian church at Pauingassi. Now there is. It happened when the gift of the Saulteaux was discovered. That was a Pentecost experience.

Canada has approximately fifty tribes of Indian peoples. Among them are those who speak no languages but their own. Others are bilingual but nevertheless are seriously hampered in understanding the language of Christians because of cultural differences. There are few native Christian churches in Canada, even after 400 years of mission activity. That demonstrates not the insufficiency of the Christian message but the poverty in communicating it. What is needed by the church is the gift of tongues.

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

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Eric Cameron

A PAINT BRUSH had not touched our shabby flat in the twelve years since I had been born there. Most of the buildings in our section were like weary old men waiting to die. Nobody thinks it's worth doing anything for them.

My older brother, Russell, hated the district and after a hitch in the army he tried to make Pop move. Russell is six-foot-two-and-a-half and he weighs over two hundred pounds. He could have made lots of money as a boxer, but Russell decided to become a surgeon. Pop thought he was aiming high, but he never told him so.

Pop is a stocky man, bent at the shoulders, with a tired face that's a network of lines and wrinkles. Sometimes it sagged from inside and hung loose like a punctured football.

"When you get older, you'll have lots to learn," he told me. "Things I can't teach you," he added. "One reason I don't beat when you do wrong is because later on you'll get more beatings than you ever thought a man could deserve. Not beatings with a stick or a belt," he chuckled wryly, noting my look of alarm.

Pop was very proud of Russ, because he was the only college student in our neighborhood. The other fellows his age worked when they could find jobs, or hung around the poolrooms and bowling alleys.

"You'd think they might at least *try* to improve themselves," Russell said to Pop during one of the discussions they often had. "If they used their brains, people mightn't think they were so stupid. They'll always be getting the short end of the stick . . . jobs nobody else wants."

"Well, they can't all go to college like you," Pop said. "You've got a veteran's grant from the government."

"You're right about that part," Russell admitted. "But take yourself, Pop," he countered. "After more than twenty years you're still doing exactly the same thing as when you started."

"I don't mind," Pop insisted. "It's a steady job. I'm used to it and I'll

The back alley was my playground.

soon get my pension. I've got no complaints."

The cups and saucers danced when Russell's big fist slammed the table. "No complaints!" he snorted. "Why aren't you even a checking clerk? You're still a baggage handler because you're not the right color for another job!"

Pop sighed and shrugged. "I've lived with that for longer than you have," he replied. "Maybe that's why I don't get hot under the collar about it now and think I can start changing the world. It's almost more than a man can do to keep his family fed and under a roof that don't leak, let alone take on everybody else's troubles." That was when Russell gave up trying to change Pop's outlook.

In those days the back alley was my playground, and a shed behind Chuck Holden's place was our gang's headquarters, where we held secret meetings. Chuck's father drank so much they couldn't afford a better place to live, even though they were white. Chuck was older than I, but we always played with the same gang and stayed friends.

One Saturday when I went out after lunch, Chuck was alone on the street corner. The gang was down at the railroad tracks, throwing rocks at passing trains.

"Let's go uptown," Chuck suggested.

Pop had warned me never to leave our district, and he had told me which streets were the boundary line, so I was afraid. But Chuck coaxed and soon we were walking under the railway viaduct and up the hill.

"I've got twenty cents," Chuck confided. "We'll get a coupla candy bars."

I didn't have a cent and wished aloud that I could suddenly find a dollar lying in the slush on the sidewalk.

"Lots of rich people don't care about their money!" Chuck exclaimed. "If we find any we'll go see a Western movie."

A moment later he grabbed my elbow. "There's your brother!"

I knew Russell would be angry to see me so far out of our district, so Chuck and I ducked into the nearest alley. But we peeked around the corner to watch Russell walking slowly down the street, his arms full of bundles, talking to a girl beside him. I didn't know her, but she was pretty. It surprised me because I hadn't realized that Russell was interested in girls. Her skin was honey-colored and she looked slim and neat in a gray coat and hat with black fur trimmings.

They stopped not far from the alley entrance and stood near the edge of the pavement, looking up and down the street, waiting for a cruising taxi.

Somebody hiccoughed behind us. It was a man who seemed drunk by the way he lurched and slithered on the ice and slush, muttering under his breath, paying us no attention as he staggered into the street.

Just then a taxi came along and pulled in to the curb. The girl got in and Russell was following her when the drunk rushed up and said something.

"Sorry, but I hailed this cab first," Russell told him.

"First or last don't make no difference to me," the man snarled. "No nigger pushes aheada me!"

Russell gave him a withering glare, then turned to get into the car. Suddenly the man struck him behind the ear. Russ slipped to his knees in the slush and the paper bags tumbled out of his arms. One bag split and apples rolled under the taxi.

As Russell struggled up the man lashed out again, but Russ rolled with the punch. Then his big fist caught the man on the jaw and we heard the smack. He flapped his arms as if he was trying to balance atop a fence, then sat down heavily in the gutter. The driver remained in his cab, not taking any part in it. But a traffic cop from the intersection ran down the street. When the man got to his feet he didn't throw any more punches.

"He hit me, officer!" he bellowed, pointing at Russell. "Arrest him!"

Ignoring him, Russell picked up the bags of food and put them in the taxi. The cop looked worried and spoke quietly to the cab driver. Then he turned and winked at Russell in a way the drunk man couldn't see.

"You'll have to come with me," he told Russell. But from the way he said it I knew he was probably going to do the same as the cops did when they grabbed any of our gang when people complained about the noise we made. They would just take us around the corner and let us go with a warning to keep quiet.

Russell straightened up, a head taller than the policeman, and clenched his fists. I was afraid he was going to sock the cop. The girl leaned out of the car and touched his arm, but Russ didn't seem to notice her now.

"If you want to take me in, officer," he said flatly, "you'll have to use your gun." Then he walked right past the cop and down the street toward us.

We ducked back out of sight and watched him go by the alley, not looking to either side, his back straight and seeming wider than ever. The taxi cruised by, keeping a few yards behind him, while the drunk shouted curses after him.

A number of people had been attracted by the fight, and they watched the young cop as he stood there with his hands on his hips, watching Russell walk away.

"Shoot the big black ape!" the drunk screamed and clutched the cop's arm. "Gimme your gun an' I'll do it myself!"

The policeman fixed the raving man with a cold, level stare.

"Settle down now, or I'll run *you* in for disturbing the peace and being drunk and disorderly!" he snapped, then returned to directing traffic at the intersection.

That made the man even madder and he tried talking to some of the people. But they just shrugged and walked away. He shook his fist at them and at the cop, then weaved toward the alley. Chuck and I were scared he might see us, so we ran back down the hill.

"That was more fun than seeing a Western," Chuck panted.

I suddenly had an urge to trip him. But he was my best friend and he would have thought that I had gone off my nut.

The Humble Approach

"Humor takes humility,
and a sense of humor
is based on seeing and accepting
human nature as stumbling,
pretentious, and
forever bedeviled."

Katie Funk Wiebe

I HAVE A FRIEND who gently chides the Mennonites from time to time for being a grim, humorless bunch who have never learned to laugh at themselves.

Unlike the Jews, whose buffeting by life's harsh experiences has enabled them to laugh at themselves, their food, their customs, the Mennonites seem to have inherited a dour outlook on life.

How can they be otherwise, queries my friend. They are so dead serious and so dead certain they are right about everything related to God, to the church, to their institutions, and their leaders, they see nothing presumptuous about having achieved super-status with God.

I think he has the hunch that some Mennonites are sure that if God hadn't spotted faithful Abraham in Ur of the Chaldees, he would have rounded up Menno and his followers and sent them on the journey in quest of the Promised Land. (And they wouldn't have spent forty years in the wilderness either.)

I was reminded of my friend's remarks when I read a prominent educator's words about today's young radicals, whom he sees as a people to be feared because they are grim and humorless. "Humor takes humility, and a sense of humor is based on seeing and accepting human nature as stumbling, pretentious, and forever bedeviled."

Humorless people, whether they are student radicals or Mennonites, are not humble people. They both believe the situation will improve if only their views are followed. And they get all trembly for fear they might not.

In a time of rapid change, trembly people are as abundant as old springs in a used car lot, and the truly humorous person has a hard time surviving. When I think of humor, I refer not to the jokes and anecdotes which abound in the TV wasteland and which drift over into Sunday sermons, but a truly humorous approach to life which is based on the truth that the Christian shares man's tendency to sin. It enables him to say with Paul, "It is not to be thought that I have already achieved all this. I have not yet reached perfection, but I press on . . . ."

Not so the humorless person. He sees himself as having achieved, and when faced by change, fears displacement, a change in his position. So he sets himself up as protector of the status quo.

He whittles his beliefs on any subject to a sharp point, whether it concerns the loudness and length of the offertory or the loudness and width of the preacher's tie. Instead of bringing healing and the easing of tension to a difficult situation, he kills every spark of life with his stiletto-sharp opinions.

These are the people whose backs stiffen and whose necks get rigid whenever someone twits the church about its lack of relevancy as Ken Anderson does in *Stains on glass windows*:

Hippity, hoppity, off to the church,
There for an hour to placidly perch.
Home again, home again, happy are
we,
Playing the game of eternity!

These are the people who get Excedrin headaches when someone tries to show them the ludicrousness of the position of criticizing the liturgical churches for strict adherence to dead ritual when their own pattern of song-scripture-prayer has achieved the consistency of preset concrete.

These are the people who have so spiritualized everything concerning the church that they are embarrassed if someone draws attention to a weakness, even if humorously; they cannot see themselves as sinners in the need of the grace of God.

These are the people who have forgotten that real humor will never disturb, harm, or destroy anything that is genuine. It lifts and encourages. Humor laughs with people, never at them. It only collapses the pompous and clears the air of pretense. It helps to keep people honest and balanced.

My friend has taught me that the squalid layers of life which people hide so astutely are best faced if they are brought into the open with a little humor. It makes it easier then to accept Christ's offer of wisdom, strength, and courage.

THE MENNONITE seeks to witness, teach, motivate, and build the Christian fellowship within the context of Christian love and freedom under the guidance of the Scriptures and the Holy Spirit. It is published weekly except biweekly during July and August and the last two weeks in December at North Newton, Kans. 67117, by the General Board of the General Conference Mennonite Church. Second-class postage paid at North Newton, Kans. 67117. Subscriptions: in U.S. and Canada, $5.00, one year; $9.50, two years; $14.50, three years; foreign, $5.50 per year. Editorial office: 600 Shaftesbury Blvd., Winnipeg, Canada R3P 0M4. Business office: 722 Main St., Box 347, Newton, Kans. 67114. Postmaster: Send Form 3579 to Box 347, Newton, Kans. 67114.

NEWS

Canadians to propose increased budget

In a mood of optimism for the future, the three boards of the Conference of Mennonites in Canada decided to propose a 10 percent increase for the 1973 budget. The budget of $364,500 will be presented to the Canadian conference next July.

This year's January board sessions in Winnipeg also approved a new salary schedule for 1972 which will provide the first increases beyond the rise in the cost of living in several years.

The Board of Congregational Resources, an amalgamation of several boards formed when the conference restructured last summer in Vancouver, spent much of its time discussing publications. The primary issues were the possible transfer of administration of *Der Bote,* the German-language paper of the General Conference, to the Canadian conference and continued support of the *Mennonite Reporter,* a private newspaper published in Ontario.

The transfer of *Der Bote,* suggested by the executive secretaries of the General Conference, was not a concrete proposal and the board took no definite action. The mood was one of caution and further negotiation.

Almost two-thirds of *Der Bote's* circulation is in Canada, and the Canadian conference has already been subsidizing each Canadian subscription by $2.00.

"It makes a lot of sense in light of the practical situation," said Jake Harms, Winnipeg.

Others, however, were less enthusiastic.

"The German-speaking minority is larger in Canada," said David Neufeld, Waterloo, Ontario. "But if we look to the future, it will become more of a minority in Canada, too. We should spread out the financial burden of a minority concern to a larger group."

Less reluctance was encountered with regard to the *Mennonite Reporter.* The board voted to extend the trial subscriptions given to Canadian congregations by another three months, until the end of May.

Included in the publications budget were funds for buying special sections in the *Mennonite Reporter* and for hiring writers of articles.

The Congregational Resources Board also discussed the mandate of the Vancouver conference to bring a proposal on abortion to the 1972 conference.

David Neufeld, who had been appointed to study the issue, said the main question was the freedom of the individual to make a decision over the life or nonlife of another. He felt that if the abortion laws were expanded, a context could be created in which the law could be used to get rid of unwanted elements of the species.

Most of the debate concerned whether abortion was acceptable when it was necessary to save the life of the mother.

The Mennonite Brethren statement on abortion sent to the Canadian government was mentioned. But Elmer Richert, Saskatoon, Saskatchewan, said, "You can't do it by edict. You have to help people reach their own decision."

The board finally approved a resolution asking for negotiations to join the joint Mennonite Church-General Conference Mennonite Church study on abortion, now being planned.

Some confusion over who would be responsible for new voluntary service programs in Canada was cleared up by a resolution asking Mennonite Central Committee, MCC (Canada), and the General Conference Commission on Home Ministries to coordinate recruitment in Canada. All three groups will be encouraged to establish new voluntary service units in the country.

In the board of the Canadian Mennonite Bible College, optimism was also the mood. Staff proposed a new music practice building, estimated to cost between $100,000 and $125,000. Cooperation between CMBC and Mennonite Brethren Bible College, also in Winnipeg, is still under negotiation, but a March meeting between board executives of both colleges is expected to produce some results.

CMBC students continue to be able to cross-register with the University of Manitoba. The university is planning to initiate a master's program in theology, for which CMBC faculty have been invited to be resources.

Charges for room and board were raised $20 a year by the board, but the board rejected a proposal to increase tuition.

For the first time in years, the board did not raise the question of student life styles.

The going was rougher for the board of Mennonite Pioneer Mission, the Canadian conference's ministry to Indian people in Manitoba.

After Henry Funk, Drake, Saskatchewan, brought up the subject of proclamation of the gospel versus involvement in social concerns and political action, the board spent an afternoon discussing philosophies of mission.

Mr. Funk said he looked on the mission of the church as holistic with both horizontal and vertical relationships. He felt the present philosophy of Mennonite Pioneer Mission emphasized the horizontal to the expense of the vertical.

Peter Fast, Winnipeg, said, "Some of the exciting things that have been happening in Manigotogan don't sound ungospellike, even though a church has not been started. If it's not advisable to start another church, the missionary should move toward reconciliation on an interdenominational level."

Menno Wiebe, executive secretary of Mennonite Pioneer Mission, responded that his philosophy was to let the local context, to a large degree, determine the approach.

The MPM board also struggled with a name change. Indians, the board has been told for several years, are offended by the words *mission* and *pioneer,* which they feel represent a condescending attitude. Some kind of name change seems certain, but the board did not decide on a new name at this meeting.

Mennonite Pioneer Mission will be one of five churches to set up a center to coordinate communications with Indian organizations. Other churches involved are Catholics, United Church, Anglicans, and Presbyterians.

Bangladesh is priority at MCC meeting

A rehabilitation program in Bangladesh, where tremendous needs will emerge as the ten million refugees return home from India, is one of the major projections for 1972 for the Mennonite Central Committee, according to William T. Snyder, MCC executive secretary.

The occasion for major program projections was the MCC annual meeting January 21-22 in Chicago. The annual meeting received a telegram from Maynard and Griselda Shelly, MCC representatives to Bangladesh, and Vernon Reimer, MCC director in Calcutta, India. The Shellys, who have been granted reentry into Dacca, and Mr. Reimer said that, after consultations with the office of the prime minister of Bangladesh, the United Nations, and other voluntary agencies, they are investigating relief and rehabilitation in farm mechanization, housing, health, and education. The Shellys and Mr. Reimer suggested that Paxmen may be needed as tractor and pump mechanics. They may also need seed potatoes, building materials, a medical boat, and local medical supplies. MCC has been asked to reprint textbooks.

Contributions from the MCC constituency continue to come in to MCC for Bangladesh. Canadian International Development Agency (CIDA) has also contributed $100,000 through MCC (Canada). John Wieler, associate executive secretary of MCC (Canada) will leave in early February on an extended administrative visit to Bangladesh and India to coordinate program planning and report back to MCC and to the churches on the situation there.

In another telegram received at Akron, Pennsylvania, January 26, Shellys say they are trying relief shipments from MCC Calcutta stocks to Khulna, Bangladesh. They are investigating the possibility of aid to Garo tribal people and rebuilding a village near Feni. Shellys requested an anvance of relief funds from MCC to implement the work.

Those attending the MCC annual meeting also heard Mrs. Stanley Studebaker, Union, Ohio, whose son, Ted Studebaker, was assassinated while serving with Vietnam Christian Service last April 26.

With Ted's mother was Ted's wife, Ven Pak, who had been a volunteer in Vietnam with Asian Christian Service and who had been married to Ted only one week at the time of his death.

Mrs. Studebaker spoke in appreciation for the support and understanding so many people have shown in their time of loss and sorrow. "We have felt very tangibly the lift of your prayers," she said.

Mrs. Studebaker said that they had a family saying: "Do not be afraid that your life will have an end, but rather fear that it will have no beginning."

She commended MCC for its role in "allowing young men and women to fulfill themselves when they feel so strongly the urge to live God's love in the world. You have helped do this for us," she said, "and we thank you."

Ryszard Lecznar, twenty-six-year-old spokesman for the group of thirteen Polish exchange visitors now in North America, told the MCC gathering that he and his countrymen are thankful for the occasion to be in North America and to have this chance to learn many aspects of farming here.

Mrs. Stanley Studebaker, mother, and Ven Pak, wife, of the late Ted Studebaker, speak at the MCC annual meeting. Mr. Studebaker was killed in Vietnam while working under Vietnam Christian Service.

"We think that in spite of some problems, the program is going well," said Mr. Lecznar. "We are glad to be able to communicate with the people and to improve our knowledge of other churches to which we have always been invited in a very friendly way."

The Mennonite Central Committee, accepted an invitation that the next annual meeting be held in Canada, January 19-20.

This change of location breaks a long-standing tradition. Orie Miller, executive secretary emeritus of MCC, recalled that MCC began holding annual meetings in the mid-1950s in the Atlantic Hotel in Chicago. Several years before the Atlantic was condemned, the meetings moved to the Midland Hotel. During the 1940s, MCC met at the Mennonite Home Mission on Union Avenue, also in Chicago.

The motion to move the 1973 meeting to Canada met with almost unanimous approval in the show of hands vote. MCC (Canada) will confer on the question of exact location and suggest a meeting place to the executive committee.

Elected to the executive committee of the Mennonite Central Committee were H. Ernest Bennett, chairman, Elkhart, Indiana; Robert S. Kreider, vice-chairman, Bluffton, Ohio; K. B. Hoover, assistant secretary, Grantham, Pennsylvania; Atlee Beechy, Goshen, Indiana; H. H. Dick, Fresno, California; C. J. Dyck, Elkhart, Indiana; Newton Gingrich, Tavistock, Ontario; and Roy V. Sider, Sherkston, Ontario.

In addition to representatives selected by the participating Mennonite and Brethren in Christ groups, members-at-large were elected at the annual meeting. They include: Betty Epp, Aberdeen, Idaho, head of the Women's Missionary Association; Lawrence Hart, Cheyenne pastor at Clinton, Oklahoma; Richard Schowalter, Harrisonburg, Virginia, student at Eastern Mennonite College; and Mr. Kreider.

The executive committee meets six times a year.

Giving goes over 1971 budget in Canada

Giving surpassed the MCC (Canada) 1971 budget by $200,000 and was largely due to the Pakistani emergency. MCC officials praised the response, but also warned that high percentages of designated giving could result in shortages for ongoing programs.

The 1972 budget, set at $1,423,844, calls for a sustained level of cash contributions, but a one-third cutback in material aid.

The women's group, largely responsible for collecting 500,000 pounds of material aid, was encouraged by material aid director John Hostetler to redirect some of its efforts to the sale of self-help articles and to the opening of thrift shops in needy Canadian communities. Self-help directors Kathleen Froese and Janet Yoder reported self-help sales of $35,000 in 1971.

The need for increased communication with federal authorities was discussed in terms of a proposed Ottawa office for Mennonite Central Committee (Canada). The twenty-seven delegates decided by a nineteen-to-four majority vote to rather authorize staff members Daniel Zehr and John Wieler to make monthly trips to Ottawa and to use qualified persons in the national capital on a part-time basis.

Increased communications with Ottawa are largely the result of increasing support of MCC programs in Paraguay, Botswana, India, and now Bangladesh by the Canadian International Development Agency.

This agency granted $129,000 to MCC (Canada) in 1971, and the expectations for 1972 are approximately $180,000. An additional $16,000 grant for food for work projects in India was carried over from 1970. A $100,000 grant has already been earmarked for programs in India and Bangladesh.

John Wieler will go to the area in February and together with field directors Vernon Reimer and Maynard Shelly select the most likely rehabilitation programs.

The Menno Travel Service deficit was discussed at length and reviewed with some concern, but, in the end, participation was approved for one more year.

In other action, MCC (Canada) called upon the executive:

—to obtain more information and to initiate action with respect to Mennonite migrations to and from Latin America;

—to facilitate a consultation with conference leaders regarding the expanding inter-Mennonite agenda;

—to study and initiate a scholarship fund at Canadian colleges in honor of distinguished Mennonite and Brethren in Christ peacemakers of the near and distant past;

—to continue efforts for travel to China and North Vietnam with the view to bridge-building and ministry;

—to accept an invitation for a second meeting with the Baptists.

Newton Gingrich, Tavistock, Ontario, was elected chairman by acclamation, while the founding chairman, D. P. Neufeld, Virgil, Ontario, was chosen vice-chairman. Ted E. Friesen, Altona, Manitoba, was reelected treasurer. Leonard Siemens, Winnipeg, was named secretary to succeed C. J. Rempel.

Others members of the executive are Hugo Friesen of Clearbrook, B.C., Ben Hoeppner of Steinbach, Manitoba, and Helen Janzen of Winnipeg.

MCC (Canada) enjoys the participation of eleven conferences and five provincial MCCs.

The view was expressed that wider consultation on a national basis was necessary from time to time to give more people a part in the decision-making process. It was also observed that the MCC (Canada) agenda itself is constantly expanding. A proposed meeting with conference leaders will begin to meet the need.

In his closing address, Peter J. Dyck called for a greater spiritual validity. He said in many ways Jesus was radical and revolutionary and he reminded those present to remember how often Christians had served in jail. He referred to E. J. Swalm, a former member of the MCC (Canada) executive, whose Christian peace witness during World War I landed him in jail.

RECORD

Workers

Erwin C. Goering, vice-president in charge of development at Mennonite Hospital, Bloomington, Illinois, will become director of community relations and development at Huron Road Hospital, Cleveland, Ohio, March 15. The Cleveland hospital is planning a $5,000,000 five-year expansion program. Mr. Goering joined Mennonite Hospital in 1966 as director of development and was appointed to his present position in 1970. During this time he led a fund-raising effort for more than $1,000,000 for three major additions to the hospital.

Walter Hackman, part-time associate executive secretary of the Mennonite Central Committee Peace Section, has been appointed full-time executive secretary of the Peace Section, effective June 1. He will replace John A. Lapp. Since Mr. Hackman was appointed as associate secretary in 1967, he has also served half-time as executive secretary of the Committee on Peace and Social Concerns of the Mennonite Church.

John A. Lapp, executive secretary for the Mennonite Central Committee Peace Section, will become academic dean of Goshen College, beginning July 1. He has been with the Peace Section since 1969 while on leave of absence from Eastern Mennonite College, where he has been professor of history.

Vern Preheim, Mennonite Central Committee director for Africa and Middle East programs, Akron, Pennsylvania, and *Ray Brubacher,* MCC director for Zaire, now residing in Kinshasa, will exchange roles in July. Before Mr. Preheim served in his present position, he directed MCC programs in Algeria from 1960 to 1962. He has also been recording secretary of the General Conference Commission on Overseas Mission. Mr. Brubacher began TAP services with MCC in 1967. In 1969 he was assigned to Kinshasa where he became Zaire director. In Akron, he will be MCC director for Africa. *Robert Miller,* MCC director for Asia, took over responsibility for Middle East programs in January.

E. Goering

H. Willms

Henry D. Weaver, acting dean of Goshen College since 1970, will become provost of the college July 1. Currently serving as provost is *Carl Kreider,* who will be on sabbatical leave next year teaching economics at International Christian University at Tokyo.

Mennonite Central Committee is requesting *John Wieler,* associate executive secretary of MCC (Canada) to make a thirty-day administrative visit to India and Bangladesh. There he will confer with Vernon Reimer, MCC director for India, Nepal, Pakistan, and Afghanistan, and with Maynard Shelly, MCC representative to Bangladesh, to work on plans for assisting in the rehabilitation of refugees returning from India. Because of the United States government's position during the Pakistani and Indian hostilities, Canadian personnel will probably be more acceptable in rehabilitation negotiations.

Helen Willms, head nurse at Mennonite Christian Hospital in Meilun, Taiwan, came home to Coaldale, Alberta, in January. A missionary to Taiwan since 1957, she will begin her third furlough early because of her mother's failing health.

Congregations

The Vancouver Mennonite Mission Church, Vancouver, British Columbia, has voted to change its name to Mountainview Mennonite Church.

Baptism

Emmanuel Church, Moundridge, Kans., Jan. 9: Kimberly Becker.

Ministers

An ordination service for two newly elected deacons, *George Klassen* and *Peter Bergen,* was to be held at the Coaldale Mennonite Conference Church February 13 during the morning worship service. Tradition was broken when, for the first time, candidates were allowed to choose between a lifetime or a more temporary service. Both candidates chose a six-year term. In the past all deacons have been installed and ordained for life.

Jacob C. Schmidt started serving as pastor of the Clearbrook (B. C.) Church Jan. 15, replacing *John Sawatzky* who is retiring.

Deaths

Francis M. Basinger, Ebenezer Church, Bluffton, Ohio, died Jan. 3.

Isaak Dyck, Grace Church, Dallas, Ore., born April 21, 1897, and died Jan. 14.

Justina Dyck, Vineland (Ont.) United Church, was born in Russia Dec. 24, 1888, and died Jan. 9.

Mary Franz (Mrs. John P.), Alexanderwohl Church, Goessel, Kans., was born Dec. 29, 1882, died Jan. 27.

Verna Gerig, Oak Grove Church, Smithville, Ohio, died Dec. 24.

Leidy Knechel, Zion Church, Souderton, Pa., died Jan. 10.

Edwin S. Lape, First Church, Bluffton, Ohio, was born April 3, 1880, and died Jan. 18.

Peter Letkeman, Clearbrook (B.C.) Church, was born in Russia, April 7, 1883, and died Jan. 10.

Rosa Opplinger, First Church, Ransom, Kans., was born July 20, 1881, and died Jan. 11.

Robert Lee Sargent, First Church, Ransom, Kans., was born Feb. 9, 1897, and died Jan. 25.

David J. Schrag, Bethany Church, Kingman, Kans., died Jan. 15.

Ida Goering Stucky Vogt, Eden Church, Moundridge, Kans., was born June 5, 1895, and died Jan. 18.

Jonas H. Vogt, Eden Church, Moundridge, Kans., was born Aug. 25, 1894, and died Jan. 18.

Anna Goertz Woelk, Spring Valley Church, Newport, Wash., was born March 14, 1890, and died Dec. 3.

CENTRAL DISTRICT REPORTER

February 15, 1972

CENTRAL DISTRICT EDITION

Conference in Missouri

How do you build on what has gone before? This question has been uppermost in the minds of the program committee members as they have been meeting to plan for our next Central District Conference, April 27-30. We want to build on the openness and concern for sharing our faith which we experienced at Berne with Bruce Larson. We want to dig deeper foundations for the issues of faith that were expressed there as well. How can we best do this?

The approach the committee has chosen to follow is to examine in some detail the resolution passed at Berne wherein we acknowledged that Jesus Christ is Lord. What exactly do we mean when we say this? Should we be more specific? Do we express ourselves in the same terms?

The theme of the conference, then, will be *Jesus is Lord:* In order to be specific about what we mean when we say this we will have certain resource people who will help us think about Christ's lordship in the church, n scholarship, in areas of citizenship and social concern, and in our personal lives.

To be certain that we are listening to one another and not talking past each other we will have a person trained in listening to help us. The Rev. Robert Carlson of Prairie View will be on hand for this task.

There will also be time for hearing about the work of our committees and and time for sharing in a general way he concerns that we have about conference life and our spiritual pilgrimage. If you have a concern which you believe ought to be brought before he conference for a decision, we would appreciate your writing it in resolution form and sending it to acob Friesen, our conference minister, in time so that it may be circulated to our churches for discussion prior to the conference. We realize hat some concerns come to us through he leading of the Holy Spirit at conference time, but the Spirit lays concerns upon us throughout the year and if delegates have time to consider them beforehand, conference is more worthwhile for us all.

WINDERMERE

This year our young people will be full participants in the conference and we hope that many will plan to come. In our small group discussions as well as the open forums we need the views of young and old alike.

Camp Windermere is located on the Lake of the Ozarks in Missouri. Spring should be a welcome visitor by late April, and so this year we are scheduling Saturday afternoon for a period of relaxation and exploration of God's creation. This shortens some time we would ordinarily have for business, but with discipline we should be able to complete our work and have time for the beauty of nature. The camp is some distance away but we believe that the theme under consideration and the opportunity for fellowship will encourage many to plan to attend. The Bethel Mennonite Church of Fortuna, Missouri, will host the conference.

The program committee has felt the leading of God's Spirit in its planning and looks forward to the experience of his gracious presence with us all in Missouri. *Ruth Naylor, Wilma Dyck, Donald Steelberg, Chairman*

Bluffton Church goals and objectives

Part II

Goals. Although Bible study is not to be an end in itself, Bible study which is not isolated from action is the best explanation of Jesus Christ. Sharing in the study of the Bible with others is the best training for sharing Jesus Christ, for understanding our mission and the methods of carrying it. Therefore Bible study in groups is the main resource we want to offer members.

We seek to understand Christian fellowship as an act of faith. We may not experience it in a church this large as well as we can in small groups.

We want to do the kind of mission education that will acquaint us with the challenge and help us work together to provide avenues for service and evangelism beyond the local community in conference causes, radio-TV, and other media, overseas and in North America. We not only want to seek places to serve but to financially support missionaries and churches in their mission. We want our mission education to help us go beyond supporting acquaintances who may be missionaries to help us also assist churches in less affluent societies with their task.

We hope to provide full participation of all members in policy making groups. This includes more women in positions other than lay responsibility and recognizes the unique contribution of youth.

Our goal is to have a program of religious education for all ages.

We want to organize our talents and resources so we can meet personal needs through pastoral care and the efforts of gifted members, rather than depending only on the pastors.

Awareness of inter-Mennonite opportunities of service is vital. We should be less isolated from Mennonite churches in the Pandora-Elida-Bluffton area and relate to other denominations whenever this relation

Continued on A-6

HAPPENINGS

Washington seminar about poverty and affluence

"Rich nation in a poor world" will be the focus for the third Churchmen's Seminar to be held in Washington, D.C., March 21-23. Sponsored by the Mennonite Central Committee's Peace Section Washington office on Capitol Hill, the seminar will be open to forty participants.

Seminar participants will examine the policies and programs of the government through discussions with officials in the legislative and executive branches.

Is poverty in our society and the world being increased or reduced by the actions of the United States government? Are national and international conflicts growing or diminishing as a result of United States' use of power? These and related questions will be explored in relation to current issues under reevaluation such as welfare reform at home, economic development programs overseas, and the everpresent question of military spending versus human needs.

Two objectives are envisioned in planning this experience in the United States capitol: to examine the strengths and weaknesses of government in its particular tasks of peacemaking and poverty alleviation, and to explore appropriate ways by which the Christian church can make its unique witness to government in the midst of a world where poverty and war are being expanded.

Festival of the Holy Spirit in May

An extended view of the work of the Holy Spirit today awaits festival goers at the celebration of Pentecost, set for May 19-21, 1972, on the Goshen College campus.

J. Lawrence Burkholder, president of Goshen College and chairman of the program, said, "The Holy Spirit works in an impressive variety of ways among Christians today. We must become aware of the Spirit's roles and identify them."

The Festival of the Spirit, also known as *Pentecost in faith and experience*, will have a balance of Bible study, sharing sessions, mass meetings, and reports, testimonies, and singing.

Small sharing groups will give all persons opportunity to tell how the Spirit has spoken to them and worked in their lives. As an added highlight, the program committee wants to place a guitarist in each group.

Youth sessions are tentatively set from ten to midnight on Friday and Saturday evenings after the mass session closes.

On Sunday morning, in place of their customary sermon, congregations in Northern Indiana may have three or four persons give seven to eight minute testimonies about the action of the Holy Spirit.

Burkholder said, "The celebration has great potential for lighting fires in persons. The entire weekend will be flexible to let the Spirit move any person to do something. The mood will be one of openness and spontaneity."

The festival has four purposes: to study the Bible on the Holy Spirit in the life of the church and the believer, to experience the Holy Spirit in praise, teaching, prayer, testimonies, and other ways, to understand better the movement of the Holy Spirit, and to dramatize Pentecost as a festival experience and celebrate it with believers from many places.

Not limited to any age, the festival is open to high school young persons through grandparents, lay persons, pastors, and theologians, believers from all parts of the United States and Canada, individuals, and families.

Study materials titled "Fifty Days," seven sessions being written by Howard Charles, will be available to congregations to prepare for the festival. The materials are to be used beginning April 9, the first Sunday after Easter. Charles is professor of New Testament at Associated Mennonite Biblical Seminaries.

Program details are being worked out by a group appointed by a reference and counsel committee. On the program and steering committee are J. Lawrence Burkholder, chairman; Harold Bauman, GC campus pastor; Howard Charles; Russell Krabill and Mrs. Lowell Mumaw Indiana-Michigan conference representatives; and Robert Guth and Bonnie Mierau, GC students.

Festival committee

Among those on the twenty-member reference and counsel committee planning the Festival of the Holy Spirit, May 19-21, 1972, at Goshen College are: (seated, left to right, Jo Bontrager, Indiana-Michigan MYF; Bonnie Mierau, GC junior; J. Lawrence Burkholder, GC president; Mrs. Charles Hensler and Mrs. Lowell Mumaw, Indiana-Michigan conference; Robert Guth, GC senior; (standing) John Crist, GC junior, Harold Bauman, GC campus pastor; Howard H. Charles, Associated Mennonite Biblical Seminaries; David Eshleman, Illinois conference; and Carl Kreider, GC provost.

Graduate students discuss nonviolence

The conference in Bluffton, Ohio, attended by more than thirty graduate students and others in late December, questioned some assumptions about the nature of nonviolence, left other assumptions unquestioned, and discussed new possibilities.

One of the biggest problems in the group was defining nonviolence. Is it a negative thing, just the absence of violence, or is it a positive action? Is nonviolence merely refraining from physical harm of someone else or is psychological harm included? Are aggression and violence synonymous? Should all aggression be repressed? Does violence always breed more violence? Does nonviolence produce nonviolence?

"It is not enough to become aware of oppression and fight it," said Ray Gingerich from Vanderbilt University in Nashville, Tennessee. "To be freed from oppression man must understand the nature of the cultural substructure of violence and break its chain. This is the role of the Christian, who may best be characterized as the 'suffering servant'." He also viewed the suffering servant as one who identifies with the cause of the oppressed.

Rachel and Ivan Friesen, Goshen, Indiana, former MCC workers in Israel on the West Bank of the Jordan River, questioned the Mennonite Central Committee's role in the Middle East. For the past twenty years, MCC has operated a relief program, a school, and a needlework program for Arab women who then sell their products. But nonviolence is seldom mentioned, the Friesens said. One graduate of the Beit Jala boys school had to come to a Mennonite college in the United States before he ever heard of Mennonites' belief in nonviolence. They said, A woman in Bethlehem had told them every time she heard of Mennonites, she thought of Cannon towels.

The Friesens questioned whether MCC should try to maintain the political status quo in the Middle East. They suggested more attempts at dialogue with both Israelis and Arabs and possible stationing of an MCC representative on Cyprus, who would be able to travel freely in Israel and Arab nations.

Stewardship representatives share ideas

On January 5, stewardship representatives and pastors from seven Mennonite churches gathered at Marbeck Center, Bluffton, Ohio, for a dinner meeting to share program ideas on stewardship in the local church.

Don Sprunger and Leonard Wiebe representing Maplewood Mennonite Church spoke of the "Big step forward" and the continued strong support by its members. Plans are finalized for a sanctuary addition to their present building.

Evan Welty and Richard Tschetter speaking for St. John Mennonite spoke of stewardship emphasis through sermons and offering schedule.

Gordon Neuenschwander of First Mennonite, Berne, spoke of plans for a stewardship weekend workshop hopefully in March.

Mrs. Sidney Steiner and Loris Habegger reported carefully coordinated stewardship education.

Robert Hildtbrand and James Arn representing Trenton, shared need for strong stewardship emphasis.

Richard Boehr and Stanley Bohn carried through on "Big step forward" and the monthly stewardship tract mailing through *Menno-lite*.

This opportunity to share ideas and encourage one another to think of *all of life as stewardship* was helpful.

Harry Yoder directed the second part of the evening discussion with a presentation on deferred giving.

Mission in North America

The mission in North America means that:

360 congregations are receiving evangelism resources and information.

140 persons are helping others through our voluntary service program.

7 new voluntary service units have begun functioning.

518 stations are bringing peace to homes by showing our TV spots

1500 (?) Mennonites are planning to attend Probe '72 for training in evangelism.

12,000 copies of *The way of peace* are being distributed or sold.

200 filmstrip kits on small groups are being introduced to pastors.

70 Indian children are receiving quality Christian education.

S. T. Moyer

Retired missionary dies

Samuel T. Moyer, 78, who served on the India mission field under the General Conference Mennonite Church for thirty-six years, died in his sleep early Sunday, Jan. 9, at the Mennonite Memorial Home.

A memorial service was held Tuesday forenoon at Diller Funeral Home, with Rev. Stanley Bohn in charge, and final services were scheduled for 2 P.M. Tuesday at the First Mennonite Church of Berne, Ind. Burial was made at the side of his wife, the former Metta Habegger of Berne.

Rev. and Mrs. Moyer first sailed for India in 1920. They pioneered a new work in the jungles and established the Jagdeeshpur station. Rev. Moyer developed a new pattern of church building and evangelism by teaching Christian laymen to teach the Bible to new converts. During his last term, 1948-1956, he was principal of Janzen Memorial School. From 1956 to 1967 he served as pastor of the Bethel Mennonite Church, Pekin, Ill.

A native of Lansdale, Pa., Rev. Moyer held a B.S. degree in agronomy from Pennsylvania State College. Later he received the BD degree from Witmarsum Seminary at Bluffton, and also did graduate work at the Biblical Seminary of New York and New York University.

Survivors include one son, Theodore Moyer and family of Pandora.

Service assignments

Gary Lynn Kaufman of Hudson, Illinois, began work with the retarded in Seattle, Washington, December 6. Gary is a member of First Church, Normal, and is the son of Earl S. and Marie Kaufman.

Waltners visit Indonesian churches

After a month of circulation among Indonesian congregations and informal discussions with many Indonesian friends as well as MCC and European Mennonite Evangelism Committee (EMEK) workers, Dr. Erland Waltner shared some observations.

"There are tremendous assets for the church in this situation," he said. "One of the most important is the basic friendliness and openness of the Indonesian people." He sensed the Moslem faith of the majority of the central Javanese people to be not so militant as in many other places. "There is a spark of ambition here—a desire to move forward—the concept of improvement," He noted how the term "upgrading" is incorporated into Indonesian language and frequently used in church discussions.

"Basic political stability at this time," was another asset cited by Dr. Waltner. He talked at some length about the indigenization process, which he felt to be further along in the churches of Indonesia than in any other Asian or African countries he has visited. Dr. Waltner feels there should be an opportunity here for careful study of the indigenization process and that the Indonesian experience has a lot to teach missionaries and Christians now involved in many countries.

Dr. Waltner also cited some of his corrected impressions. He observed a slowdown in church growth patterns as compared to what he had anticipated. He also sees the church in transition from rapid growth to a new phase where leaders are giving more time to developing ideas of discipleship and stewardship.

Family life seminar

Christian family life seminar was held on January 3-7 at the Bloomington Mennonite Church sponsored by the Associated Mennonite Biblical Seminaries along with the Illinois Conference and the Central District Conference. Ross Bender, dean of the seminary, was the instructor. Marriage enrichment groups were designed to assist husbands and wives to deepen their relationships.

Joint workshop for OM-GC churches

"New Approaches for Meaningful Worship" will be the focus Saturday, March 18, 9 A.M. until 8:30 P.M. at the Metamora Mennonite Church. Three sessions on revitalizing our church worship will include music, drama, and art. Gene Caskey of the Bluffton College drama department and Steve Jacoby of the Bluffton College music faculty will be resource persons.

The registration fee is $2.00. Bring a sack lunch for noon and the evening meal will be prepared by the host church. We especially encourage ministers, choir directors, worship leaders, youth leaders, deacons and elders, and officers of the church to attend.

New curriculum

Five denominations of Anabaptist heritage will gather at Camp Amigo, Michigan, June 12-26 to explore a possible joint Sunday school curriculum for primary grades through junior high or high school.

Involved in the planning so far have been the (Old) Mennonite Church, General Conference Mennonite Church, Mennonite Brethren Church, Brethren in Christ, and Evangelical Mennonite Brethren.

The consultation in June will include discussions of the Anabaptist vision in tradition and in current expressions; future changes in society, education, and technology and their impact on church education in the 1980s; curriculum models; new media; and church resources for the task.

One of the reasons for considering a joint curriculum by five denominations is the high cost for a small denomination to prepare its own curriculum.

Goering to Cleveland

Erwin Goering has assumed a new position in a hospital in Cleveland.

At the Bloomington Mennonite Hospital Erwin provided leadership for the successful Million Dollar Fund Raising Program that made possible the addition and complete renovation of the hospital.

One-hundredth birthday

Clara Bucher

Mrs. Clara Bucher was born December 12, 1871, the daughter of Adam and Anna Basinger near Fortuna, Missouri. She married Elias Bucher on December 16, 1897. They had seven children, all of whom are living except one. Her husband died in 1968.

Clara enjoys good health, having not seen a doctor from 1912 until this past spring when she had a short illness. She sews quilt pieces as well as helping to quilt. She can eat anything and sleeps very well. She also enjoys reading especially from her Bible, which she has read through several times with her daughter Bessie Warkentine who is living with her at the present time. She sometimes reads the scripture for devotions when her pastor visits her.

Jesus People spark church

"There's no generation gap here," said Lawrence Sloan, pastor of the Sweet Home Community Chapel in Sweet Home, Oregon.

He was talking about the participation of young people, particularly the Jesus People, in the congregation.

The acceptance of the young people by older members of the congregation has been tremendous, he said. "There's not a one (older person) in the church who has said, 'I'm against it'," he said. "And many times young people have told the congregation how thankful they are that older people accept them."

Now attendance on Sunday morning is about 140 and on Sunday night about 100. Wednesday night attendance has more than quadrupled.

Camp Friedenswald

Camp Friedenswald 1972 schedule

The fee for youth retreats is $26.50. Bus transportation is included. Only one high school retreat is scheduled this year and is for those who have attended at least one year of high school. Those who were in the eighth grade prior to camp will attend one of the junior high camps. Other changes in the grouping of campers has been made in an effort to avoid having some camp enrollments too small. Write for additional information you may need.

Married couples retreat April 7-9
with John and Naomi Lederach of Hesston, Kansas — $30.00 per couple
Friedenswald builders weekend May 19-21
Friedenswald Staff and friends share in giving direction to program and expansion (No fee)
Memorial weekend camp-o-rama May 26-29
A family weekend. Bring your own camping gear, or live in one of our cabins
Staff orientation June 5-9
for persons on the summer staff
Community camp June 10-17
(Martin Luther King Memorial)
Junior retreat no. 1 June 19-25
for those in grades 6-7 next year
Pre-junior retreat June 26-July 2
for those in grades 4-5 next year
Family retreat no. 1 July 2-9
(Scheduled over July 4 so families can attend over holiday only if necessary)
Junior high retreat no. 1 July 10-16
for those in grades 8-9 next year
Junior retreat no. 2 July 17-23
for those in grades 6-7 next year
Junior high retreat no. 2 July 24-30
for those in grades 8-9 next year
Senior high retreat July 31-Aug. 6
for those who have attended high school at least one year
Family retreat no. 2 Aug. 6-13
Labor day camp-o-rama Sept. 1-4
for families
Women's retreat Sept. 15-17
Fall camp-o-rama Oct. 20-22
for families

Away from camp events

The events are planned for those wishing more involvement than the traditional Friedenswald experience. Outpost camps are in a primitive setting in our Round Lake area. The cross country bike trips are routed through the country roads of Michigan. The fee for each of these is $26.50, except in the case of bike trips where there is a $10 rental on the ten speed Schwinn that the camp provides.

The travel camp is a new venture for Friedenswald. It is a two week experience that includes travel and trail hiking in a primitive setting. The route will include the Bruce Peninsula of northern Ontario, and going to Manitoulin Island by ferry. The return trip will include a visit to Niagara Falls. The price tag is $75.

Explorer's outpost camp June 26-July 2
12-14 years of age
Pioneers outpost camp July 10-16
10-12 years of age
Cross country bike trip no. 1 July 17-23
Canoe trip July 24-30
Cross country bike trip no. 2 July 31-Aug. 6
Travel camp Aug. 7-20

How opportunity promotes education

The Hope Scholarship—representing the phrase *How opportunity promotes education.*

1. The award will be strictly a gift requiring no repayment.
2. The scholarship will be available to students regardless of college attended or course of study pursued.

Selection of recipients

1. Membership and activity in the fellowship of the Wayland Church will be the first consideration.
2. Applicants being considered shall have been a member of the Wayland Church for one year.
3. Financial need of the applicant.
4. Applicant's academic capacity.
5. Vocational interest shown by the applicant.
6. Applicant's basic human potential.—*Wayland, Iowa*

Bluffton campus—the world

The campus of Bluffton College extended practically all over the world during January in the school's sixth inter-term.

A majority of students participated in a wide variety of campus seminars and independent study projects, but five groups were in foreign nations and five seminars in other states during various periods through Jan. 28, when the inter-term ended.

Students participating in the cultural tours of the Soviet Union left late in December. Von Hardesty and Richard Hite, history department faculty members, led a group of twenty-nine students in a tour of Moscow and Leningrad.

Ten students and Dr. Richard Weaver participated in an intercultural study in Colombia, South America. Eleven students studied theaters in London with advisers Dale Dickey and Mary Schafer. Fifteen students were in Quebec City, Canada, for an intercultural experience with Robert Billups, their adviser, and staff members Elmer Neufeld and Nate Fields were in Africa with a group of ministers and faculty from other Mennonite colleges.

Seminars in other states include a skiing theory and practice group in Winter Park, Colo., led by Dr. Emerson Miller; a study of modern mental health services in the Philadelphia area, conducted by Marvin Wasser; an experience in the use of solar energy at Padre Island, Texas, led by Peter Buller; a survey of contemporary economic, political, and social problems with a base in Washington, D. C., led by Dr. Leland Lehman; and *The travelers,* a church music-drama group touring the churches.

Mennonite TV spots applauded at convention

Mennonite *Peacemaking* television spots drew large applause in December at the second annual meeting of the World Association for Christian Communication, North American Broadcast Section.

Mennonites were among twenty-six religious producers presenting radio and television spots to the convention.

Go team go!

A wire service has just announced that the NDYPF team has acquired $1000 in an off-season trade from the Schowalter Fund to help take care of costs for next summer's ministry. The jubilated players were available for comment, but little could be heard above the yelling and screaming going on in their locker room.

Personnel for the team has been enlarged to six, led by ace quarterback Donna Waltner, Marlin Dick the Mountain Lake marvel, all purpose lineman Keith Ratzlaff, all-conference water girl Brenda Ewert, and two veterans: hard-running Lynette Friesen and Robert "Crazy legs" Buller.

Right now the team, coached by Jake Pauls, Ron and Lois Preheim, and headed by general manager and majority stockholder J. Christ, is deciding on what kind of attack to run. Some of the players would like to see an end around with Menno history carrying the ball, or perhaps a long pass thrown by honest communication.

Whatever the final plans, we are hoping that neither Schowalter fans nor the transfers from the Northern District Finance Committee team will be disappointed with the record. *Northern District Youth*

Celebrate your Christ

Illinois Inter-Mennonite youth converged on East Bend Church, Fisher, Illinois, December 28-30 for Christian fellowship, biblical inspiration, meaningful worship, and Jesus celebration. This was sponsored by the Central District Illinois YPU, Don Nester, youth minister, and Illinois Conference MYF, James Dunn, youth secretary.

Seminars included *Christian vocations, illegal drugs, marriage and family, methods of Bible study, sharing your faith, small group evangelism, sponsor's workshop, voluntary service, draft counseling, and world missions.*

Think—"Jesus-hung up for our hangups," "Take stock in the Lord. (It's on the way up.)," "Forgiveness is loving someone and taking the hate out," "Joy is the flag flown from the castle of your heart when the king is in residence," "God is watching so give Him a good show."

Goals and objectives—from A-1

benefits the mission we have in common.

We want the peace witness of our Mennonite heritage to be broadened from alternative service efforts to a whole-life emphasis and to be more familiar with other contributions our heritage offers.

Through personal commitment to Jesus Christ (not a commitment to some percentage) we want to move toward a forty-sixty division between financial support of congregational ministries and other local or conference causes. It must be clear that what we see in Christ, not in a dollar goal, is the only helpful motivation. We do not want to reach this goal by cutting back congregational ministries but by increasing giving.

We seek to restore the sense of being a Christian fellowship to the family wherever the church's program has been allowed to take that function out of our homes.

We want to find ways to benefit from the relationship the church has to the college instead of seeing as a problem the increased variety in membership this relationship brings. This congregation for example might be able to do more mission and service outreach because of college resources.

Objectives. One of our main objectives is to increase the number of tithers and have an annual stewardship commitment that will help us see giving time, money, and talents as an adventure and not a burden.

In 1972, we hope to create the machinery so that appointed persons will contact every newcomer to the Bluffton area in their geographical area.

We have service objectives, to locate annual projects where we ourselves can serve in VS, Lima's needier areas, or wherever else we see a need. We also encourage members to do four hours of service a week to undergird local service efforts such as the hospital, Memorial Home, college, church commissions, groups, visiting, scouts, and the Senior Citizens Association.

Our congregation needs to take steps to get behind the Memorial Home expansion in 1971-72.

We encourage members to do personal Bible study and family devotions.

We also encourage the formation of smaller fellowships for prayer, outreach, education, and action. In social action, for example, we do not all agree on social issues that confront Congress, therefore we expect smaller groups to witness rather than expect the congregation to think alike. Another example would be sharing in a prayer group which we cannot do on a Sunday morning in a larger group.

Our objective is to be a believer's church that needs each other's counsel, help, and viewpoints, rather than a one-issue (peace), one age group, or a one-focus congregation. When an issue arises we agree from now on to work together to find God's will.

In 1972 we want to consult a specialist about remodeling the entrances of the building so there is space for visiting and a ramp, or elevator for wheelchairs.

We assign responsibility and provide opportunity so that every member is invited at least annually to be a part of a smaller fellowship as well as be part of a larger congregation.

Sunday school classes are to be study groups which create a fellowship of informal relationships and a sense of responsibility for each other.

A Mennonite heritage course will be offered in the fall of 1972.

We plan to explore with other area Mennonite churches in 1972 the possibility of an on-going Mennonite fellowship in Findlay, Bowling Green, or other areas. We will seek out a person or couple who while being self-supporting would be able to pull together a fellowship that can offer Christ as Mennonites understand him, to others.

We ask our men to investigate parolee sponsorship and invite Abe Peters and associates here through our Church Life and Worship Commission.

We ask ourselves to participate in a Fresh Air summer program in 1972 in conjunction with the Neil Avenue Church or other churches.

We want to assist at least one foreign student with up to $1,500 a year to come to Bluffton College.

We continue to develop an annual membership recommitment.

When the goals are adopted and priorities set, we will study whether additional staff will be needed to carry out these goals. It is understood that staff will be used to coordinate and orient us to contacts.

To keep membership meaningful, we ask members to take responsibility to keep in touch with a specific nonresident member.

WOMEN
AT
WORK
WMA

An unexpected bonus

While visiting in Newton, Kansas, some time ago, I attended the WMO session of the Western District Conference which was meeting at that time. Over 300 women were present to participate in a *mini-workshop* and it was an unexpected bonus for me to be able to attend.

The women were divided into fifteen groups and each member was given a list of questions to stimulate thought and discussion. Here is part of the appraisal of what happened, as seen by Mrs. Elmer H. Goering, Western District Advisor.

Mrs. Goering said, "Talk in most groups was interesting and animated. Two main impressions stood out in the opinions of group leaders. First, women feel there is a continuing and imperative need for lively women's circles within the church. They feel that if women's groups disbanded, much would be left undone. Second, there is deep concern about old ruts, stubbornness of both old and young, lack of vision, dwindling memberships, and the need for reassessing what mission groups are all about."

It was a good experience to attend this *mini-workshop*. I wondered, "Would this type of program be effective at our own conference session?" After discussing it, our executive committee has decided to borrow the *mini-workshop* idea for our program in April. Next month's *Reporter* will give you more details. *Mrs. Leslie B. Lehman, district advisor.*

Material for this page may be sent to Mrs. Valier B. Flueckiger, 509 W. Water Street, Berne, Indiana 46711.

Responsibility

Responsibility—now there is a word that can weigh tons! So many times in my life I have permitted it to literally crush me. I shall never forget the women's retreat at Camp Friedenswald when the great revelation came to me that the weight of responsibility is flexible. It can be a burden or a joy, a cross or a crown. And it all depended on *me*.

Dorothy S. McCammon was the speaker at the early retreat (my very first one, as I recall). She and Miriam Lind lifted us from the routine of life to the challenge of being alive. Dorothy had a talent for taking a word that caused problems, tearing it apart, putting it back together and leaving you with a solution. This she did with the word "responsibility." It became first of all torn apart—"response" and "ability," and put back together as "the ability to respond."

This thought grew within me as I recalled her challenge—your responsibility depends on your ability to respond. I remember I went home and wrote a poem, one I hesitated to share at the time. Just a little rhyming kind of poem that expressed my victory. Many times I need to recall that experience when I begin to let responsibilities become burdens—many times I need to reread the lines I wrote. May I share them with you or rather a portion of that poem?

I knelt at the feet of Jesus
  In repentance deep and true
"What are my responsibilities?
  What would you have me do?"

I felt his warm love on me
  His strength and power too.
"I have given you the ability,
  The response is up to you."

My responsibility changes from time to time as my ability to respond changes. I shall never be challenged by the response that many of you will be. You may never need to respond to some calls that I have heard. We may even respond to that which another may possess a greater talent to fulfill, but we may have the ear to hear and the heart to respond. Within us may lie dormant an ability yet unchallenged, not yet a "response-ability," waiting for the right time to be awakened, to be used.

Within each of us are many abilities, some used, some crumbling away because they have been unused. The calls come each day. We respond or we turn away. We heed or we reject. We become chosen vessels or broken jars.

"Lord Jesus,
I give you my hands, to do your work;
I give you my feet, to go your way;
I give you my eyes, to see as you do;
I give you my tongue, to speak your
  words;
I give you my mind, that you may
  think in me;
I give you my spirit, that you may
  pray in me;
Above all, I give you my heart,
  that you may love in me
  your Father and all mankind.
I give you my whole self,
  that you may grow in me,
So that it is you, Lord, Jesus
Who lives and works and prays in me."

(Grail Prayer—used by Grail Society, a women's group meeting on the outskirts of London.) *Mrs. Lowell Troyer-president* CDWMA

Extra!

The year 1972 gives us an extra day, Feb. 29. Couldn't the women of our CDWMA make that day *extra special* by spending extra time in prayer for our missionaries; putting a bit extra in our offering; or, doing, each in her own way, an extra something for someone else? Let's try it!

CDWMA ballot

Vice-president—term: 2 years, Mrs. Larry (Jane) Voth, Markham, Ill.; Mrs. Don (Frances) Gundy, Woodburn, Ind.

Secretary—term: 2 years, Mrs. Delmar (Thelma) Augspurger, Chenoa, Ill.; Mrs. Clarence (Esther) Peters, Grabill, Ind.

Bluffton College Auxiliary—term: 3 years, Mrs. Ellwyn (Ruth) Hartzler, Pandora, Ohio; Mrs. Oliver (Alice) Reiser, Meadows, Ill.; Mrs. H. M. (Vera) Culp, Berne, Ind.; Mrs. Elmer (LaVera) Neufeld, Lima, Ohio. *Mrs. Edward Brookmyer, Chm. Nominating Comm.*

Vietnam Christmas reply

One of the most interesting expressions of concern resulting from the Peace Section's Vietnam Christmas suggestion was made on an invitation to the wedding reception of a couple in Goessel, Kansas. The announcement read: "There will be a potluck lunch of meat, cheese, and pluma moos. You may bring a traditional pastry or Christmas dish. Please do not bring gifts. If you wish to give something, we'd suggest a donation to Vietnam Christmas, MCC, 21 S. 12th Street, Akron, Pennsylvania 17501."

A Japanese brother wrote: "We decided to quit exchanging gifts among ourselves and give the gifts to Jesus. I suggested the Vietnam Christmas project, and the family agreed."

New worship magazine

Rejoice, a new family worship magazine, will appear for the first time in March.

The quarterly magazine, published jointly by three Mennonite denominations, will take the place of devotional magazines formerly published by the General Conference Mennonite Church, Mennonite Church, Mennonite Brethren Church, and Conference of Mennonites in Canada.

Cornelia Lehn, General Conference editor for the magazine, said the new magazine would include feature articles and daily devotions for families with young children and separate meditations for those without children.

Each denomination will prepare its own prayer requests for five pages near the back of each issue.

VITAL STATISTICS

BIRTHS

Comins, Mich.: to the Craig Shantzes, Paxton Michael, Dec. 15.

Ebenezer, Bluffton, Ohio: to the Terry Riegles, Tracy Josephine, Dec. 17; to the James Dillers, Rachel Louise, Dec. 30.

First, Berne, Ind.: to the Jerry Parrs, Paulette Marie, Dec. 17.

First, Champaign-Urbana, Ill.: to the Don Smuckers, Marcus Alan, Nov.

First, Nappanee, Ind.: to the Alan Schmuckers, Tony Alan, Dec. 14.

First, Sugarcreek, Ohio: to the Henry Kaufmans, John Steven, Dec. 14.

Grace, Pandora, Ohio: to the Ron Suters, Vincent Lane, Nov. 23; to the John Amstutzes, Travis Ryan, Dec. 6.

Meadows, Ill.: to the Richard Bergums, Eric Dale, Nov. 26.

Pleasant Oaks, Middlebury, Ind.: to the Boyd Snyders, Corinne Rae, Dec. 30.

Wayland, Iowa: to the Don Davises, Kipling Don, Oct. 28; to the John Lynn Grabers, Thomas Benjamin, Nov. 21.

Zion, Donnellson, Iowa: to the Marshall Hulsebuses, Mark Jesse, Nov. 23.

Zion, Donnellson, Iowa: to the James Kollers, Tina Marie, Dec. 14.

MARRIAGES

Comins, Mich.: Renae Karkutt and LeRoy Bugg, March 27; Kathy Yoder and Tom McIntire, June 5; Janice Yoder and Gary Handrich, Nov. 6; Susan Esch and Richard Pollex, Nov. 27.

Ebenezer, Bluffton, Ohio: Nannette Moneer and Michael Amstutz, Dec. 18.

First, Champaign-Urbana, Ill.: Carol Springer and James Rhodes, Dec. 11.

First, Nappanee, Ind.: Debbie Kauffman and Mike Mishler, Dec. 23.

First, Nappanee, Ind.: Stephanie Clouse and Philip Esenwein, Apr. 25.

Grace, Pandora, Ohio: Jane Weis and David Hilty, Nov. 25.

NEW MEMBERS

Bethel, Fortuna, Mo.: Rev. and Mrs. Russell Welty, Tim Welty

Comins, Mich.: Mrs. Gretta Stutesman.

Ebenezer, Bluffton, Ohio: Mr. and Mrs. Donald Burkholder and Debra, Mr. and Mrs. Jim Hamilton, Mr. and Mrs. Norman Edinger and Douglas, Mrs. Mark Spallinger.

First, Bluffton, Ohio: Noah Blosser.

Grace, Pandora, Ohio: Mrs. Brent Burkhart.

Maplewood, Ft. Wayne, Ind.: Von Bixler, Ruth Bixler, Joe Boaz, Lois Boaz, Gary Stauffer, Glennice Stauffer, Regina Steiner, Bud Zehr, Jo Zehr, Robert Zehr, Peggy Zehr, Jerry Zehr, Joe Farrell, Carol Farrell.

Meadows, Ill.: Mr. and Mrs. Walter Eash.

Oak Grove, Smithville, Ohio: Margaret Bollinger, Jackie Beyeler, Johanna Beun, Cheryl Troyer.

Pleasant Oaks, Middlebury, Ind.: Phil Wogoman, Patty Whetstone, Vicky Mockler, Jo Ellen Yoder.

Silver St., Goshen, Ind.: Gary Martin.

Topeka, Ind.: Mr. and Mrs. Homer Overholt.

Wayland, Iowa: Don Crowl, Lois Klopfenstein, Fred Stigers.

ANNIVERSARIES

First, Wadsworth, Ohio: Clifford and Nola Lowe celebrated their fifty-sixth wedding anniversary on Dec. 19.

Grace, Chicago, Ill.: Rev. and Mrs. Alvin Voth celebrated their forty-fifth anniversary on Aug. 22.

Meadows, Ill.: Mr. and Mrs. Paul Ummel, who are now residing at the Beulah Land Christian Home in Flanagan, observed their 58th wedding anniversary Aug. 26.

Salem, Kidron, Ohio: Mr. and Mrs. Simon Gerber were married 65 years on November 14.

Wayland, Iowa: Mr. and Mrs. Ralph Kauffman observed their fiftieth anniversary on Dec. 5.

Zion, Donnellson, Iowa: Mr. and Mrs. Hugo Lowenberg observed their 56th wedding anniversary October 3.

DEATHS

Ebenezer, Bluffton, Ohio: Archie Diller, Dec. 20; Francis M. Basinger, Jan. 3.

First, Berne, Ind.: Otto Klopfenstein, Mrs. Sarah Stuckey, Mrs. Otto Wittwer.

First, Bluffton, Ohio: Mary E. Smucker, age 85, Dec. 27; Rev. Samuel T. Moyer, age 79, Jan. 9.

First, Sugarcreek, Ohio: John S. Miller, age 87, Dec.

Oak Grove, Smithville, Ohio: Verna Gerig, Dec. 24.

United, Peoria, Ill.: Robert Benko, Dec.

Zion, Donnellson, Iowa: James H. Slaughter, Dec. 6.

Material for the Central District Reporter should be sent to: Jacob T. Friesen, Box 28, Bluffton, Ohio 45817.

Calendar

March 21-23—Churchmen's seminar, Mennonite Central Committee Peace Section, Washington, D.C.

April 13-16—Probe 72, all-Mennonite consultation on evangelism, Minneapolis.

April 27-30—Central District Conference, Camp Windermere, Lake of the Ozarks, Mo.

July 18-23—Mennonite World Conference, Curitiba, Brazil.

Canadian

Feb. 25-26—Conference of Mennonites in Saskatchewan, Martensville Church.

Western

Feb. 17-18 — Oklahoma church workers convention, First Christian Church, Clinton, Okla.

Feb. 25—War tax resistance meeting, Hebron Church, Buhler, Kans.

March 7-9—School for Ministers, Whitestone Mennonite Church, Hesston, Kans.

Marriages

Michael Amstutz and *Nannette Moneer*, Ebenezer Church, Bluffton, Ohio, on Dec. 18.

Rodney Hofer, Hutterthal Church, Freeman, S.D., and *Roberta Senner*, Buhler (Kans.) Church, on Dec. 27.

Mike Mishler and *Debbie Kauffman*, First Church, Nappanee, Ind., on Dec. 23.

James Rhodes and *Carol Springer*, First Church, Champaign-Urbana, Ill., on Dec. 11.

Michael Swann and *Vicky Schroeder*, Buhler (Kans.) Church, on Jan. 21.

Earle Wayne Ummel, First Church, Ransom, Kans., and *Linda Lou Bauer*, on Jan. 22.

BREAKING THE ILLITERACY BARRIER. *A church worker helps a woman practice phonetic pronunciation in a small squatters barrio on the outskirts of San Pedro Sula, Honduras. Several illiterate women there are taking part in a program called Alfalit which teaches literacy on a phonetic basis, starting with recognition of such phonetic groups as* mama, papa, zapata, *and* casa. *Teachers in this program are Americans and Hondurans who are trained locally by instructors supported by Intermedia, an arm of the National Council of Churches' Department of Overseas Missions, the World Association for Christian Communication, and the Agency for Christian Literature Development.*

LETTERS

Deluged with concepts

DEAR EDITOR: How reassuring it was to read Melvin Buller's letter (December 28, 1971). If the truth were known and more Mennonites were not so hesitant to let their true thoughts be known, *The Mennonite* would contain more evidence that we as individuals are far from "willfully blind." Acknowledging the fact that communism has not mellowed does not help one win a popularity contest in a time when it is more acceptable to be anti-anti-communist.

If one were to try to judge what Mennonites believe about world events by reading only certain major articles in *The Mennonite*, one would think we had all slid to the left, politically speaking. Many of the writers seem quick to embrace the liberal or leftist way of thinking on prison riots, welfare, and the acceptance of Red China in the U.N. It would be easy to imagine the content of articles that might be written on issues such as population control and gun control.

We have been deluged with concepts such as collective guilt and world citizenship until many of us are gullible enough to accept any cause such as a Christmas season fund for a Hanoi women's and children's hospital. It is difficult to understand whole congregations accepting this plan without resistance. Or do we just assume that if our money goes through an office with the magical initials of MCC that it cannot help but go to a good cause?

It was noted in a recent issue of *The Mennonite*, the amount Mennonites are responsible for paying in taxes for America's part in the Vietnam war. Since the American Friends Service Committee seems a questionable avenue for forwarding the special Christmas fund, perhaps we should add that fund and the amount of the taxes to find the total spent by Mennonites to finance both sides of the war. Although the Vietnam Christmas fund would be quite small compared to U.S. war taxes, are you who gave less responsible than the U.S. Government which also finances the Vietcong by trading with countries which sell the machinery of war to North Vietnam? One never hears about this treasonous aspect of the war from groups active in protesting the war and surely not in the pages of this paper.

It is my hope that you who gave to the Vietnam Christmas fund have not in some way cooperated in prolonging the war and making life more miserable for American prisoners of war. Even though the Christian concept of having no enemies seems legitimate, I cannot imagine not having more of a sense of love or responsibility for one's own countrymen. Of course, if one is a citizen of the world, that would certainly dilute one's loyalties. There seems something pathetic about people who would rather be citizens of the world than their own country.

However you wish for answers to why Vietnam, why Red China in the U.N., etc., do not think for a moment that you are getting them from *The Mennonite* anymore than you are getting them from some television news commentary. I couldn't help but note the similarity between "The Vote on China," (November 16, 1971) and certain news commentaries; both of which could only subdue what should have been national outrage at the action of the U.N.

I have been asked why I don't join another church since I can't seem to agree with teachings of the Mennonite church. Let me just say that I believe there would be a huge exodus from the church if it were thought that current propaganda put out by oracles of the church were considered by many to be official teachings of the church. It would not surprise me to learn that much of what we hear is more likely official teachings of the National Council of Churches.

Are current trends in our church continuing because you feel that one person can do nothing to change them? Or is the problem more one of people's not bothering to listen to what is being said or reading what is printed in church papers and bulletins? *Pamela Unruh, Box 302, Valley Center, Kans. 67147.* Jan. 20

Not fire and brimstone

DEAR SIR: I read your editorial "Did you say revival?" (December 28, 1971) and became very disturbed. I was wondering whether any of your three friends have ever attended the Sutera twins' meetings? If so, fine; they have their right to their own opinions; but if they have not, then I personally think it is unfair to say it was a fire and brimstone revival. We attended the revival meetings in Prince George for two weeks and have never seen anything like it because the messages were so simple with no emotionalism but just as the Holy Spirit led people to confess and testify.

We Christians have prayed for a revival and now things are happening, and are we afraid of the letdowns or are we going to trust the Lord that he is answering our prayers and trust him to keep the people true to him? Let's forget our Mennonite ways and ask God to show us his way. I would suggest to go and see for yourselves what the Lord is doing at these meetings.

I would also recommend the December '71-January '72 supplement to the *Western Tract News* from Saskatoon, as they tell it like it is.

I would appreciate an answer if you or any of the others you mentioned attended any of the Sutera twins' meetings. *Evelyn Boschman, 6187 Birchwood Drive, Prince George, B. C.* Jan. 7

EDITOR'S NOTE. *I attended the meetings in Saskatoon's Centennial Auditorium in late November. Please see my report in the December 21 issue. The men whom I quoted in the editorial were all involved in some of the Saskatoon meetings or in some of the spin-off meetings which resulted in other communities in the Prairie provinces.*

Empty waterpot — living water

Adah Wenger

A WOMAN CAME one day to the village well to draw water. The well was one of the oldest and most famous wells of Palestine, Jacob's well. The woman lived in the unfriendly territory of Samaria, of Sychar, a place to be strictly avoided by the Jews. She is spoken of in John's Gospel, chapter four, as "the woman of Samaria." The day must have been just another day with the usual pattern of living and of housekeeping.

The village well in Oriental countries is a favorite meeting place for the women who come to fill their waterpots—a place for friendly chatting, exchanging news of the happenings in town, and possibly a bit of gossiping. But for the woman of our story, an ordinary day with its ordinary duties turned out to be the day of a once-in-a-lifetime experience.

She did not go to the well in the cool of the morning but in the heat of the noonday sun. Obviously she went alone. This in itself could serve as a starter for village talk. Why did she not go at the usual time? Did she choose to be alone? Would she not be lonely, missing the comradeship of the other women? Or was there an uneasy awareness that she did not want to be in their company? Where does an outcast woman feel at home? If we had been there, we would most likely have asked her some of these questions, but no one did.

Why not simply say that she came, came alone, came at noon because the day, the hour of her life had come! There was one waiting for her there at the well—one who knew her deepest need, waiting for her to come just as she was, waiting to change her life, and to banish her loneliness forever! Could not this also have been reason enough that "he had to pass through Samaria" on this journey?

The woman was ready to talk with him, surprisingly so, for she recognized at once that he was a Jew,. to whom she could only be a despised Samaritan woman. Any suspicions that she might have had began to melt away at his simple, easy, gracious request for a drink of water. Yet in obvious discomfiture, she seems to have had the feeling that somehow she must help to find the way to a common level of human relationships. She raised one bothersome question after the other, but she was not trifling. These were problems of great import—physical, social, racial, and religious concerns. Back of them were hundreds of years of history. The problems were real!

Jesus did not settle any of the disputes which were a part of her background. He did not offer any solutions, but he took care of them all! In his friendly, natural way he led her to take a look at herself. He did not even follow her lead when she suggested talking about a religious problem.

Slowly but surely it was dawning upon her that here was someone who knew all about her, yet cared! He was not rejecting her. Soon she was retracing her steps back to town. Whether or not the accepted social pattern of the time permitted men and women to speak with each other and to do so publicly, she had something to say to the whole village that day, something they would listen to. Here was one who had touched deeper depths than those of Jacob's deep well. He had reached to the deepest places of her life instead. Like him who had "food to eat" that the disciples knew not, she had water to drink that the village knew not.

Leaving her waterpot standing empty by the well, she hurried away. The *living water* was flowing from within her heart. It bubbled over when she reached home. She did not hesitate to put her finger on the embarrassing muddle which must have been baffling them all, her own guilty, broken life among them. She seemingly forgot the humiliation of who and what she was, standing before them, and began to call them to "Come" and "See." Heaven stooped down that day at the wayside well when God in Christ broke through the iron walls of beliefs and customs—the kind of walls men build —and Jesus called it "the gift of God."

If he had spoken the word and brought water gushing from the well, that would have been a miracle, but it could have stopped short of being the kind of miracle that changes everything! The miracle happened not before their eyes but deep in the woman's heart. Step by step he had led her gently beyond all her seeming evasions and questionings, and now she was ready to stand before the townspeople and say, "Can this be the Christ?"

The people came streaming from the village to see him. They invited him to their town. The next miracle was that of a great receiving! These who heard him there were not of those spoken of as "his own." Yet they began to acclaim him, saying to the woman, "It is no longer because of your words that we believe, for we have heard for ourselves, and we know that this is indeed the savior of the world."

"Down in the human heart crushed by the tempter, feelings lie buried that grace can restore. Touched by a loving hand, wakened by kindness, chords that were broken will vibrate once more."

Material for this page provided by Women's Missionary Association.

Institutional racism in America

Harlan D. Unrau

THE CONSEQUENCES of white oppression against blacks throughout American history is a painful story. The centuries of senseless cruelty and the permeation of the black man's character with the conviction of his own inferiority tell a sorry tale. Many black children have grown up to find that their spirits were crushed before they knew there was need for one.

This desolate life has caused the Negro to experience frustration which has been turned on the self and society. Although many young blacks are redirecting this hatred toward their tormentors, the majority of Negroes today still suffer from one of their greatest enemies—self-hate. Although the race issue has receded in the public eye for the last few years, it is important that Christians face this problem by applying the gospel of Jesus Christ to this cancer that permeates our society.

In a discussion of this kind, it is easy to go back into history to find reasons for racism. We can blame it on the Southern aristocracy who owned the slave plantations, or we can blame the North for not really taking the welfare of the emancipated slaves to heart following the Civil War. These phenomena provide an historical backdrop to mid-twentieth-century racial problems, but somehow they do not absolve the present generation of Americans from guilt.

It is necessary for Christians to understand what the current conditions are that perpetuate discrimination. These problems are the present-day enemies of the Negro! They are also the Christians' challenge!

Institutional racism that is supported, either actively or passively, by the majority of white Americans is the core problem that affects blacks across the nation in their day-to-day existence. This type of racism is less overt, far more subtle, and less identifiable in terms of specific individuals committing the acts, but it is no less destructive of human life. Originating in the operation of respected forces in society, institutional racism incorporates a series of problems that result in a morass of despair for blacks. The vicious cycle created by the lack of decent housing, decent jobs, and adequate education has created great political rifts between the white and black communities. The failure of these three fundamental institutions has led in part to the alienation of the ghetto from the rest of the urban areas in our nation. This type of racism is a manifestation of a more basic problem. Before this root cause is examined, it is important to survey the various elements of this vicious cycle.

It is estimated that the twenty million blacks of America spend fifteen billion dollars annually on rents, mortgage payments, and housing expenses. The Negro is limited in his choice of residential areas largely to the ghettos, and because the black population is increasing at a rate one and one-half times that of the white population, the acute housing shortage is getting tighter. As congestion in urban areas increases, slum conditions worsen.

In southcentral Los Angeles. two-thirds of the Negro dwelling units are owned by absentee landlords who do little property upkeep or improvement. The number of dwelling units classified as *deteriorated* has steadily increased during the last decade. At the time of the Watts riot in 1965, it was found that the Negro area was three times as densely populated as the rest of Los Angeles County. Although Los Angeles has traditionally had a reputation for good racial relations, 88.6 percent of its blacks remain housed in segregated areas.

Barred from most housing, blacks are forced to live in segregated neighborhoods, and with this comes *de facto* segregated schooling which generally means inferior education. This poor educational opportunity leads in turn to decreased ability in getting better-paying jobs. In 1954, the United States Supreme Court ruled that "separate educational facilities are inherently unequal." Yet the discussion of integration and busing today seems to be somewhat irrelevant because it does not hit the heart of the problem. Voicing the black man's impatience with this endless debate, Stokely Carmichael has said that these public debates allow "a lot of highly paid school administrators to talk around and never deal with the problem."

With the movement of whites into the suburbs and blacks into the inner cities, Negroes are still largely attending segregated schools seventeen years after the historic Supreme Court decision. For example, forty-three elementary schools in Los Angeles have at least 85 percent black attendance. Roughly 85 percent of the children in Washington, D.C., go to public schools that are black. In Chicago, 87 percent of the black elementary students attend virtually all-black schools.

Thus, integration, even if it would solve the educational problem, has not proved feasible. Busing is usually considered to be a valid alternative today to solve the school integration question. However, this, too, raises several problems. Implicit in the idea of busing is the implication that the closer a black child gets to whiteness, the better off he is. Another problem is that busing makes the majority of Negro youth expendable. Because city schools are crowded anyway, only a small percentage of blacks could be transferred from the ghetto to white schools. The great majority left behind would then be expendable.

The real need of blacks is quality education, but schools, such as those in Watts, are substandard. Teacher qualifications are below average, and there are more double sessions. Schools are older, and some do not meet the city safety standards. Many cafeterias do not regularly operate in elementary schools. The average reading level for a high school graduate is about sixth grade, and his average grade is a D minus.

Because of these poor conditions, two-thirds of all Watts Negro high school students drop out of school before graduation. In their frustration, they feel that educational gains mean little, because they are forced to settle for the former jobs of whites as whites move up the ladder to better-paying jobs even if they finish high school.

This lack of educational expertise further aids this vicious cycle, because it does not provide the Negro youth with the necessary abilities to compete even within his restricted job market. A recent U.S. Labor Department bulletin shows that unemployment among Watts Negroes has increased over 61 percent from the time of the 1965 riot to the present, while unemployment, except for the recent economic crisis, decreased for Los Angeles as a whole over the same period. Today, it appears that young blacks are the hardest hit in our country's current economic downturn.

The lack of jobs tends to break down the family structure of ghetto blacks. Many men who are unable to find work leave their homes so that their wives can qualify for Aid to Dependent Children or welfare. This *welfare colonialism,* as some blacks have referred to it, causes many children to leave school because of a lack of incentive or because they do not have the proper material necessities of life. They, in turn, go out to seek for jobs but only find a more negative situation than their fathers faced. So they turn to petty crime, dope pushing, or prostitution, and the cycle continues to take its toll.

In looking at this cycle, it becomes evident that the real enemy of blacks today is below the visible surface. The problems on the visible surface are the lack of decent housing, jobs, and education. However, one has to come to grips with the underlying reason for the ghetto in the first place. If the egalitarian ideals of America were put into practice, many of the problems of the ghetto would be ameliorated.

One has to admit that the real enemy of the Negro—the basic reason for institutional racism—is the prejudicial feelings of the majority of white Americans, despite the number of public pledges made by governmental officicals and church leaders to the contrary. The institutions of our society merely reflect the attitudes in the hearts of the American people.

At the bottom of the problem is the condition in the hearts of men—selfishness, greed, hatred, bitterness, pride. Unless the outlook of mankind's inner self is changed—unless the gospel of Jesus Christ and its implications are put into practice—the institutions of our society will continue to place the badge of inferiority on the blacks in America.

The various elements of this cycle are critical problems to black people, and, taken as a whole, they daily reinforce the feelings of frustration on their character. Yet Christians often tend to blame all of this on such cliches as the *silent majority* or the *white backlash* without really looking at ourselves who outwardly profess our dedication to the equality of all men under God.

Although the Negro resents those who support discriminatory tactics, he also resents white liberals (in this context I believe the church can be considered in this category) who speak out but do little to put their public utterances into practice. Blacks are becoming disenchanted with the moderate left wing of our political spectrum, as well as the church, because profession without action is essentially accommodation to the racial status quo in their eyes.

In recent years, blacks have become increasingly impatient with the church for its lack of initiative in putting its public racial resolutions into practice. Many blacks have accused the church of being more interested in integration in someone else's neighborhood, school, and place of employment than in concerning itself with racial problems in its immediate area.

Negroes often accuse the white liberal of reacting to major events

Two-thirds of all the black high school students in Watts drop out of school before graduation. They feel that educational gains mean little to them because they are forced to settle for jobs that whites have left behind as they move up the ladder to better-paying jobs.

Charred remains of school buses stand in a Michigan parking lot after bomb explosion destroyed ten buses in September 1971. This community was one of many that became embroiled in controversy over court-ordered busing plans to achieve racial balance in public schools.

with crash programs that eventually fail either because they are impractical or because they are not adequately followed up with funding or supervision. A Negro writer in a *Newsweek* article several months ago summed up the feelings of Watts residents as they look back on their community following the 1965 riot:

For a while, it looked as if everything would fall into place. White liberal businessmen flocked into the ghetto, many of them for their first visit, generously pledging aid in the form of jobs and money. Officialdom, badly shaken, poured emergency relief dollars into Watts and promised more. . . . But today one can still walk for miles in the Watts area without spying a movie house or a decent restaurant. The most prevalent shops along Charcoal Alley are still pawnshops and bail-bond offices. Addicts still lurch down Central Ave. in the hot midday sun. Gangs of jobless youths still sit around on curbs and pop pills or plan liquor-store holdups. The revolt changed everything—and it changed nothing.

The Watts resident looks at his surroundings today and must wonder what the white liberals have done with all their promises.

Many blacks also accuse white liberals of too much talk with little substantive action to support their rhetoric. A good example of this point was an editorial that appeared in a Los Angeles Negro newspaper some years ago condemning a civic unity committee that had been formed by the mayor as an agency to foster better racial relations by working to combat discrimination in industry. When a local firm refused to obey a government directive to hire blacks, the committee had not taken action. In bitter recrimination, this black editor said:

It is disgraceful that virtually all this committee has done is to discuss the matter. To adjourn to meet again to discuss it again. . . . This latest directive for the benefit of the Negroes and all people of the minority groups in America is being nullified by indifference, endless discussions, promises that have never been fulfilled, etc.

Blacks across America have come to resent those institutions that promote racial unity while taking a condescending view toward them. This apparent lack of sincere conviction has come to be vilified by blacks in the last decade. Is it any wonder that Negroes are unimpressed with the pious resolutions passed by White House Civil Rights Conferences, legal dictums in Justice Department, White Papers on school desegregation, or promises during the heat of a political campaign?

Endless ghetto surveys, church conference resolutions, and foundation-sponsored investigative research mean very little when they are not used constructively to help solve the problems in the ghetto.

The challenge of racism to white America is an urgent problem that must be dealt with. The message to whites can be summed up in the stricture given by Edmund Burke several centuries ago: "The only thing necessary for the triumph of evil is for good men to do nothing." The challenge of better racial relations to the church can be summed up in the words of James the apostle:

This is how it is with faith: if it is alone and has no actions with it, then it is dead . . . Foolish man! Do you want to be shown that faith without actions is useless?

This is the challenge of the church in 1972. Until the church can bring itself to deal effectively with this problem, it can hardly presume that it is carrying out Christ's instructions when he said, "Thou shalt love thy neighbor as thyself."

MEDITATION

Welcome to all

The sign on the church reads.
Christ has commanded it.
All belong to the Lord.
We really mean it—see.
The black man?
Well, yes.
But wouldn't he be happier
in his own church with his kind?
The alcoholic?
He might disrupt the service.
We can't have that.
The woman of the street?
What would people say
if they saw her come in here?
The retarded child?
In our nursery!
Why he might frighten my child.
The retarded adult?
What would he get out of the service?
And shouldn't he be in an institution?
The emotionally disturbed?
Our services are geared for normal people.
The poor in old clothes?
Wouldn't they feel strange amid our finery?
They might wear overalls in church.
The crippled, the deaf, the blind, the illiterate,
and even the short of stature
are all so different.
We have places for these people.
Homes and schools and institutions—
and their own part of town.
They would make us uncomfortable.
WELCOME TO ALL
We really mean it—
to all people like me!

Mona Booth

(Un)certainty

Stinging winds blow hot and wide
Across the wilderness of my heart.
Thoughts of Egypt: To return,
And temptation to rebel
Threaten sometimes
To reduce the pillar
Of cloud and fire.
Might it be a mere mirage
In the lonely desert?
—But remembering the Red Sea path
I wander on
and wonder.

Ruth Naylor

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Passivism or pacifism?

John Swarr

"Pacifism is certainly the denial of the responsibility for Christians to love our neighbors!" the student said. In this context it is evident that the student meant to use the word *passivism,* instead of *pacifism,* on which I had been commenting as the way of Jesus.

This confusion of terms, this misunderstanding, is indicative of the way many have communicated their peace position. The setting of the above exchange was a Baptist Foundation discussion group on the Purdue University campus. It was one of my stops during the past several months that I've been traveling to campuses for the Mennonite Central Committee Peace Section. In meeting with groups, from the Jesus People and charismatic movements to those from the secular peace movements, including some from the major denominational organizations, I've found that the students have been watching. This is not the only time the confusion of passivism and pacifism occurred.

What is the difference between the two terms? Pacifism is derived from the Latin word, *pacifici,* meaning "peacemakers." So Matthew 5:9 in the Sermon on the Mount could easily read, "Blessed are the pacifists." The translation of this verse in the New English Bible gives an even clearer indication of what pacifism is: "Happy are those who work for peace among men." Pacifism is an action word, working for peace. *Passivism,* on the other hand, is defined as an "inactive attitude."

How has passivism become confused with its opposite, pacifism? The majority of Christianity has accepted war and violence as necessary for peacemaking. This is activity, not passivism, but most students have also rejected this as peacemaking. We Mennonites, however, have claimed to be Christian pacifists, consistent with Christ's way of peacemaking.

The students are also questioning our pacifism. They have seen us accept the privilege of doing alternative service, cooperating with the evil of conscription which forces most men to learn the ways of war, death, and destruction. When students massed to visibly demonstrate their opposition to the Vietnam war, the church did not conspicuously lend its support. Indeed the church at large appears to have difficulty making peace a witness of both how things ought to be and nonviolent methods of problem-solving. The church often seems more interested in order than justice, in tranquility rather than peacemaking. Many go so far as to support destruction in the name of order. This order keeps the poor in ghettos struggling for their very existence. This order exploits the people of the third world in order to perpetuate our continued affluence. This is not pacifism.

Mennonites sometimes excuse their passivism because they "don't want to be politically involved." But pacifism, peacemaking, is a highly political term. It involves the treatment of people. When politics concerns our own interests, we have few reservations. Passivism is also a political statement. The old adage, "Silence gives consent," is applicable in the political world and how we relate to power.

It has been stated by some psychologists that the opposite of love is not hate, but apathy—an uncaring attitude. To be pacifists we must love our neighbors by showing we care about them.

There is an enormous need for neighbors in our world. In our desire to love God above all, let us remember that love of neighbor is like unto it. As the Samaritan went down the road of life, he came upon a brother in need. Others, the priest and the Levite, had done nothing and walked on by—passivism. Love of the neighbor means action—pacifism. The Samaritan stops and assumes responsibility for helping the beaten man, his neighbor. He willingly accepts the extra cost and loss of time because this brother is more important.

How much responsibility do we assume for showing love to our neighbors? Pacifism is Jesus' way of overcoming evil with good. We must be active, working for peace among men. The students are watching. They have seen passivism. Will they see pacifism?

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

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Lent: COMMITMENT OR RETREAT?

Ros Jenson

LENT MAKES ME SAD. Some of you may feel that is the proper mood for this time of year. I disagree. The gloom and doom can be overdone, leading to self-indulgent piety.

Last Ash Wednesday, I listened to a minister decry the absence in our society of much serious discussion of sin. There could not be much remorse and certainly no repentance, the preacher reasoned, if there is no recognition of sin. I was tempted to jump up from the pew and let the congregation know that the newspaper I work for has a lot of information about sin every day. Reporters and editors seldom use the word sin anymore since they prefer specific terms, like murder, theft, rape, fraud, hate, war, and greed.

But the preacher was not interested in all kinds of evil. Not unlike the proud Pharisee in the parable, the contemporary preacher conveyed a sense of pride in being willing to talk about sin. This was facing up to the real test of life. When it came to listing examples, he mentioned drug addiction, rebellion against authority, and sexual permissiveness. Then I understood why I had seen only a few teenagers in a middle-aged and aging audience. Selective sin-watching was to be a ploy in generational gamesmanship.

There are other Lenten games. Some ministers and church members play at morbidity, becoming so obsessed with the bleeding and dying on Calvary that the crowning achievement in Joseph's garden is reduced to a mere feat of magic. Others play at nostalgia, calling forth fanciful memories of customs which have lost meaning. Still others others play at self-denial, contriving private rituals which do little except impede the pilgrimage.

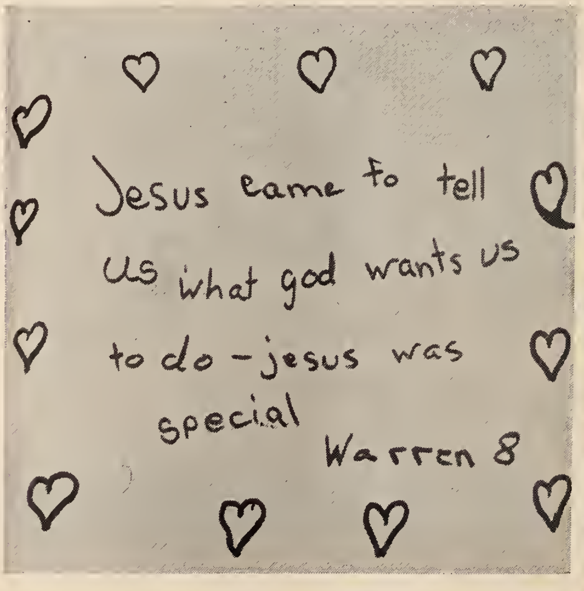
By tradition, we strike the mournful pose in Lent. Cheerless and somber-faced, we seek out the church for comfort and retreat. We turn inward, both mentally and physically. That's what makes me sad. Since we already know how the story of Holy Week ends, all the efforts to sustain sorrow and remorse are counterproductive.

Lent should be more than a sentimental journey that allows us to relieve our pent-up furies on the distorted memories of Judas, the high priests. and Pilate.

The unsmiling churchgoer is misleading advertising for the Christian faith. The prophet Jeremiah knew that faith cannot endure on negatives. From the miseries he had experienced, Jeremiah refined his faith with a hope that made life bearable and promising as well. Can't we rise above the self-induced gloom? Can't we endow Lent with positive goals that testify to a lively hope in a world running short of hope?

Looking beyond self is a persistent theme in the Christian tradition. Yet there is growing frustration among many Christians who feel that far too many denominational leaders have followed a course of institutional self-interest. How many of the churchmen were in the forefront of the movements for black rights, for peace in Vietnam, for hunger programs, and poverty programs? The preachers and the hierarchies are not entirely to blame for the dismal showing of the church on so many controversial issues with moral overtones. The ministers ministered as their flocks wished, which usually meant staying on the home ground and tending to parochial affairs.

Here's a question: *As Christian citizens do we not have a responsibility*



Jesus came to tell
us what god wants us
to do - jesus was
special
Warren 8

Eight-year-old Warren knows what Christianity is about. His thought about Jesus appears in a new paperback Jesus is . . . *published by Harper and Row.*

Shall we try reconciliation? Love that accepts life? Shall we walk the road that passes through the world of action? Can we honestly do otherwise?

to raise a moral voice within the community? Yes —, No —, Don't know —. The question came up some time back in a column by Mike Royko of the *Chicago Daily News.* The question was put to a number of clergymen serving churches in a neighborhood where parents had protested busing for school integration. With only a few exceptions, the answers Royko got mirrored neighborhood feelings or took a cautious approach. A survey at the time showed that only six ministers in the forty-five churches of the area had talked about busing in their sermons.

"I don't have *anything* to say on *that* subject," a priest told Royko. "My personal conviction," said a minister, "is that in a church where you have many people gathered, it is not fair for me as a pastor to inflict my viewpoints on the congregation." Another said, "Although it is true that we are a community church ministering to the needs of the community, it is too powerful for the pulpit."

We can well imagine what answers have been given if the question had concerned Watts or Vietnam, Kent State or Attica. Did we see any moral imperatives in Biafra's struggle to live, in South Africa's apartheid, in Latin American uprisings among the downtrodden masses? Lent allows us to go back to the events of Holy Week — to cop out on events *now.*

The events of Holy Week had a profound influence on Dag Hammarskjold, without diverting him from his world responsibilities. Hammarskjold, who was secretary general of the United Nations eight and one-half years before his death in a mysterious airplane crash a little over ten years ago, left us a diary tracing his spiritual pilgrimage. He referred to it as "a sort of a white book concerning my negotiations with myself — and with God."

Responsibility and self-sacrifice were the twin principles undergirding the Swedish diplomat's concept of public service. They generated the creative force through which God worked in the world. The model to follow was Jesus Christ, whom Hammarskjold addressed at times as "Brother" and described as "the hero of the Gospels."

He pictured Christ as a "young man, adamant in his commitment, who walks the road of possibility to the end without self-pity or demand for sympathy, fulfilling the destiny he has chosen—even sacrificing affection and fellowship when the others are unready to follow him—into a new fellowship."

It is not a typical picture of Jesus, though it is one that might find increasing acceptance among the restless church members who are convinced that Christianity can have a significant impact on the events of this age.

Most of us prefer to identify Jesus with our way of life rather than his. In a turbulent time when most Americans seem intent on crowding to the middle ground between the frantic Left and the fanatic Right, Jesus often comes up looking a bit WASPish—a loyal citizen, a likeable chap who went about his father's business without meddling in politics, certainly not a social reformer. To suggest that the central figure of Christianity was a radical is automatically to incur the wrath of countless devout church members.

Christ's adamant commitment excited a lot of social rejects, but it enraged the temple hierarchy and upset the political functionaries. In the end, Christ was executed as an enemy of the state. Over the centuries, the church has sanitized the crucifixion, removing all but the most obvious political implications, with Jesus appearing as a political innocent. Yet the events of Holy Week ought to remind us that not even the Son of God could escape the power and influence of governments.

For Dag Hammarskjold, the way of adamant commitment lay in public service, a family tradition. His father was a prime minister of Sweden, and his father's line included soldiers and statesmen. Hammarskjold's mother came from a family of scholars and clergymen. He accepted public service simply and uncritically as his "calling," the pull of God through "Christian vocation." Hammarskjold's sense of service was deepened by the ethical teachings of Albert Schweitzer, whose life in an African leper colony demonstrated how personal ambition could be subordinated in duty to others. In one of his diary entries, Hammarskjold wrote, "The only value of life is its content—*for others.*"

Today, ten years after his death, Hammarskjold's diary (entitled *Markings* in the English translation) contains themes that seem prophetic—reconciliation, for one. That idea has become increasingly popular with politicians as well as churchmen in a land torn repeatedly by internal strife in the past decade.

Then there is love, which Hammarskjold once described as a "much misused and misinterpreted word." He went on to define it as "an unhesitant fulfillment of duty and an unreserved acceptance of life." At another time, he conveyed this feeling: "In the presence of God, nothing stands between him and us—we *are* forgiven. But we *cannot* feel his presence if anything is allowed to stand between ourselves and others."

One of the clearest themes in the diary is typified by this passage: "In our era, the road to holiness necessarily passes through the world of action." Hammarskjold stressed that

Lent should be more than a sentimental journey.

Is India alone responsible for providing these strangers from Bangladesh with food, clothing, and shelter?

theme in an address to the World Council of Churches Assembly in 1954. He urged churchmen to speak out and work for "justice, truth, and trust in public affairs." He asked them to respond to the "need for inspiration, for the creation of a spirit among the leaders of the peoples which helps them to use the forces which they have to master for peace and not for war, for evolution and not for revolution."

Hammarskjold can only be an enigmatic figure to those men who prefer skepticism to faith, cynicism to hope. Yet the remarkable spiritual diary of a world diplomat remains a testimony to the adamant commitment of a young man from Nazareth nearly twenty centuries ago. The diary shows the relevance of the ancient faith.

Shall we try reconciliation? Love that accepts life? Shall we walk the road that passes through the world of action? Can we, honestly, do otherwise?

Matthew's Gospel contains a vision of the Last Judgment—a haunting scene which Christ leaves with his followers. He draws attention to the plight of the poor, the hungry, the homeless, the sick, and the captives. We still have them in abundance, plus hippies, Black Panthers, hard hats, Women's Liberation, Gay Liberation, John Birchers, New Left, and WASPs. We perceive the threat of pollution, urban dissolution, and technological dehumanization, but we are not sure what to say, let alone what to do. Then look ahead to sperm banks, genetic engineering, and psychological manipulation.

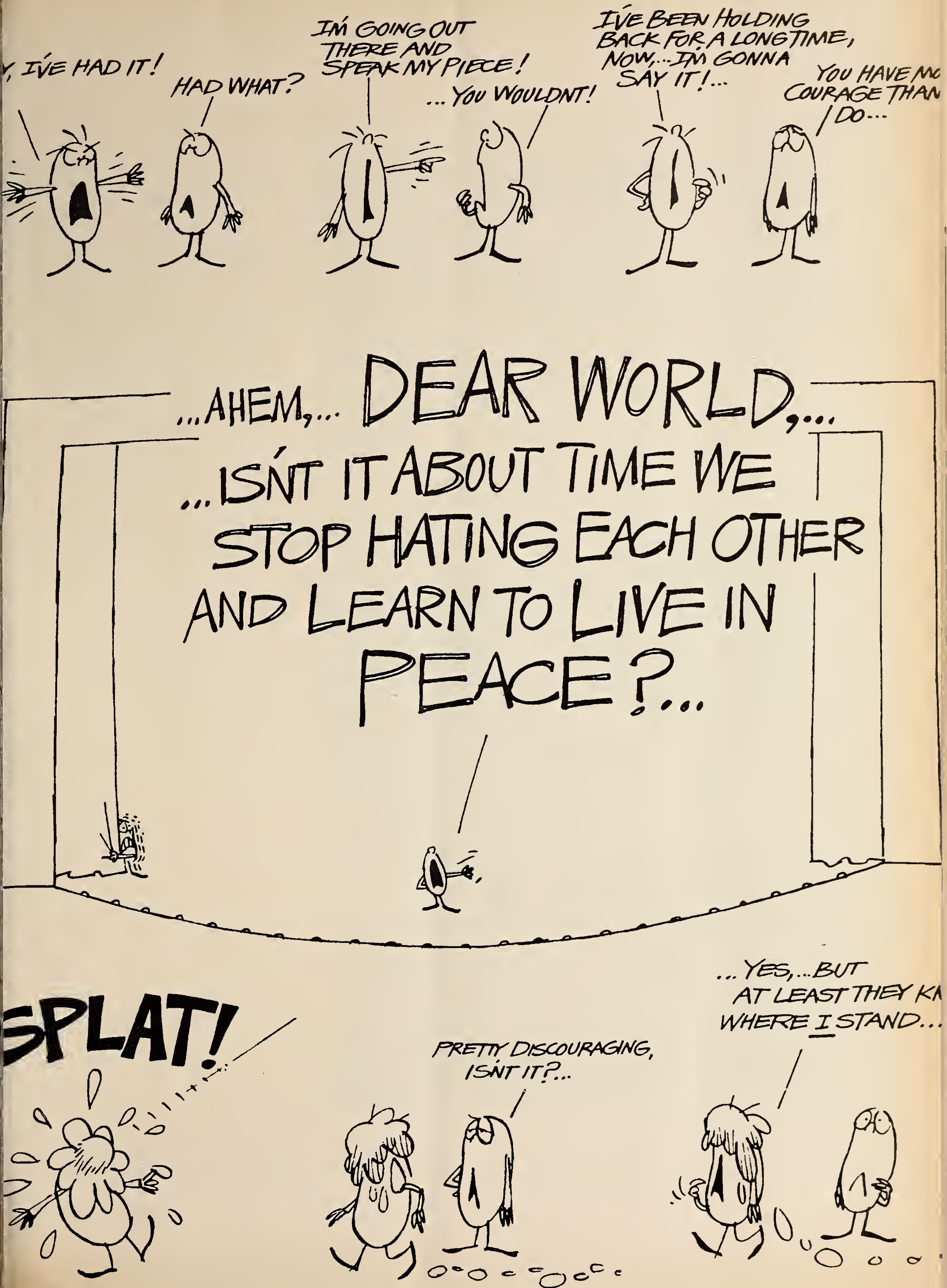
The moral uncertainties of this age beg for answers. For some questions there are no easy answers, if there are answers at all. But that should not prevent efforts to unravel the mysteries of our time. And, even if there are no answers, compassion is not foreclosed. No one, not even the world's foremost statesmen, could come up with a quick soluiton to the human crisis in India and Pakistan.

A turbulent political situation spawned one of the biggest dislocations of people in world history. Is India alone responsible for providing these strangers from Bangladesh with food, clothing, and shelter? Or, in this "global village," to use McLuhan's term, do we share that responsibility?

Lent — is it commitment to the present or retreat to the past?

THE MENNONITE seeks to witness, teach, motivate, and build the Christian fellowship within the context of Christian love and freedom under the guidance of the Scriptures and the Holy Spirit. It is published weekly except biweekly during July and August and the last two weeks in December at North Newton, Kans. 67117, by the General Board of the General Conference Mennonite Church. Second-class postage paid at North Newton, Kans. 67117. Subscriptions: in U.S. and Canada, $5.00, one year; $9.50, two years; $14.50, three years; foreign, $5.50 per year. Editorial office: 600 Shaftesbury Blvd., Winnipeg, Canada R3P 0M4. Business office: 722 Main St., Box 347, Newton, Kans. 67114. Postmaster: Send Form 3579 to Box 347, Newton, Kans. 67114.

The Show Must Go On...


Y, I'VE HAD IT!
HAD WHAT?
I'M GOING OUT THERE AND SPEAK MY PIECE!
...YOU WOULDN'T!
I'VE BEEN HOLDING BACK FOR A LONG TIME, NOW,...I'M GONNA SAY IT!...
YOU HAVE MO COURAGE THAN DO...
...AHEM,... DEAR WORLD,... ...ISN'T IT ABOUT TIME WE STOP HATING EACH OTHER AND LEARN TO LIVE IN PEACE?...
SPLAT!
PRETTY DISCOURAGING, ISN'T IT?...
...YES,...BUT AT LEAST THEY K WHERE I STAND...

NEWS

Interracial study group visits Africa

Two black and nine white Americans, traveling together in a study group sponsored by the Mennonite mission boards and the MCC Peace Section, spent three tightly scheduled weeks in January visiting six nations in the lower half of Africa. They made stops, ranging in duration from one to four days, in Zaire (formerly Congo), South Africa, Rhodesia, Zambia, Kenya, and Tanzania.

Missionaries, Mennonite Central Committee personnel, and other knowledgeable persons living in Africa arranged a series of interviews, seminars, tours, and informal contacts for the group in each of the six countries.

The group gave special attention to the process of Africanization which is taking place both in the church and in the political realm. A matter of particular interest and concern to them was the situation in southern Africa, where a hard-line policy of white supremacy is being pursued. They queried various people on ways in which the Mennonites and Brethren in Christ might somehow become involved in helping the black Africans in this situation. Meetings with members and supporters of three of the liberation movements which are active in Angola and Mozambique provided a dramatic sketch of what life is like for the Africans in these two Portuguese colonies.

The participants in the study tour were Eber Dourte, pastor of the Brethren in Christ congregation in Lancaster, Pennsylvania; Nate Fields, director of the Afro-American center at Bluffton College; Delton Franz, Peace Section representative in Washington, D.C.; Loren Friesen, a senior at Mennonite Biblical Seminary, Elkhart; Jay and Lois Garber—he's a member of the executive committee of the Eastern Mennonite Board of Missions, Lancaster, Pennsylvania.

Kenneth B. Hoover, professor of biology at Messiah College and a member of the Brethren in Christ mission board and the executive committee of the Mennonite Central Committee; Raymond Jackson, pastor of the Diamond St. Mennonite Church, Philadelphia; Larry Kehler, editor of *The Mennonite;* Elmer Neufeld, tour leader, a faculty member at Bluffton College and chairman of both the General Conference Commission on Overseas Missions and the Congo Inland Mission; and Connie Toews, a nursing student at Kansas University Medical Center, Kansas City.

Members of a ragtag liberation group stand guard outside the Kinshasa headquarters of GRAE, *the "revolutionary government in exile for Angola." Across the Congo River, in Brazzaville, a rival liberation group,* MPLA, *the "popular movement for the liberation of Angola," has its headquarters.*

The prior exposure to the African scene varied from member to member. Only one participant had been in Africa before, but several serve on committees which have programs there. There were differences of opinion on a number of the issues which the group confronted on the tour. But the members nevertheless developed an appreciation for each other's point of view during their numerous exchanges on the trip. They felt that the group could serve as a model of how the church should function and grow despite differences of opinion.

The active participation of two black Americans, Nate Fields and Raymond Jackson, helped sensitize the group to some of the problems of identity and white dominance which African Christians are attempting to sort out.

One of the delightful features of the tour was the reception given to the black Americans almost everywhere they went. Most of the Africans said they had never before seen a "Negro," which is their name for an American black. Both men were addressed in the local dialect on several occasions, and the Africans expressed surprise and amusement when they could not understand. During a tour of a Rhodesian hospital, the institution's African evangelist asked Mr. Fields to "stay right here," so he could run home to get his wife to meet this unique new friend from America.

The presence of two blacks in the group also made it more difficult to obtain visas for South Africa. Entry permission was obtained only a few hours before the group's scheduled departure from New York. The visas specified that the group would be staying at the Holiday Inn in Johannesburg. The hotel, located near the airport, is allowed to accept non-white visitors from abroad.

Churches and missions. The group's itinerary took it to three areas where Mennonite and Brethren in Christ missions are active: Zaire, Rhodesia-Zambia, and western Tanzania. They visited with dozens of missionaries, including Arnold Prieb and Harold Fehderau of the Mennonite Brethren; Vernon Sprunger and Peter Falk of the Congo Inland Mission; Carl Ginder and Frank Kipe of the Brethren in Christ; and Hershey Leaman, Victor Dorsch, Clyde Shenk, and Don Jacobs of the Eastern Mennonite Board.

They also met with many African church leaders, including Bishops Kumalo and Kisare of Rhodesia and Tanzania, respectively.

In each country the group was shown some of the outstanding institutions which the churches are operating. They toured hospitals and schools in each of the three main mission areas. In many of the situations it was obvious that if the church would not be providing these services in health and education, the local people would not know where to turn.

Sheldon Vance, U.S. ambassador to Zaire. Mr. Vance stated that the United States is making heavy investments in Zaire because it sees this country as being potentially the strongest in Central Africa. There are 550 U.S. Government employees and dependents living in Zaire. When asked about possible technical assistance to some of the liberation movements, the ambassador responded that the U.S. could not do this because these organizations are committed to the use of force. The American people, he said, would not stand for it. Mr. Vance was then questioned about the multimillion dollar loan which President Nixon had just promised to Portugal. He attempted to justify this loan by stating that it would make Portugal less dependent on the income from its colonies, namely Angola and Mozambique, thus hastening their eventual independence. The group found this line of reasoning hard to accept. Several of them also expressed their dissatisfaction to Mr. Vance concerning the U.S.'s unhappy tendency to support dictatorial governments.

M. T. Moerani (center), editor of The World *in Johannesburg, South Africa, poses with Raymond Jackson (left) and Nate Fields (right) of the African study group.*

The debate on a united church in Zaire. A heated barrage of charges and countercharges was being exchanged by Protestant leaders in Zaire about the Eglise du Christ au Zaire when the group visited Kinshasa. The ECZ is an attempt to unite the Protestant denominations of the country into one church. It was voted into existence by the Congo Protestant Council in 1970, but five member churches withdrew from the united church immediately after the decision. Subsequently over half a dozen other denominations have opted out.

The study group met with representatives of various points of view to attempt to understand the situation. The Mennonite Brethren church has withdrawn. The Mennonite church which is related to Congo Inland Mission has not, and there were no indications in January that it would.

Meetings with liberation groups. The study group met with representatives, supporters, and analysts of liberation groups located in Kinshasa, Lusaka, and Nairobi. In Kinshasa it visited the headquarters of the "revolutionary government in exile for Angola" (GRAE) and spoke briefly to the organization's minister of war, a former pastor in Angola. The Lusaka meeting brought together over a dozen representations of the "popular movement for the liberation of Angola" (MPLA) and FRELIMO, a movement operating in Mozambique. Members of Africa 2000, a supportive organization for a variety of liberation groups, were also present.

We know what God wants in Africa. He wants Angola, South Africa, Rhodesia, and Mozambique to be liberated. . . . It takes a man of God, living in the Spirit, to discover how to bring God's goals about.

The groups provide medical and educational services in some of the sparsely settled areas of Angola and Mozambique which they control. It was for these types of ministries that the World Council of Churches gave the liberation groups some financial support during the past two years. Because of the intransigence of the white governments in southern Africa, the Africans are becoming increasingly convinced that they must resort to the use of violence to win their freedom.

Interviews in South Africa. Although the group was in Johannesburg for only a day, James Juhnke, MCC's representative in the area, set up a number of key interviews. M. T. Moerani, an African who edits *The World,* the country's fourth largest daily, gave an account of the Africans' growing repression by the white minority since the beginning of the twentieth century. He shared his feeling of futility about the prospects of the blacks' ever achieving citizenship in South Africa.

Another editor, Benjamin Pogrund of the *Rand Daily Mail,* the country's largest newspaper, spoke about the severe restrictions under which newspapers in South Africa are operating. He listed a dozen laws which can be used to suppress news about anything from a campus meeting to military maneuvers. In spite of all of these restrictions, he said, stories and editorials appear from time to time which are noteworthy for their courage.

African response to the Anglo-Rhodesian settlement proposal. The Rhodesian Government is illegal. It unilaterally declared its independence from Britain in 1965. Britain and Rhodesia were finally able to agree on settlement terms in late 1971, but Britain stipulated that this settlement would not go into effect unless the African majority in the country agreed to the terms. Britain sent a commission, headed by Lord Pearce, to test the acceptability of the proposal with the Africans. The commission arrived in Rhodesia during the time that the Mennonite study group was there.

Most of the Africans to whom the study group spoke expressed opposition to the settlement. Some were wary in their response because they didn't know if they could trust the North American visitors. The Africans must always be on guard for informers. Those who were ready to state their views said that they could not sell out their children's future. They were fully aware that for the immediate future their lot might be improved if they accepted the terms, but in the long run the settlement would merely legitimize white supremacy.

Post-independence problems. Several resource persons, including Henry Okullu, the provost of the prestigious Anglican Cathedral in Nairobi, pointed to the crucial problems facing those African nations which have already achieved independence. Tribal differences are seething beneath the surface in a number of countries.

"Ethnic problems are especially noticeable in Nairobi, where the people from various areas rub shoulders," he said. "The country is in the hands of a small group. Political power is being used to accumulate wealth." He confessed that the churches in Kenya were silent on matters to which they should be addressing themselves.

What are the Anabaptists to do? "We know what God wants in Africa," Don Jacobs said to the group. "He wants Angola, South Africa, Rhodesia, and Mozambique to be liberated, but we don't know how God wants us to do it. It takes a man of God, living in the Spirit, to discover how to bring God's goals about. The Christian's responsibility is to discover a methodology, a way, to achieve his goals. The only things Anabaptists have to offer in this situation is to discover and to point to a methodology. That's the hard slogging of peacemaking." *Larry Kehler*

A white industrialist in Rhodesia, Mr. Corrie Morais (right), met with the Mennonite study group on its recent visit to his country. He is the director of a large commercial printing company in Bulawayo. It was his opinion that the Rhodesian government has done much more for the black Africans than the Zambian government has done. Most Africans to whom the group spoke denied this vigorously.

living, active congregations

Quite a few of us knew that God wasn't dead when some people tried to convince us of it several years ago.

We've also been assured that God is at work in our congregations, but often in ways we hadn't dreamt of before. Today there are many evidences of new life and action, both on this continent and overseas.

On the following pages are a few illustrations of how living, active congregations demonstrated their faith in the living Christ during 1971.

The 57,039 members in 303 congregations of the General Conference Mennonite Church are in fairly good health.

[illegible]

BUILD

To build means more than bricks and mortar. They are needed at times, but generally they are incidental.

More important is the building of lives, families, and congregations. Building dignity, trust, and hope is our task. It's our privilege to work alongside Christ, the Master Builder.

Our gifts of $5,936.86 made it possible for 800 youth to discover a more relevant faith at the Youth Convention in Fresno last August. Our dollars provided for two TV spots on peace aired on 518 stations on this continent. Gifts of $477,487 to Mennonite Central Committee build self-respect among thousands through self-help projects.

[illegible]

SERVE

This is a familiar word to Mennonites. And it isn't outmoded. Our Lord set the pace, for he came "not to be served but to serve."

General Conference programs provide literally hundreds of opportunities to serve. Under MCC a Paxman teaches Brazilian farmers how to raise better avocados and how to market them.

Several dozen medical people overseas share both their skills and their faith in Christ. VSers show a loving concern in 24 voluntary service units on our continent and in dozens of places overseas.

Here are only several examples of what our contributions made possible in 1971. $1[illegible]0 682 was given for overseas medical work. Arranging for summer workcamps and administering voluntary service was made possible by our contributions of $33 460 in 1971.

REACH OUT

Reach out. Two short words. But for living, active congregations it implies that our hands are always extended, offering help.

The Goessel, Kansas, area churches reach out with a peace witness by providing a draft counselor for a three-county area.

In Taichung, Taiwan, the Lin Shan Road Mennonite Church draws in neighbors and friends through its outreach.

Count them! Last May 27 thirty two seniors and other students left the campus of Mennonite Biblical Seminary to be scattered in a variety of outreach ministries.

Last year General Conference congregations gave $33,550 for a peace witness. In addition, many members were involved locally.

The $160,357 you gave to the seminary makes it possible to train students how to reach out in obedience to Christ's "Go . . ."!

[illegible]

ASSIST

We're discovering that the best way to assist may mean taking a back seat.

As in Zaire (formerly, Congo). We assist them by letting them manage the finances we send from North America, by letting them invite the missionaries they feel they need. It was the national church who decided to ordain Donovan Unruh, one of our newer missionaries, last January 26.

Providing resources may be a secondary role, but it's assisting. A filmstrip kit produced by the Conference has helped churches start small groups by suggesting how.

Our gifts of $237,451 for the church in Zaire assisted them to grow in maturity. The filmstrip kits cost $1,852, through which hundreds of persons are discovering a closer walk with Christ through small groups.

WITNESS

Jesus' words "you shall be my witnesses" still echo across the centuries.

Witnessing may be telling eyeball to eyeball what Christ means personally. Or Harold Regier witnessing to fellow students at the seminary how God called him into service. In Anolaima, Colombia, one form is organized visitation evangelism.

One meaning it had for Peter Ediger last year was translating the Old Testament prophets into a contemporary idiom. **The Prophets' Report** has become a powerful and widely used peace witness far beyond the Mennonite church.

Witnessing is extremely personal. Dollar bills can not witness, but the $17,970 you gave in 1971, transformed into resources for evangelism—books, films, manuals, study packets, staff time and travel—helped many persons learn how to witness better.

Teaching and training Christian disciples is part of our job, for our own congregations and those overseas.

Training leaders has paid off in Japan. The Kyushu Mennonite Church Conference has become self-governing and autonomous.

Conference staff helps train leaders in congregations requesting help in using new Christian educational methods.

In Hualien County, Taiwan, rural people receive training in better sanitation, increased food production, family planning, and developing home industries.

TRAIN

Last year we gave $2,500 to the church conference in Japan, as part of our total work there.

Our gifts of $2,025 helped North American churches improve their educational programs.

The $10,090 given to the Poverty Fund for Taiwan helped dozens of people improve their living conditions.

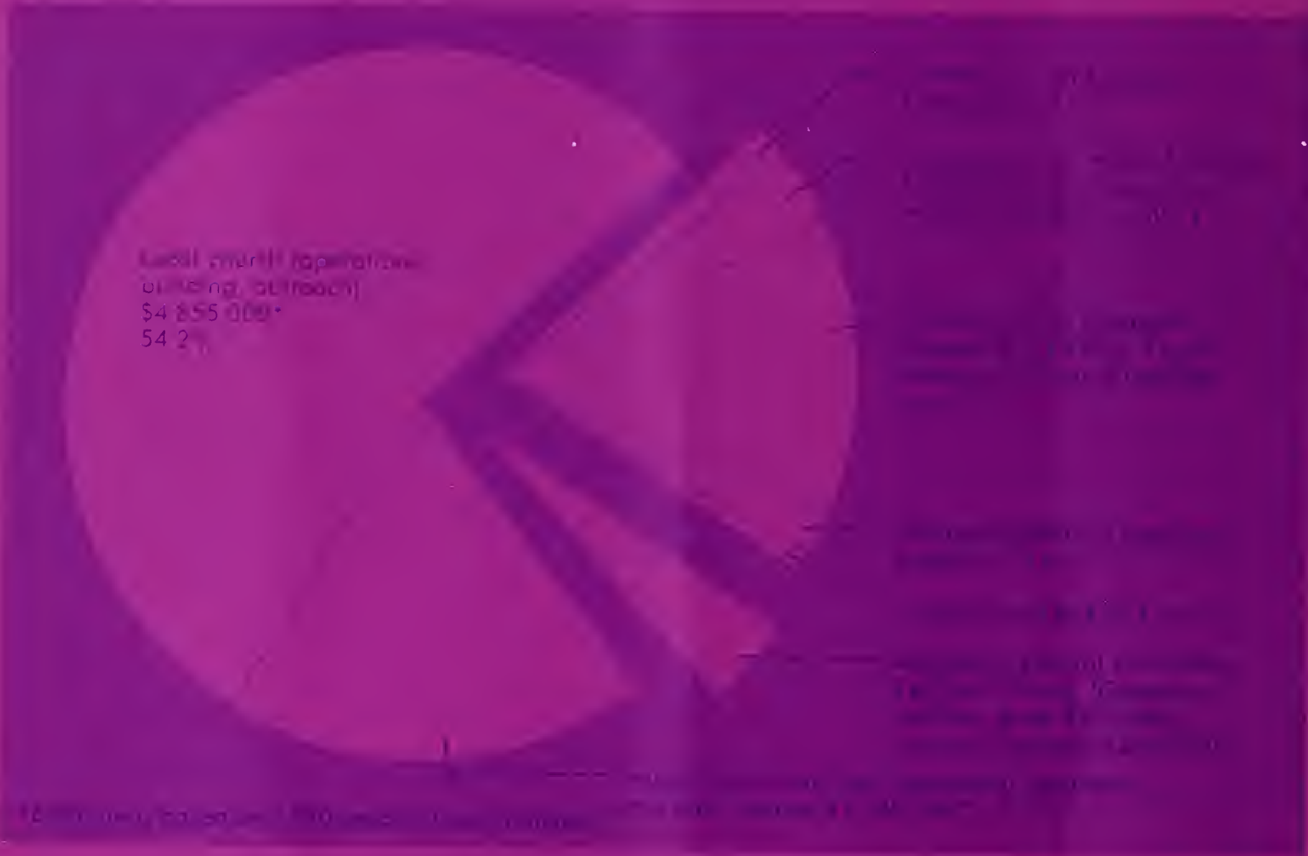
living active
congregations

GIVE

We respond to human needs with our dollars too. Our efforts to build, reach out, serve, assist, witness, and train others is often communicated through money.

Contributions to distinctly General Conference programs totaled $1,875,147 in 1971. Another $477,487, in addition to material aid, was given for the worldwide ministries of Mennonite Central Committee.

All those who received because you gave shout, "Thanks!"



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Four-way investment partnership expands

The following report was written by Paul Longacre, MCC director for Indonesia.

In the Muria area of Central Java, the Mennonite Joint Economic Commission (KKEM) has more than $28,000 invested in forty-one projects, according to a report by Soebandi Kernawidjaja, KKEM's full-time staff member.

KKEM, formed less than four years ago, is a four-way partnership of Mennonite Central Committee, European Mennonite Evangelism Committee (EMEK), the Javanese Mennonite Synod, and the Chinese Mennonite Synod.

The commission's purposes are to improve the living standard of the people in the Muria area, encourage the local population to work through and find solutions to their problems by self-help, and to provide experience in new methods of agriculture and economic development.

A two-day upgrading session was held recently on the campus of the Mennonite seminary in Pati, Java. The seminary is interested in sponsoring many more such seminars for groups within the Mennonite churches in Indonesia.

The forty-one KKEM projects, of which thirty-one are currently in operation, are scattered throughout the Muria area and are located in areas where both synods have churches. Three to seven committee members provide the management for each project. Earnings from the projects are returned to KKEM to pay off the initial investment and to be reinvested in other projects—usually in the same area. From the net earnings, the committee members who manage the projects are given an honorarium for their work.

All but six of the projects are related to fishing or agriculture. Two of the largest projects, involving a capital outlay of more than $14,000, are irrigation projects. Other projects include raising chickens, goats, pigs, beef cattle, peanuts, vegetables, cocoonuts, and rice, and the operation of fish nets, boats, and rice hullers.

Though the major portion of the $28,000 capital has been contributed by MCC and EMEK, more than $5,000 has already been returned from project earnings. The commission expects these returns to increase considerably in the next few years.

Mr. Kernawidjaja and Willis Sommer, MCC's economic development worker assigned to the commission, are candid about their failures during the first four years of activity. The two large irrigation projects were not sufficiently studied before implementation and consequently will not return their total investment.

Mr. Kernawidjaja and Mr. Sommer state that experience has been one of the most important returns thus far. Since one of the stated objectives of KKEM is to provide experience in new methods of agriculture and economic development, this cannot be all lost even though experience does not help the totals look better on the quarterly balance sheet.

Project holders attending the sessions requested more specialized help for their projects. There was also a plea for more sessions with specific technical help provided as part of the program. The commission is discussing plans to hire a trained agriculturalist and several partly-trained agricultural workers.

A fisherman in Indonesia brings in part of the day's catch from one of KKEM*'s projects.*

Youth leaders plan simulation game

A conferencewide youth leadership seminar has been planned for March 9-12 at Faith Mennonite Church, Minneapolis, Minnesota.

The seminar will be geared primarily toward youth and adults involved in regional youth ministries, but will include representatives from Mennonite high schools, some sponsors, and other interested people.

The seminar will begin with a twenty-two-hour simulation experience designed to help participants understand current life styles and supporting values, alternative life styles, and the role of education.

Also to be included are a film *High school*, a discussion of the Mennonite youth scene, projecting future youth ministries, worship, and presentation of the multimedia production *Changing faces* by the Western District youth cabinet.

Alfalit helps spark an awakening in Honduras

The following report was written by Ed King, an MCC *volunteer in Honduras.*

The church in Honduras is beginning to crawl out of its shell of isolation and recognize the power that God has given it as sons of God, as the body of Christ. In many of the established denominations, manifestations of God's power through his Holy Spirit are being experienced. This led many of the church leaders to feel that Honduras is on the verge of a spiritual awakening never before felt in this country and that it will have its reverberations in all areas of life.

One of the programs that Mennonite Central Committee has been instrumental in moving forward is Alfalit, an evangelical, functional education program for adults, working in all parts of Latin America.

The Alfalit program has been growing rapidly in Honduras this past year, its second year of existence in the country. It now has the doors open to work in all the high schools in their practice teaching programs. It has invitations to expand classes for illiterate soldiers and soldiers who have not been able to finish their primary education in all the army bases.

Plans are being completed to enter all the penitentiaries after a successful experiment with 250 prisoners this year. This year was the time for the evangelical churches to come alive in response to Alfalit's plea for more workers in a literacy-evangelism effort. It is expected that in 1972 the churches will become a primary force in this area.

Based on a census taken of all the churches to find the illiterates, goals have been set up to terminate the problem in the church in one to two years.

The statistics of the Alfalit work in 1971 are: 4,000 new readers—some of whom are going through third-grade level materials, and 1,200 new teachers trained in the materials of Alfalit with the basic philosophy of serving God and fellowmen in love. Alfalit now has four full-time Honduran workers and plans to increase this to seven workers in order to cover the country with constant supervision.

The national churches are now contributing approximately 40 percent of the national budget of Alfalit. We will serve as directors of the program until August 1972, when we will be replaced by Honduran Christians.

Six will go to Florida evangelism clinic

Six persons from throughout the General Conference were to attend a clinic on evangelism sponsored by the Coral Ridge Presbyterian Church, Fort Lauderdale, Florida, February 19-23.

Palmer Becker, executive secretary of the Commission on Home Ministries, said the six men had been selected by the evangelism or home mission committees of their district or provincial conferences.

Attending are Bob Gerhart, Downey, California; Norman Bartel, Saskatoon, Saskatchewan; Daniel Regier, Clinton, Oklahoma; Floyd Quenzer, Middlebury, Indiana; David P. Neufeld, Virgil, Ontario; and Robert Coon, Quakertown, Pennsylvania.

In the annual clinic, lay persons from the Coral Ridge Presbyterian Church train clinic participants in evangelism by taking them along on their weekly visits in homes to share their faith.

Mr. Becker felt the clinic showed one model of how persons are sharing the good news in our day.

Attendance at the clinic is intended to be preparation for Probe 72.

President resigns at Freeman Junior College

The board of directors at Freeman Junior College has received a letter from Eldon W. Graber conveying his resignation as president of Freeman Junior College and Academy. The resignation is to become effective at the conclusion of his present contract in July.

Mr. Graber stated: "It has been a privilege to work with board members, faculty, and students here in Freeman. My best wishes go with those who will carry on the tradition of Christian education in the Freeman Academy and Junior College."

The executive committee of the board has begun to interview candidates to fill the vacancies that were created by the resignation. Mr. Graber, who will complete a three-year term, has not announced his future plans.

Mass media council looks at broadcast alternatives

The church should be involved in radio and television broadcasting not only to reach those outside the church but those within the church.

This suggestion came at the annual meeting of the Mennonite Council on Mass Communications February 3-5 in Hesston, Kansas.

Although the suggestion may seem strange, Bernie Wiebe, Grand Forks, North Dakota, chairman of the council, pointed out that people in the congregations hear the radio and television more than they hear the minister.

"Radio and television are influencing the congregation," he said. "We need to help our people interpret what they see and hear."

The emphasis of the council session, however, was not that broadcasting of the church should turn inward toward itself. The group was sensitive to the criticism of a Wichita radio station manager that religious radio programs were just a crutch for people who didn't want to go to church.

"There are two kinds of religious broadcasting," said Dave Thompson of Mennonite Media Services, Harrisonburg, Virginia. "There's the crutch, and there's the kind of program that confronts people with the message."

Dick Schmidt, production manager for KFDI radio in Wichita, said the *Choice II* program, produced by Mennonite Broadcasts, and the General Conference Mennonite Church, brought response because it was a listenable Christian program.

"Often religious programs have only one person speaking for fifteen to thirty minutes, with no dialog," he said.

Mr. Thompson favored the type of program that is need-oriented.

"Because of the feedback from society, we think there's a hurt here, and we produce a program for the resolution of that need."

Merle Good, Lancaster, Pennsylvania, pointed out that congregations could provide local radio and television stations with news about how Christians have been involved in the community.

"I've been impressed how open the media are to good news," he said.

"If something is happening in the congregation, we have a right to share it," said Mr. Wiebe. "If nothing is happening and we broadcast, we're just amplifying nothing."

Mr. Wiebe, on leave from Faith and Life Radio-Television of the General Conference Mennonite Church, was reelected chairman of the council. Burton Buller, photographer for Mennonite Central Committee, was elected fourth member of the executive committee.

Words and deeds

The Canadian Catholic Organization for Development and Peace, Manitoba division, held its first regional meeting recently with Dan Zehr, executive secretary of Mennonite Central Committee (Canada), as guest speaker. The organization was set up a few years ago by the Roman Catholic hierarchy in Canada to give practical help in underdeveloped areas of the world.

A review of Mennonite Central Committee programs in Paraguay will be made during a visit by Dan Zehr, executive secretary of MCC (Canada). As a result of strong financial support from Canadian International Development Agency (CIDA) through Mennonite Central Committee for Paraguayan Indian resettlement programs, Mr. Zehr will review MCC programs in the light of economic, political, social, and church situations. "MCC (Canada) will become increasingly involved in MCC's overseas programs, and firsthand knowledge and experience are of primary import," Mr. Zehr said.

On the occasion of the twentieth anniversary of Mennonite Central Committee service involvement in Boys Village, Smithville, Ohio, the administration of Boys Village has presented MCC a Distinguished Service Award, "in deep appreciation for the invaluable volunteer services given to Boys Village and its boys."

Western, Eastern meetings to discuss war tax payment

Three meetings to discuss nonpayment of war taxes have been planned in Kansas and Pennsylvania.

The Western District Peace and Social Concerns Committee has scheduled a meeting for 7 p.m., February 25, at Hebron Mennonite Church, Buhler, Kansas. The committee is inviting all who are disturbed by American policy in Southeast Asia and who question payment of war taxes.

The committee said that, although weekly Defense Department casualty figures show American deaths in Vietnam under ten, total weekly combat deaths are between 1,000 and 2,000 persons. American-made and financed bombs are still being delivered to Southeast Asian targets by American planes. The committee also questioned the national policy of maintaining a nuclear deterrent defense system.

In Pennsylvania, two seminars on "Jesus and the 1040 form" have been planned for March 4 and 5.

Purpose of the seminars is to learn what the Bible says for and against paying taxes, to share and support each other as the Spirit leads, and to examine available choices.

The first seminar is set for 9 a.m. to 4 p.m., March 4, at the Akron Mennonite Church, Akron, Pennsylvania. The second will be from 2:30 to 8:30 p.m., March 5, at Hereford Mennonite Church, Bally, Pennsylvania.

Howard Charles, Goshen Biblical Seminary, Elkhart, Indiana, will be resource person at both meetings.

"An increasing number of Mennonites are asking what it means to render to Caesar what belongs to him and in particular to render to God what belongs to him," said Wesley Mast, Philadelphia, convener for the seminars. "Since war is increasingly becoming a matter of bombs and buttons rather than people, we need to ask what form Christian obedience takes."

Those interested in the March 4 seminar should contact Don Blosser, Diamond St., Akron 17501. For the March 5 seminar, contact James Longacre, 57 S. Church St., Bally 19503.

RECORD

Workers

Ulrich

Goertz

Pete J. Ceren, La Grange, Illinois, was to begin a one-year term of voluntary service Feb. 21 in Markham, Ill. He will be foreman in the Sheltered Care Workshop, where people released from mental hospitals can do supervised work for local industries. He holds a BA degree from Bluffton College, Bluffton, Ohio.

Paul Esh, Westland, Mich., a Mennonite Central Committee volunteer in Evarts, Ky., was recently appointed MCC Appalachia director. Paul, his wife, Mary, and their two children, Eric and Kari, began their assignment in Appalachia last August. He has been serving as administrative assistant of the Clover Fork Clinic in Evarts. Paul and Mary are both graduates of Goshen College. After graduation from college, Paul served as program director of the Detroit Metropolitan YMCA. In this capacity, he was responsible for the direction and promotion of program, hiring and training of personnel, and control of budgets. Paul is originally from West Liberty, Ohio, and Mary is from Orrville, Ohio. As Appalachian director, Paul will be responsible for the thirty-two volunteers presently serving in MCC programs in Letcher, Floyd, Knott, Leslie, Harland, and Perry counties in Kentucky and in the Norton-Clintwood-Grundy area of Virginia. MCC volunteers are presently serving in Letcher County Family Services, in the Hill 'n Hollow crafts program, in medical programs in the Appalachian Regional Hospitals and clinics, in day care centers and in agricultural projects involving tomatoes, potatoes, rabbits, hogs, and heifers.

Dorothy Goertz, Tabor Church, Newton, Kans., is spending three months in voluntary service at the Markham (Ill.) Day Nursery. A graduate of Goessel High School, Dorothy is the daughter of Ernest and Elma Goertz, Peabody, Kans.

Joseph Rouse, Tacoma, Wash., presently serving in the Mennonite Central Committee's Teachers Abroad Program (TAP), has been appointed MCC director for Sierra Leone. He was to assume responsibilities in February. Mr. Rouse has been serving with MCC in Sierra Leone since July 1971. As director, he will be replacing *Harold Wenger,* Chesapeake, Va. Mr. Wenger was recently asked to serve as headmaster of the Moyomba Secondary School, a position that demands his full-time involvement. Mr. Wenger has served as TAP director in Sierra Leone since 1969. In addition to serving as country director for MCC, Mr. Rouse is teaching at Taiama Seconday School. MCC now has eight TAP volunteers in Sierra Leone.

Jay Ulrich, Flanagan Church, Flanagan, Ill., has begun a one-year term of voluntary service with the Mennonite Board of Missions, Elkhart, Ind. Mr. Ulrich is serving his term as a community worker in Portland, Ore. Volunteers live and work with several other persons involved in service to the community. The girls use a number of methods attempting to build relationships with community girls, including girls' clubs and working with them on a one-to-one basis. They are also involved in the local school as teacher aides and work with other community agencies. Volunteers have initiated youth activities including recreation. Mr. Ulrich is a 1971 graduate of Flanagan High School, and is the son of Mr. and Mrs. Edwin Ulrich.

Six Bethel College students spent the January interterm in a service-study program in the Appalachia region of southeast Kentucky. *Delores Reimer,* Reedley, Calif., assisted in the Headstart program at the Evarts Community Center. *Donna Waltner,* Marion, S.D., served in the preschool Red Fox Day Care Center. *Ardith Fransen,* St. Catharines, Ont., served in the Mousie Day Care Center, and *Cathy Bartel,* Marion, S.D., worked in the Cowan Day Care Center. *Joyce Barber,* Denver, and *Diana Schmidt,* Peabody, Kans., worked as teacher-aides in the first grade of the Viper Elementary School. Four of the students lived in community homes during their four-week stay in Kentucky.

Deaths

John C. Berg, Bethesda Church, Marion, S.D., was born April 26, 1907, and died Jan. 13.

Lydia F. Buller, Zion Church, Elbing, Kans., was born Oct. 2, 1898, and died Dec. 30.

Patricia Pankratz Christman, First Church, Reedley, Calif., was born Nov. 21, 1944, and died Dec. 22.

Katie Dyck, Zion Church, Elbing, Kans., was born July 11, 1881, and died Dec. 30.

Mrs. H. H. Flaming, Buhler (Kans.) Church, was born Nov. 9, 1885, and died Feb. 1.

Kornelius Janzen, Waterloo-Kitchener United Church, Waterloo, Ont., was born in 1886, and died Dec. 31.

Jeffrey Wayne Kaufman was stillborn to Mr. and Mrs. Jerome Kaufman, West Zion Church, Moundridge, Kans., on Jan. 29.

Gerhard Martens, Waterloo-Kitchener United Church, Waterloo, Ont., was born in 1885, and died Jan. 14.

C. F. Mueller, First Church, Reedley, Calif., was born Dec. 14, 1881, and died Jan. 9.

Ferdinand Schroeder, Alexanderwohl Church, Goessel, Kans., was born March 22, 1892, and died Jan. 31.

Susanne P. Toews, First Church, Reedley, Calif., was born July 5, 1880, and died Dec. 21.

Leo Voth, Grace Hill Church, Whitewater, Kans., was born Dec. 10, 1899, and died Jan. 16.

Peter Wall, Buhler (Kans.) Church, was born Jan. 28, 1889, died Jan. 18.

Lewis Waltner, Salem Zion Church, Freeman, S.D., was born on Dec. 1, 1894, and died Jan. 9.

LETTERS

Marriages

Earl Franz and *Bernice Borthwick,* First Church, Reedley, Calif., on Dec. 10.

David Hilty and *Jane Weis,* Grace Church, Pandora, Ohio, on Nov. 25.

Theodore Loewen and *Frances Lichti,* First Church, Reedley, Calif., on Dec. 28.

William Lohmeyer, Hutchinson, Kans., and *Sue Ann Buller,* Buhler (Kans.) Church, on Feb. 5.

Ronnie Newquist and *Jeanette Morse,* First Church, Reedley, Calif., on Dec. 24.

Richard Pollex and *Susan Esch,* Comins (Mich.) Church, on Nov. 27.

Charles Steury, Calvary Church, Washington, Ill., and *Maralee Joos,* Washington, Ill., on Jan. 29.

James Techlenburg, Dimock, S.D., and *Mary Jane Schrag,* Salem-Zion Church, Freeman, S.D., on Jan. 14.

Calendar

March 2-5—Intercollegiate Peace Fellowship, Bluffton, Ohio.

March 17-18—Association of Mennonite Social Workers, Bluffton, Ohio.

March 21-23 — Churchmen's seminar, Mennonite Central Committee Peace Section, Washington, D.C.

April 13-16—Probe 72, all-Mennonite consultation on evangelism, Minneapolis.

April 27-30—Central District Conference, Camp Windermere, Lake of the Ozarks, Mo.

July 18-23—Mennonite World Conference, Curitiba, Brazil.

Canadian

Feb. 25-26—Conference of Mennonites in Saskatchewan, Martensville Church.

Western

Feb. 25—War tax resistance meeting, Hebron Church, Buhler, Kans.

March 7-9—School for Ministers, Whitestone Mennonite Church, Hesston, Kans.

March 24-26—Pre-draft peacemaker boot camp, Lorraine Ave. Church, Wichita, Kans.

April 15—Mennonite Central Committee relief auction and sale, Hutchinson, Kans.

Correction on Freeman vote

DEAR EDITOR: The final paragraph of your report on Freeman Junior College and Academy (February 1 issue) reports incorrectly that "the corporation had voted at its annual meeting last fall to close the academy if enrollment dropped below fifty."

The action at the September meeting was to table a motion which would have authorized the board to begin phasing out the academy "when the enrollment drops below fifty." Some thought this meant that the corporation was not ready to consider closing the academy. This was confirmed at the January meeting.

I appreciated your editorial statement on *The Mennonite* in the same issue, and I share your concern for communication. We need to increase our efforts to listen to each other with love and understanding and to share more of our Christian experiences both in the conference and locally. The vitality and variety of the experiences that are being shared in *The Mennonite* is exhilarating! Thank you for bringing these experiences and events to our attention. I look forward to reading it each week and hope your circulation will not be curtailed by rising costs. *Martha F. Graber, 712 South Main, Freeman, S.D. 57029.* Feb. 5

Abnormality is no privilege

DEAR EDITOR: In reference to the article "Abortion reform?" (January 18 issue), I would like to express my concern for all the unplanned for, unwanted, unloved children growing up in the world today. These children deserve utmost sympathy and care from us as Mennonites who pride ourselves in service to the unfortunate people of the world. I would also like to express my sympathetic feeling toward all of those children born with mental and physical handicaps —children, I might add, that had less than one chance in ten to be born normal because of some disease their mother contracted during her pregnancy.

All of these unfortunate children will never have the chances that most of us have had. For when one has a handicapped mind, body, or spirit, the burden he must bear is an understandably vast one and ostensibly for many, an insurmountable one.

For me, abortion does not mean the taking of a life. But rather it is taking away the "privilege" of being abnormal in a normal world; it is taking away the "privilege" of being pitied and outcast; it is taking away the "privilege" of being singled out for special considerations including juvenile delinquent homes and jail, or mental retardation centers and homes for the physically handicapped. If we keep ourselves blind to these facts, we are not viewing the situation as it really is. *Mark A. Krehbiel, K.U. medical student, 3904 Fisher, Kansas City, Kans.* Jan. 24

Fine tribute to Olin Krehbiel

DEAR EDITOR: I am one of those 607 persons whom Olin Krehbiel baptized and ordained. His ministry profoundly influenced my life. I want to underscore every word of the fine tribute which LaVernae J. Dick paid this great pastor and conference leader in, "Hey, Krehbiel, I like you" (January 11, issue). To honor men like Olin Krehbiel with a few words of appreciation in life is better than with many words in death. *Howard J. Habegger, Executive Secretary, General Conference Commission on Overseas Mission, Box 347, Newton, Kans. 67114.* Jan. 25

A profitable paper

DEAR EDITOR: With all forty-eight issues of the 1971 issues of *The Mennonite* now in, they can be taken to the publishers for binding. Binding this very profitable church paper for the past number of years has been a sensible and rewarding project. It is an often used and beneficial shelf in my library.

Greetings and thanks for your continued ministry. *Edward Cornelson, Elim Christian Education Center, Altona, Man.* Jan. 20

MWC's nonpolitical stance

DEAR EDITOR: I would like to respond to brother Marvin Hein concerning his article "Mennonite World Conference's nonpolitical stance" (January 25 issue). My reaction will be partly critical, but I hope constructively so, for I find myself in sympathy with many of the concerns for fellowship and brotherhood expressed in the article. My purpose is more to challenge the logic of the article, and not so much to advocate something different. I am not suggesting that we go to MWC to stir up political discussions, and as North Americans behave like the proverbial "bull in a China shop"—completely insensitive to the wishes of our South American brothers and sisters. Yet, the article as presented, raised some serious and sobering questions in my mind.

First, I would question the use of the word *nonpolitical*, as used by the writer. Was this used to unduly influence those who are automatically afraid of the word *political?* I say this, because I feel that the article itself dealt more with social concerns, speaking out on ethical and moral issues—such as oppression and persecution and torture, etc. If for example, the MWC were to speak out against oppression, torture, persecution—to me this would be taking a "moral" stance, and not necessarily a "political" stance, as the article directly and indirectly suggests. Oppression and persecution are not "political" issues; they are ethical, moral, and social issues. So, I had a little bit the feeling, that the use of the word "political" was for the purpose of giving ethical concerns a bad name, thereby trying to disguise them.

Secondly, I was disturbed by the rationale given in defense of this stance. The article said to me that we must not go down there to rock the boat, because "there is now little or no persecution" and the "Brazilian Mennonites do not want the good image marred." Since when is a criterion such as that used as the basis for understanding the commands and will of God? Does a good image and absence of persecution give us the assurance that we are within God's will and purpose? Is this the criterion Jesus used or taught?

Thirdly, I want to point out a statement which seems contradictory. Toward the end of the article it says, "Moreover, there is probably no country in the world more open today to the message of reconciliation in Jesus Christ." If this is true, why is it necessary to agree already to silence on moral issues even in advance of the conference? To me this is saying that pre-censorship is freedom. I cannot understand it that way.

The net effect that the article had on me, was to suggest that we are going to tie the hands of the Holy Spirit in advance so that he cannot embarrass us or get us into any uncomfortable situation. This contrasts with the reference to the "leadership of the Holy Spirit" as stated in the Constitution in Article I, and also printed in the article. Is this not in essence, a sort of rerun of the concessions made by our ancestors, when they went to Russia, agreeing not to proselytize in return for favorable privileges from that government?

I agree with the concluding statement of the article: "We want to assist, not hinder, our brethren in being reconcilers." My main question is: Who decides this? On what basis? How do we define "assisting them"? Does "assisting them" automatically mean the compromise of silence on certain issues, or could "assisting them" possibly also mean helping them to speak God's word courageously to their time?

To me, this stance reflects more a middle-class fear, than it does New Testament theology. It seems to me to be more of a rationalizing of our weakness and lack of faith and courage, than a statement of courageous obedience. And if that is what it is in essence, I would be in favor of simply confessing this weakness and lack of faith to God, and trust him to help us with it.

I do not want to fault Brother Hein, for he gives about as skillful a defense as can be made for such a stance. I fully share his concern, and that of the MWC planning committee, for the situation and the feelings of our brethren in Brazil, but I don't think we should try so hard to rationalize or justify it. The article leaves me uneasy. I wish somehow it were possible to say that we are going to MWC, completely and fully open to whatever the Holy Spirit has to say, and with the desire to place ourselves under his Lordship in obedience.

These are some of the thoughts and concerns that I have. I would like to see some vigorous sharing of thoughts on this concern. *Walter Neufeld, pastor, Eden Mennonite Church, Moundridge, Kans. 67107.*

Jan. 25

Enough of we-too-ism

DEAR EDITOR KEHLER: I become amused and then again I become angered at the we-too-ism of the Mennonite church. First it was inequality, then war and ecology, now prison reform.

Why didn't we hear more from the church about these subjects before they become popular issues? Sure there was some concern and a little action before, but when radical action is taken by others, then the church is willing to get behind the issues radically also.

I wonder if it would be possible to see the day when it would be popular to stand against estrangement from God and rejection of a personal Savior, along with the call to cleansing and a disciplined life. Will we then see articles and demonstration for these? *Percy Gerig, pastor, Roanoke Mennonite Church, 705 South Forest Park Drive, Eureka, Ill. 61530.*

Jan. 28

MEDITATION

The day our church didn't burn

As I ENTERED our church building on the morning of December 1, I immediately smelled smoke. After a quick check of likely places from which the smoke might be coming, such as the furnace room and the janitor's closet, I called the fire department. Yes, they would have to turn on their sirens, they said. I had visions of a crowd of curious neighbors.

After I called the firemen, I checked the attic. It was unmistakable now—the smell was wood smoke. The first fire truck arrived in less than ten minutes, but they were a very anxious ten minutes for me. What they found in the attic was a smoldering fire, not yet in flames, where a pair of electrical wires had been stapled to a timber. We had a high wind that morning and the cupola right above the smoldering timbers provided a natural draft of fresh air. The damage was slight, but no one could say how close we had come to losing our building that day.

After the initial excitement of the morning was past, I began to reflect on what had happened. I decided to take a few minutes during the next Sunday's service to share with everyone what had happened, what it had meant to me in a deeper sense, and to suggest that we all thank God for giving our building back to us a second time, as it were.

As I thought about it, I remembered the times I had wished our building were different or more adequate in some ways. And I remembered how this could become an excuse at times rather than a real reason, for not doing what we could. I remembered again how many of our members had worked and contributed sacrificially to construct this building. By worldly standards it might be considered modest, but that didn't mean that the ministry of the congregation which worships there need be modest. These things I saw more clearly again as I thought about the fire that almost broke out.

We prayed. Several spontaneously offered prayers of thanks and of rededication that morning. We thanked God for giving us our building once more. What might have been a sad Sunday morning, became a time for rededication.

Close calls or near misses have a way of reminding us of things we take for granted, but shouldn't. It is one of the ways God uses to open our eyes again, and our hearts, too, if we let him.

We read with new appreciation the words of Psalm 84:1-2, 5, 10-12:

How lovely is thy dwelling place, O Lord of hosts!
My soul longs, yea, faints for the courts of the Lord;
my heart and flesh sing for joy to the living God. . . .

Blessed are the men whose strength is in thee,
in whose heart are the highways to Zion. . . .

For a day in thy courts is better than a thousand elsewhere.
I would rather be a doorkeeper in the house of my God
than to dwell in the tents of wickedness.
For the Lord God is a sun and shield;
he bestows favor and honor.
No good thing does the Lord withhold
from those who walk uprightly.
O Lord of hosts, blessed is the man who trusts in thee!

Floyd G. Bartel

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Christianity is on the move in Africa

HIS SHIRT AND TROUSERS were covered with powdery dust, and he exuded an aroma of hard work and perspiration. He greeted his unexpected guests from North America with shy joy and pride.

Eliya Agurinda is pastor of a Mennonite worship center near the famous Serengeti game park in Tanzania. The visitors who had called on him unannounced were the members of a study group from the United States and Canada who were on their way to visit the Mennonite churches at Musoma and Shirati.

Brother Agurinda is a Kenyan. The Tanzania Mennonite Church assigned him to the village of Robanda recently to take the place of a man who had transferred to Dar es Salaam to provide leadership to a growing urban congregation.

Robanda is hot, dusty, and poor. Some members of the tour group grew misty eyed as the pastor told of his village and the church. Robanda lost all its cattle through hoof and mouth disease three years ago. The herd of 150 cows had been the community's primary source of income. Only now are a few head of cattle beginning to make their reappearance in the area.

Water is not available in the village. The large metal tank which once caught the rain water from the chapel's metal roof now stands rusting, a gaping hole in its side. There is no money to fix or replace it. The nearest well is six miles away. It takes a twelve-mile round trip to get two or three gallons of water.

Attendance at the church's service fluctuates with the school terms. When the local primary school, which draws 100 students from the surrounding region, is in session, the attendance goes as high as sixty and seventy. When the students are gone, the number drops to a dozen or less. The pastor explained that the young people are attracted to Christianity, but the older people prefer their traditional religion.

Pastor Agurinda has left his wife and children in the village in Kenya, where they have a home and a garden—and water. He makes the twenty-five-mile trip to her village as often as his duties will permit. When water comes to Robanda, he will move his family into his little house beside the chapel. The village has been promised a well for several years, but no one knows when it will finally be dug.

The congregation in Robanda is on one of the frontiers of Christianity's phenomenal growth in Africa. Similar illustrations could be cited in Zaire, Zambia, and other countries below the Sahara.

The churches on this continent face severe problems and they seem so vulnerable to the political and cultural crosscurrents which are thundering across Africa. One of the currents is the search for an authentic African identity. Another is the groping for a positive and effective relationship to the missions which have helped give birth to the African church. A third wave is the rapidly increasing mobility of the African people. Thousands are moving to the cities every year. Tribalism presents a continuing problem.

Despite these problems, the church is alive and growing. In Kenya, for example, church membership is expanding twice as fast as the country's population. According to Don Jacobs, a Mennonite missionary in Nairobi, 1,100 people are being added to the church in Kenya every day on the average. Over 60 percent of its population of thirteen million is Christian.

In Zaire, the estimates run even higher. Over 90 percent of the Zairoise are Christians or belong to Christian families. The membership of the three major church groupings divides up as follows: Catholics, 60 percent; Protestants, 24 percent; and Kimbanguists, 7 percent. The Mennonite church is providing a winsome witness in Zaire. Its membership, which now stands at 35,000, is growing by several thousand each year.

The church in Africa faces challenges of monumental proportions, but the tests it is facing appear to be making it stronger. An exhilarating dynamism characterizes its present development. LK

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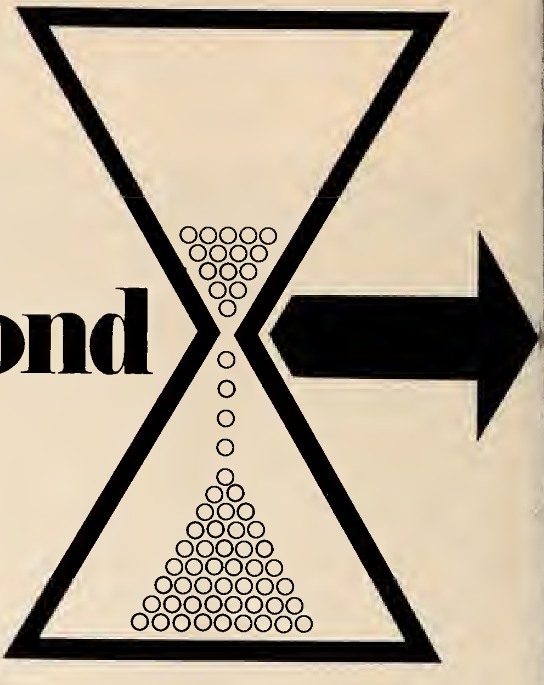
Hope beyond time



The resurrection leads man beyond death to the future.

Jürgen Moltmann

The theology of hope is one of the strong themes influencing today's theology. The best known representative of the theology of hope is Jürgen Moltmann, a young German theologian who wrote Theology of hope.

Moltmann, in articulating the future, is mindful of the present. In his book he says: "This world is not yet finished, but is understood as engaged in a history. It is therefore the world of possibilities, the world in which we can serve the future, promised truth and righteousness and peace."

ALL HOPES OF MAN sooner or later come upon their most difficult test of verification: death. In that darkness in which man arrives at his end and which spreads itself out from death already into the midst of life, it becomes apparent how much light his hope can disperse. Man becomes conscious of himself and his life because he knows of his death. Thus his hopes always originate in the problem of death. They flare up and break through here. If there is no hope against death, then there is also no sustaining of hope in life. But what is there to hope for in death? Is there hope which also overcomes death?

In our Western history we know two conceptions of hope in view of death, i.e., the Greek concept of the immortality of the soul and the biblical concept of the resurrection of the dead. Thus on one side is the certainty of the invulnerability of the soul in the death of the body and on the other side is the certainty in the God who will create a new life out of death.

If we ask Christians and atheists which hope Christianity offers the dying, they answer ordinarily: hope in a life after death, hope for the immortal soul. But if we hear the Christian confession of faith in the worship service, it says there: "I believe in the resurrection of the body and in a life everlasting," and "I wait upon the resurrection of the dead and a life of the future world."

Let me first of all delineate the fundamental difference between the two conceptions of hope in face of death. It becomes clear to us if we compare two kinds of death with each other.

Socrates died serenely. The Greek philosopher Plato has portrayed for us the death of Socrates in order to show us what the immortality of the soul means and what attitude this understanding confirms in death. As is well known, Socrates was condemned, as a blasphemer and enticer of youth, to death by means of a cup of poison. In his last hour he sits with his disciples gathered around him and explains to them his philosophical insight and attitude with re-

The hope in resurrection makes one ready to take upon himself the pains and sufferings which love brings to him.

spect to death. Our body is only an outer garment that as long as we ive hinders our soul from becoming free and coming to itself. Inferior passions and bodily pains bind it to this world where all is changeable and transient and where is found nothing true, constant, and binding. Thus is the soul, our true self, confined in the body as in a straitjacket. As in a prison, the soul lives here in a foreign land and yearns for its eternal homeland.

The body, which fetters us with the weal and woe of transitory things, s the soul's house of troubles. It is alienated from itself here and must constantly do things which do not belong to its true nature. But through insight and recollection the soul of man can recognize already here its ground in eternity and its own immutable nature and thus gain distance over against the fortune and pain of the world. What, then, does death mean for it?

Death makes the soul free from the body. It leads the soul out of transitoriness into permanence and out of a world of deception into the eternal truth. Death can only consume that which is transitory and therefore belongs to it. But if the soul is of immutable origin, death cannot hurt it. The innermost self of man is invulnerable and unassailable. Whoever in this life already comes to this insight is more than a match for death and can look forward to it in peace and self-composure. Whoever, on the contrary, fears death only indicates that his soul is still entangled in earthly passions and is not yet detached and composed. But whoever has reflected upon the immortal, unassailable kernel of his soul does not tremble when death breaks the bodily shell. He welcomes the death of the body as the friend of the soul.

When Socrates saw to what extent one of his disciples who loved him suffered from the idea that he would soon be laid before them as a corpse, he said with surpassing irony that the true Socrates would have already slipped away when they would be worried about his corpse afterwards.

Here we have a "beautiful death" before us. Serene freedom and excelling calmness emanate from the dying Socrates.

Death in the Bible is total. Men in the Old Testament die in a completely different way. Let us hear the prayer of King Hezekiah in peril of death: "In the noontime of my days, I must depart; I am consigned to the gates of Sheol. I shall no longer see the Lord in the land of the living. My time is past. Like a weaver I roll up my life. He breaks me off like a fine thread. I clamor like a crane and I moan like a dove; my eyes are weary with looking upward. Lo, Sheol cannot praise thee, nor can death glorify thee, and those who go down to the pit cannot hope for thy faithfulness, but all those who are living praise thee. Lord, help me."

Here somebody is afraid of death because he loves life. He cannot look upon it with serene composure. This death is so deadly because it annihilates the whole man, body and soul. This death is so deadly because it is godless and leads into godforsakenness. It is a hell because there one can no longer see and praise God.

The death of Jesus is not so beautiful either. Jesus "begins to tremble and be faint-hearted." His soul is troubled unto death. He pleads that his cup pass by him. He dies with the words on his lips: "My God, my God, why hast thou forsaken me?" The deadliness of his death is the terrible forsakenness by God, by the Spirit, and from every inner support of eternity. This death is no friend of the soul but rather the enemy of man and the enemy of God. Thus Jesus dies "with great cries and tears," as Hebrews says.

In view of Jesus' suffering death on the cross, the disciples gained the certainty of the resurrection from the dead in his Easter appearances: Jesus the first fruit of the dead, the pioneer of the resurrection. Through him appears "life out of death."

Resurrection hope against death. We understand now that this Christian hope in resurrection by God is something other than the certainty of the divine immortality of the soul. Resurrection hope is a hope against death. For it, death is the "last enemy" of God and man. True life is for it a life in which death is subdued and destroyed, indeed, completely eliminated. Such a life is hoped for from God who showed his power in the resurrection of Jesus. When he shows it also to us for the first time, we will sing: "Death is swallowed up in victory."

God who spoke to man in the resurrection of Christ is alone adequate to a new world in which death is subdued and destroyed. One of the two must yield: either God or death. Whoever considers death as final and invincible, to him God becomes obscure. But whoever believes in God for the sake of Christ hopes against death. He cannot take death for the end. For the sake of the divinity of this God, he believes in the final victory of life, of the dear and glorified life of the promise. Therefore, he suffers here in death.

We can imagine the life of the immortal soul in the heaven of spirits just as little as we can imagine the eternal life of the resurrection from the dead. The conceptions for them fail us because we always form our conceptions out of our experiences and because we have experienced neither one nor the other up to now. But it is different with hope than with our conceptions. Faith and hope come not after experiences but go before experiences. Faith doesn't come out of experience but experience out of faith. Therefore, we must ask ourselves what has the precedence by reason of faith and hope: the immortality of the soul or the hope in resurrection and, furthermore, how we experience life and death in the one and the other.

One definite attitude toward life is grounded in the certainty surrounding the unassailable immortality of the soul. It is the attitude of distance and superiority in the face of fortune and suffering, in the face of pleasure and pain. The Greek philosophy of life in the Stoa educated men for apathy, which means passionlessness. Whether happiness or pain: pass by the world, it is nothing. Whoever binds himself to nothing, whoever does not love anything too much, he also does not suffer.

Equanimity and self-composure are the virtue of the wise man who is certain of his origin in another world and therefore is not perturbed by the conflicts of this world. Many have believed that, in view of the belief in immortality, this world is only the waiting room of the soul in which one has to take nothing really seriously. One waits and indifferently turns the pages in the illustrated magazine of this world of appearance until the doors to the consulting room of eternity open up. But we must also see as positive this inner distance of man from the physical world. Out of this distance are born praiseworthy human characteristics: serenity, self-composure, the stance above things, and the capacity to take oneself not so terribly seriously.

Hope makes possible life and love. A wholly different attitude toward life is grounded in the hope in the resurrection of the dead, the attitude of love. In love man opens his heart. He binds his soul to the life of his loved one. In love he does not want to preserve himself and his soul. He forgets himself and surrenders himself. For love, life here is everything. Therefore, for it the death of loved ones becomes so deadly. The soul which loves suffers from transitoriness. Its passion makes it wholly present with things and loved ones and makes it suffer when they pass away. Death is known for the first time by the soul not when we ourselves die; its bitter presence is already felt in the death of those we love. How should life overcome death without abandoning itself and becoming apathetic? It needs a hope beyond death and against death so that love can last, so that it will not be resigned and indifferent to life.

We must not understand the Christian hope in resurrection as remote speculation on the conditions after death. The love which gives up everything here, risks everything, passionately involves itself—this love alone grasps this hope because this hope grasps it. The hope in resurrection prepares man to give up his life in love, to say an undivided yes to a life which is vulnerable and surrounded by death.

The hope in resurrection makes one ready to take upon himself the pains and sufferings which love brings to him. It does not remove the physical, earthly life from the soul but inspires this earthly life with devotion, willingness to obey, readiness to sacrifice, and with gladness, too. Thus he who hopes in love no longer needs a protective covering of indifference and irony which guards the soul against the unexpected onslaughts of evil and death. He sheds his defensive armor for new offensive action in the world. He spontaneously gives his life in love out of expectation that God will raise the dead out of the dust which everything eventually becomes and that God will create a new life.

The Bible has for this transformed relationship of outflowing love and hope in resurrection the image of the wheat seed. "Unless a grain of wheat falls into the earth and dies, it remains alone; but if it dies, it bears much fruit. Whoever will save his life will lose it, but whoever loses his life for the sake of Christ and the Kingdom of God will gain it." "What you sow does not come to life unless it dies." The hope in resurrection opens in love that future of God and that freedom which it needs to be able to love and to remain in love. What the hope in resurrection essentially is we experience here in love, and what love and affirmation of life mean in the apprehension of God is revealed through the hope in resurrection.

God's future overcomes death. With that we come to the last question: If the Christian hope in resurrection is so completely divorced from the certainty surrounding the invulnerability of the soul, is there in this life, which is moving toward death, nothing which remains and endures and makes man invulnerable? Is the doctrine of the resurrection hope only a mournful truth for men in this life?

No, there is also, according to Christian understanding, already in this life something which is equally immortal and therefore makes man secure against death. That is for the Apostle Paul the Spirit which blows out of the resurrection of Christ as a strong, irresistible wind through the life of the believing and hoping ones. It leads them out of apathy into the midst of today's problems. To be sure, they also will die. Body and soul, the whole man sinks into the grave. But the resurrection spirit bestows on life a direction and an openness forward which is indestructible and already extends beyond death into a life which overcomes death.

This spirit is no substance in man but an act of the whole spiritual and physical life. Where man gives himself up completely to this direction, where he lives wholly out of the future of God, and seizes the power of this future in his life, there he has overcome death, there he has, as it were, outstripped the coming death. Death comes too late. It no longer affects him. That is no utopia which rescues itself by flight into another world, for this openness of man in the spirit of the hope in the resurrection beyond death leads man into a life of love.

Therefore, the resurrection power utters—with deeper meaning, I think, than with Socrates—in the First Letter of John: "We know that we have passed out of death into life, because we love the brethren." Amen.

THE MENNONITE seeks to witness, teach, motivate, and build the Christian fellowship within the context of Christian love and freedom under the guidance of the Scriptures and the Holy Spirit. It is published weekly except biweekly during July and August and the last two weeks in December at North Newton, Kans. 67117, by the General Board of the General Conference Mennonite Church. Second-class postage paid at North Newton, Kans. 67117. Subscriptions: in U.S. and Canada, $5.00, one year; $9.50, two years; $14.50, three years; foreign, $5.50 per year. Editorial office: 600 Shaftesbury Blvd., Winnipeg, Canada R3P 0M4. Business office: 722 Main St., Box 347, Newton, Kans. 67114. Postmaster: Send Form 3579 to Box 347, Newton, Kans. 67114.

Board looks at ministry, evangelism

Further study of ordination was approved by the General Board during its annual meetings February 7-11 in Newton, Kansas.

Meeting concurrently February 9-11 were the conference's three program commissions, the Division of Administration, the Women's Missionary Association, and the board of Mennonite Biblical Seminary.

The General Board endorsed the action of an ad hoc committee on the ministry, formed last year, in working on a functional definition of the ministry. This included a revision of the listings of ordained persons in the conference's *Handbook of information.*

The General Board accepted the recommendation of the committee that ordination be studied further, particularly on the district level, with local ministers, and with local churches. In addition, the board created a permanent committee on the ministry with six members. In other actions, the General Board:

—affirmed "evangelism-that-cares" as the priority for the rest of the triennium.

—approved a March or April meeting to propose a model for absorbing the Poverty Fund in the program commissions, as directed by the conference last August. Further decisions will be made at a June meeting of the executive committees of the commissions.

—adopted budget guidelines for 1972 as 3 percent of 1971 budgets.

The General Board considers budget at a final luncheon meeting February 11. Clockwise from front are James Dunn, Harold Buller, E. Stanley Bohn, Peter Ediger, Palmer Becker, and Harry Yoder.

COM considers peace stand in Taiwan nurses situation

In compliance with a Taiwanese government requirement for military training, the nursing school at Mennonite Christian Hospital in Hwalien, Taiwan, will affiliate with a Presbyterian nursing school which will provide the necessary military training for students.

Approval for the affiliation with MacKay Nursing School in Taipei was given by the Commission on Overseas Mission in its annual meeting. The medical board of Mennonite Christian Hospital and the General Conference missionaries in Taiwan had approved the action last April.

Although COM approval was given with no negative votes, there were two absentions, and several others were favorable only on the condition that COM prepare a statement expressing concern over the military requirement. The commission later passed a resolution relating peace and overseas mission.

Because military training is a part of the required curriculum for a registered school, the nursing school in Hwalien has been operating without registration since it began in the 1950s. During the last two or three years, however, pressure to register has been building—from the government and from students, who cannot become registered nurses.

In addition to affiliation with MacKay Nursing School, the only alternatives were closing the school (and producing a shortage of nurses for the hospital) or providing military training in Hwalien (with no voice in selecting the instructor).

Under the new arrangement, nursing students would go to Taipei for two years of instruction and come back to Hwalien for vacations and the third year. Military training, including drill with weapons and bayonet practice, is required for the first five semesters.

The commission was told there are no conscientious objectors among the 600 members of the Mennonite church in Taiwan. There are no arrangements for alternative service.

Peter Fast, Winnipeg, said, "I'm disappointed that the church's past delinquency is causing this crisis. We haven't been teaching the peace stand."

In expressing its concern over the situation, the commission affirmed peace as "an integral part of the gospel of Jesus Christ" and encouraged "its members, its missionaries, and the churches which have been established as a result of the work of COM to work vigorously and creatively through its own programs and through other peace programs already in existence." At the same time, COM recognized "the economic, political, and social difficulties in which many Christians in the third world find themselves."

India, Mexico tensions concern overseas group

Mexico, where the Commission on Overseas Mission is working primarily with Mennonites of Old Colony and Sommerfelder background, was one of the major fields discussed by the commission Feb. 9-11.

Because of tensions between missionaries and Old Colony leadership and other factors, missionaries to Mexico have been isolated for many years.

As a result of a field visit to Mexico in January by staff and a commission member, the commission asked:

—that General Conference "missionaries and church leaders make every effort to identify more closely with other evangelical missions and churches in the Cuauhtemoc area." Some General Conference missionaries living seven to eight miles from other missionaries had never met them.

—that "mission workers continue to serve the Mexican population through medical programs, daily vacation Bible school, and English classes."

—that "the Mexico missionaries give serious consideration to following more normal patterns of terms of service and furlough policy."

—that Mennonites in Mexico and the Old Colony (if possible) explore official or unofficial approaches to the Mexican authorities about some program of alternative service to the draft. The fifty-year privilege which, among other things, has exempted Mennonites in Mexico from military conscription will expire this year.

Henry Gerbrandt, executive secretary of the Conference of Mennonites in Canada, who comes out of a Sommerfelder background, asked the commission for a strong effort at reconciliation between the Old Colony and Sommerfelder on the one hand and General Conference missionaries on the other.

He said the General Conference should be in Mexico not just to convert them, but to understand them.

The commission later passed a statement, saying: "We regret that through our work in Mexico tensions and rifts have resulted between the members of our church and the leadership and members of the Old Colony and Sommerfelder Mennonites. Therefore we encourage our workers and the members of our church in Mexico to make every effort to live a life of discipleship and relate in brotherly love to their Mennonite neighbors and also accept some responsibility for the tension and seek forgiveness and reconciliation wherever possible. We further encourage direct contacts with the leadership of the Old Colony and Sommerfelder churches to establish confidence and friendship in order to be able to share in an atmosphere of trust and faith."

A special delegation to India to plan long-range strategy on mission work there was given further approval by the commission. The commission endorsed the action of its executive committee to send a delegation of three or four staff and commission members in 1973 to review the work and relationships with the Bharatiya General Conference Mennonite Church in India.

The Mennonite Brethren are planning to phase out all present work in India by 1973 and the (Old) Mennonites by 1975.

The church conference of the General Conference church has been autonomous since 1943. However, institutions such as hospitals and schools are under the "mission conference," of which both missionaries and nationals are members and which receives subsidy from North America.

The commission asked the mission conference to change its structures to allow at least half of the representation on its boards to be nationals by the end of 1973.

The move toward giving more control to nationals has been pushed by the Indian Government's reluctance to give visas to new expatriot missionaries and the possibility of nationalization of foreign property."

As a result, the commission has asked Janzen Memorial School and Jyoti Higher Secondary School to find increased support from within India.

Mission papers discussed Der Bote may be transferred

Publications took up a major portion of time for the General Board and the Commission on Overseas Mission.

The primary proposal by the Commission on Overseas Mission, also discussed by the Commission on Home Ministries, was to substitute a monthly insert in *The Mennonite* for *Missions Today*, published by the Women's Missionary Association, and the field papers, put out by missionaries.

A final decision will be made after consulting with missionaries, the WMA, and others involved with the publications.

Members of the commission suggested the change in light of costs of producing the publications and some duplication of efforts.

The COM also questioned continued subsidy of *Bibel und Pflug,* a newspaper for South American Mennonites.

The commission first passed a motion that the executive secretary discuss with appropriate brethren in lower South America new approaches to the South American literature situation, including German Sunday school material.

The next day the commission voted that "in view of the high cost of publishing *Bibel und Pflug* and its rather limited acceptance in lower South America, we express serious reservations on continuing our subsidy beyond 1972 unless the paper could be changed to serve a broader constituency."

In what some people saw as another attempt to reduce subsidy from the commissions, the General Board voted "to invite the Canadian conference to assume administration of *Der Bote,* with the issue of financial support to remain open to further negotiation."

Of the 8,300 readers of *Der Bote,* the General Conference's German-language publication, 5,700 are in Canada and 1,900 are in Central and South America. Readers in the United States total 369.

The Canadian conference delegates will vote on whether to accept *Der Bote* at their annual conference in July.

CHM, COE decide against combining commissions

The commissions on Home Ministries and Education struggled with the question of merger during the Council of Commissions and decided that all that was really needed was better cooperation.

The possibility of merger had been raised a few months ago by the executive secretaries and had been discussed about a week before the commission meetings in a joint staff meeting.

Commission members discussed the problem, too, and decided that the principal area of tension — elective curriculum material — be solved by affirming COE's basic responsibility for producing the material and encouraging CHM staff to work with COE staff to make the materials available.

At the Council of Commissions, the two commissions divided into groups of twos, then fours, to discuss the issue and came back to the larger group feeling that merger was not the answer.

Elbert Koontz, Western District Conference minister who had interviewed staff of both commissions on request, said the interviews had shown the need for a stronger sense of brotherhood on an inter-commission staff basis.

"There's a lot of brotherhood already," said Palmer Becker, executive secretary of CHM. "There's simply been a lack of getting together."

CHM relates evangelism to other areas of work

In light of the General Board's affirmation of "evangelism-that-cares" as the priority item for the rest of the triennium, the Commission on Home Ministries affirmed its own priorities in evangelism.

Some members, however, expressed concern that evangelism include more than just Probe 72, an all-Mennonite consultation on evangelism in April, and Key 73, a year-long evangelism effort. They suggested coordinating the evangelism emphasis with other areas of commission work, such as peace and social concerns.

"What is evangelism?" asked Joyce Shutt, Orrtanna, Pennsylvania. "To get people to say the right words, or is it a life style?"

The commission asked William Snyder, executive secretary of the Mennonite Central Committee, if MCC is discussing with other religious groups continuing the pacifist position beyond current "popular" opinions, and if MCC is pressing for an alternative fund for war taxes in light of the changing nature of warfare with finances as the primary resource.

Another major concern of the commission was voluntary service and the recent inclusion of two intentional communities with long-term volunteers and their families.

The commission agreed on a resolution which recognized intentional communities as an "expression of the church," rather than a part of the voluntary service program, but added, "When there has been mutual discussion and agreement between the voluntary service office and such a community, that community may be accepted as a part of the voluntary service program."

The commission also gave priority to Canada as the location of new voluntary service units in 1972 and approved new principles for organization of the voluntary service program. These principles affirm the congregation as the basis for voluntary service units.

The commission asked that local units be self-supporting, but also expressed some caution about pushing that too hard and possibly losing some of the spirit of mutual responsibility and sharing among units.

In Indian ministries, the commission encouraged Indian congregations to apply for government funds whenever possible and also dealt with the issue of indigenous local leadership.

Menno Wiebe, Winnipeg, asked, "What does the movement toward indigenous leadership mean when so much of Anglo culture has been absorbed by Indian church structures and leaders?"

Commission members wanted to facilitate the emergence of local decision-making groups.

COE schedules learning experience for teachers

A week-long learning experience for Sunday school teachers and their families is being planned by the Commission on Education for July 8-15 at Camp Keola, California.

Funds for the learning experience were approved at the annual commission meeting February 9-11 in Newton.

Frank Ward, acting executive secretary of the commission, said the gathering would be a radical departure from the traditional workshops and education courses, since it would involve people in learning experiences, rather than communicate certain facts about education.

The experience will be limited to about fifteen teachers and their families.

Resource persons will be Mr. Ward; Cornelia Lehn, director of children's work; and Donald and Ellie Friesen of Reedley, California.

Also reported to the commission were plans to use the church colleges as training centers for teachers. The first course will be in cooperation with Hesston and Bethel colleges.

The commission heard the report of Lauren Friesen and Lyle Preheim, who are on an eight-month assignment to help groups in local congregations and others to develop creative worship with drama and music.

The commission responded positively to the project, but did not vote to include it in the budget beyond April, when the project is scheduled to end. Instead, it voted to encourage staff to find other sources of funding for the project.

Carlyle Groves, general editor, said the General Conference plans to cooperate with the Mennonite Church on the youth and adult uniform lessons, beginning with the March-May 1973 quarter.

The commission also plans to produce more alternatives to the uniform series, but without a specified date for study. The commission members said the General Conference needs a uniform curriculum, but they want to allow each congregation to get help from the commission for other approaches to Christian education.

Photographs wanted on Sermon on the Mount

How much can a picture tell? The gospel for instance, how much of it can be visualized in a 35 mm photograph? Mennonite Broadcasts wants to find out through a special invitation to photographers, amateur and professional.

Each year Mennonite Broadcasts has published a calendar. Copies are given away free to radio listeners and to supporters who write for one. More widely, the calendars have been used by over 250 congregations who have their name, address, and pastor's phone number specially imprinted. These calendars then are distributed to the community as a public witness and welcome.

"We would like to do a sensitive job of visualizing the gospel," says Kenneth J. Weaver, Mennonite Broadcast's executive director. "We think perhaps there are a number of Mennonite photographers who would like to attempt to express their faith visually through their art. Here is an opportunity to do so."

Plans for the next calendar—for 1973—call for expressing the Sermon on the Mount in photos. "We think this can put the gospel clearly, in Jesus' concepts," explains Mr. Weaver.

For each color transparency used in the calendar, Mennonite Broadcasts will pay $50 to the photographer. Transparencies can be 35 mm, 2¼ format, or 4 x 5. Photographers may submit as many as they wish before the April 30 deadline.

Each transparency should show a person or persons, rather than scenery. Interpersonal relationships will be most acceptable. Photographers are encouraged to use urban or inner-city settings, since much of today's population is city-oriented. Each transparency should be accompanied by a short explanation of the truth which it interprets. The appropriate verses from the Sermon on the Mount should also be included.

Photographs should be sent to Lowell Hertzler, Mennonite Broadcasts, Inc., Harrisonburg, Virginia 22801.

Bangladesh—a land reborn New lease on life

"Bangladesh is a land reborn," wrote Maynard Shelly, Mennonite Central Committee representative in Dacca. "Freedom is in the air. With the fearsome presence of the Pakistan army gone, humanity has a new lease on life. The old problems of poverty are still here and the old shadow of oppression is still felt, since no family, says Prime Minister Mujib, in all of Bangladesh has been spared from disruption and injury."

One report says that one half of the ten million refugees in India have already returned to their homes in Bangladesh. The *Bangladesh Observer* reported that 36,834 people have returned to Dacca alone. Many of these are visible in the straw huts that are being built along the streets and in the open spaces in the city. Most of the refugees in India came not from Dacca, but from the border areas to which they, also, are returning.

Mr. Shelly reported that priorities in the relief and rehabilitation picture are not yet completely clear. "Bangladesh seems to have a considerable supply of food plus more food on the way. The quantity of food that is coming is more than could pass in one month through the two ports of Chittagong and Khulna, even if both were in operation, and Khulna is not."

Rab Chaudhury, Bangladesh coordinator for relief, told Mr. Shelly that rather than MCC shipping clothing, food, and goods from the outside, it would be better to purchase these within the country. This would give the people a chance to work and earn money by stimulating the local economy.

In keeping with this, and increasing requests from other places that goods be bought locally, MCC is in turn suggesting that giving through MCC be more in cash, and that giving of food, clothing, and other goods be maintained at about the present levels.

Refugees from the Boyra Camp in India, some of the ten million who fled their homeland during more than seven months of civil war in East Pakistan, use various modes of transportation as they head back to their new nation of Bangladesh. Other refugees went to border railway stations and took trains back home. But many of the refugees will resort to the same transportation they used to flee to India—feet.

GOVT OF WEST BENGAL
BHARAT SEVASHRAM SANGHA

Twenty-first meal is for people in third world

The Saskatoon International Association, a group of ten relief and service agencies, has proposed to the people of Saskatchewan a project called "The twenty-first meal." Mennonite Central Committee (Saskatchewan) is one of the agencies cooperating with SIA and promoting the project among the Mennonites in 1972.

The idea behind the "twenty-first meal" is that families or individuals will voluntarily give up one meal a week or eat a simple meal of beans, rice, or potatoes, as does the majority of the world's population each day. Participants then contribute the money saved to one of the member relief organizations, in this case to MCC. They hope that a voluntary commitment such as this will develop a new consciousness of the ever-present deprivation in the lives of so many people. It is also hoped people will see that even this small amount of sharing, when combined with the gifts of others, can be significant.

In writing to the Mennonites of Saskatchewan, Fred Peters, executive secretary for MCC (Saskatchewan), urged his people not only to participate in the project, but also to consider the many other basic needs of the people of the third world and discuss these needs during the time of the "twenty-first meal." "Table activities, such as studying about the area of the world where that food is eaten, can be meaningful for all ages in the family circle," Mr. Peters wrote.

Evangelism-in-depth visits Paraguayan military base

In Fernheim, in the Paraguayan Chaco, fifty young people took a course sponsored by the Evangelism-in-Depth committee. About twenty-five of these then went to Mariscal Estigarribia, a military camp in the Chaco, where they received permission from the commandant to present a program, to distribute literature, and to sell copies of the New Testament. About twenty people from the camp were seriously interested in taking a Bible correspondence course.

The young people who took part in this witness are Mennonites who have acquired the Spanish language.

Evangelism-in-Depth in Paraguay deals not only with the Spanish- and Guarani-speaking people, but with ethnic groups like the Indian tribes which have settled near the Mennonite colonies.

100 sponsors needed for child and family support

MCC has over 100 unassigned cases in its sponsorship program. During the past years, there has usually been a waiting list of sponsors. But with an expansion of the program this year, more sponsors are needed. Nearly 2,000 children and adults in the third world are receiving support through this MCC endeavor.

Through the Educational Assistance Program (EAP), sponsors contribute $5.00 per month for children in Haiti, Hong Kong, India, Vietnam, Paraguay, and Brazil. Haiti, Paraguay, Hong Kong, and Indonesia have fifty-five unsponsored cases. The EAP plan enables children from poor families to go to school. Their tuition fees are paid, and they are provided with books and supplies.

Family-Child Assistance (FCA) is a fund which helps needy families with financial and other problems they may have. Often it finances a child to go to school, or a member of the family to get started in a small money-making project which will help the family become self-supporting. FCA now has unsponsored cases in Zaire, and will be starting a program in India soon. Sponsors contribute $15 per month toward this program.

A third category of sponsorships is called Boarding Student Assistance (BSA). BSA has openings for sponsors of students in schools at Beit Jala in the Middle East, and in Haiti. The Beit Jala school has twenty students who need sponsors this year. Sponsors support BSA students at $17.50 per month.

Religious book market has sweet growing pains

A bookrack evangelism outlet serviced by an airplane? Yes! And it is experiencing real growth in a hospital bookstore—100 books sold the first week.

Clarence Cobb's unique way of servicing a bookrack in Winona Hospital in Indianapolis is by airplane. When he needs a new supply of books, he telephones Ezra Beachy, Goshen, Indiana, district coordinator of bookrack evangelism in Indiana and Michigan, who packages and delivers the books to Goshen airport. By the time the order arrives at the airport, Mr. Cobb is there with his private plane to pick it up.

On November 1, he placed a second rack in a Methodist hospital bookstore in Indianapolis where D. Richard Yoder is chaplain. The first week this rack sold 100 books.

"We're experiencing real growing pains in Indiana and Michigan," Mr. Beachy says. "We now have sixty outlets — twenty-eight new ones this past year, with seventeen new people servicing them."

In the month of September, 2,844 books were placed in Mr. Beachy's district, a one-month record for his area. As of mid-December, 21,083 religious books have been marketed by sales representatives in his district this year.

"We thought we were at capacity distribution a year ago, but business has almost doubled since then," he says.

Bookrack evangelism seeks to place books in large population centers, making religious literature available to readers who may never enter a Christian bookstore.

Store managers quite frequently express their dissatisfaction with some of the secular books now on display in their stores, Mr. Beachy reports, and welcome the wholesome literature his stands offer. Other managers have found Life Line Books to be a good public relations project.

Life Line Book Sales is the coordinating agency for this form of evangelism. It is operated by Mennonite Broadcasts, Harrisonburg, Virginia.

Mennonite Foundation's assets top $4 million

The Mennonite Foundation experienced another year of substantial growth during 1971, according to John H. Rudy, director. Gift assets increased 62 percent, and a growing variety of financial services were extended to new participants throughout the Mennonite brotherhood.

Gift assets topped $4,000,000 at the end of 1971 in contrast to gift assets of only $375,000 five years ago. Mr. Rudy reports that this growing resource is being managed by the foundation for eventual distribution to many church causes. Distribution often must be postponed until obligations to become beneficiaries are met.

During 1971, the foundation continued to urge the making of wills. Mr. Rudy estimates that during the year it encouraged new and revised wills which provide no less than an additional million dollars for the work of the church.

Various new charitable gift plans, such as the pooled income fund and special gift deposit accounts, were added to the existing foundation plans. Included among these are gift annuities, charitable annuity trusts, and charitable remainder unitrusts.

The foundation's stewardship ministry to congregations was advanced during the year by Harry Martens, estate planning consultant. Mr. Martens conducted his congregation in-depth effort in twenty-nine congregations in various states, involving 10,000 members and 600 personal contacts.

Further efforts were made during the year to localize the foundation's services and sponsorship, with Harold P. Dyck relocating the Kansas office in more adequate quarters in Hesston. The board of directors also reaffirmed their decision to open an eastern United States office.

The investment management team of the foundation was expanded in 1971 with the addition of Delmar King to the staff as assistant investment manager. New working relationships also were established with investment counselors in New York and Chicago.

The foundation emphasizes that its service role in the church is primarily two-fold: (1) to help Mennonite peopel become more effective and faithful stewards of their accumulated possessions, and (2) to mobilize substantial resources and to make them available to church programs as soon as possible.

Radio spots used in hour-long rap sessions

Area churches in Denver, Colorado, have begun using Choice II radio spots to generate dialog with the high school and adult evening listening audience, reports Kermit Derstine, pastor of the First Mennonite Church in Denver.

One full hour of radio time each Sunday evening was made available to local churches by station KTLK for a rap-line from 10-11 p.m.

The talk show begins with a Choice II radio spot. After the spot is played, listeners are invited to respond to the situations presented. After a half hour of discussion, the spot is played again, and another thirty minutes given to further listener response.

Four programs were planned on an experimental basis. Listener response the first two nights was good, Mr. Derstine reports. Four telephone lines served the studio, and each was kept busy.

Choice II is the second in three radio series each consisting of sixty-five three-minute daily programs designed for a non-church audience. Each spot begins with a snatch of catchy music, followed by a true-to-life situation requiring an ethical choice.

A new Choice III series on strengthening marriage relationships is being released this year. Choice III is a cooperative production of the Church of the Brethren, Mennonite Brethren, General Conference Mennonite, and the Mennonite Church through Mennonite Broadcasts, a program division of Mennonite Board of Missions, Elkhart, Indiana.

Intercollegiate meeting to deal with life styles

On the Swiss Farm at Bluffton College, Bluffton, Ohio, Mennonite collegians will meet March 2-5 to *rap* about the kind of lifestyle they want to adopt. These sons and daughters of Menno will probably look much like their Anabaptist Mennonite forbears of 450 years ago who met on Swiss farms to discuss a new faith and a new style of life.

Intentional communities, ways to avoid American materialism and consumerism, how to avoid complicity with militarism through paying taxes and support past, present, and future wars, and the role of women will be ingredients in the discussion of the conference.

Those attending the conference will be pooling all of their resources—food, money for travel, and insights. Most will be bringing their own sleeping bags and bed rolls. The conference will be an experience in living a simple life.

Each college and seminary group sending a delegation is expected to come prepared to contribute to the discussions. Bethel College students have conducted an ad hoc Conference on Community in Newton, Kansas, prior to the Intercollegiate Peace Fellowship Conference. Bethel students will bring their ideas and concerns from Newton conference to the IPF sessions in Ohio. Only one or two outside (noncollegiate) resource people will be involved in the conference.

Measles vaccine on its way to Paraguay

Following an urgent plea from Dr. Hans E. Epp in Filadelfia, Paraguay, Mennonite Central Committee is making available 500 doses of vaccine to be used to combat the measles epidemic among the Indian population around the Mennonite colonies in the Chaco.

The vaccine was purchased by MCC from a supplier in New York at $1.95 per dose. It was packed in dry ice and was flown to Paraguay early in February. Also included with the shipment was a supply of disposable syringes for administering the vaccine.

RECORD

Schmeckfest slated for Freeman community

"Schmeckfest," a two-day festival of ethnic cooking and entertainment in Freeman, South Dakota, will be held April 6 and 7 at Freeman Junior College.

The advance sale of meal tickets will open March 1, with prices set at $3.50 for adults and $1.00 for children. The 2,000 tickets available, which are sold by mail only, were sold out in less than three weeks last year.

Fiddler on the roof, with Gene Lehman as director, has been selected for the evening musical. Local groups have been encouraged to prepare quilts and other items for the handicraft sale.

Receiving home burns New home to be built

Twin Firs Receiving Home near Abbotsford, B.C., burned on January 26. It was a home for predelinquent boys and boys from broken homes. The home is administered by the British Columbia MCC and is supported substantially by government grants. The purpose of the home is to show love and concern for the boys and to help them to become useful citizens in society.

The houseparents, Tim and Sue Beachy and Chris and Rachel Yoder, had taken the six boys, who are at present in their care, to the neighboring elementary school auditorium for an hour of recreation. When they returned, they found the kitchen engulfed in flames. Tim went to the neighboring home to phone the fire department, but when they arrived some seven minutes later, the entire home was already a ball of fire.

Because of the advanced stage of the fire, no attempts could be made to salvage any of the contents. At present the Beachys and the boys are staying at various homes in the area, and arrangements are being made to rent a home nearby.

An executive meeting decision has been reached to construct a new home on the premises. Construction will take place as soon as all the necessary details have been worked out.

Workers

Tina Block has been appointed director of mission services by the Commission on Overseas Mission. She will continue her work in coordinating missionary itineration in North America, publicizing mission projects to groups who want to support them, and relating to the needs of women missionaries.

Carolyn Cox, Robert Voth, and *Dennis Schellenberg* have been interviewed for the Rockefeller Fellowship, which provides a trial year of theological education at a seminary or divinity school. Miss Cox and Mr. Voth are students at Bethel College. Mr. Schellenberg of Winnipeg is a Bethel graduate.

Henry Dueck, Leamington, Ont., has been appointed to the Commission on Overseas Mission, to replace Vern Preheim, who is leaving for an MCC assignment in Zaire.

James Dunn, Champaign, Ill., was appointed by the Commission on Education as its representative to the General Board.

Frank Epp, Waterloo, Ont., has been appointed by the General Board to the Mennonite World Conference presidium, replacing Henry Poettcker.

Gary Franz has resigned as director of the Poverty Fund, effective April 1. He will become associate director of development at Bethel College.

Appointed to the new committee on the ministry are *Marian Franz,* Washington, D.C.; *Jacob T. Friesen,* Bluffton, Ohio; *Henry Gerbrandt,* Winnipeg; *Ward Shelly,* Washington, Ill.; *Joyce Shutt,* Orrtanna, Pa.; and *Erland Waltner,* Elkhart, Ind.

David Habegger, who has been working one-third time in student recruitment for Mennonite Biblical Seminary, Elkhart, Ind., has resigned to devote full-time to his work as pastor of the Hively Ave. Church in Elkhart.

Habegger

Lester Janzen, secretary for stewardship and promotion, has been given some additional duties in communication.

Harold Regier has been appointed full-time secretary for peace and social concerns. *Malcolm Wenger,* half-time secretary for Indian ministries, will take over Mr. Regier's former duties as secretary for evangelism.

Elaine Roupp has been appointed personnel director by the General Board. She had been serving as interim personnel director since September.

Ministers

Clarence Epp, has resigned as pastor of the Winnipeg Bergthaler Church, Winnipeg, Man., effective Aug. 1.

Donald Klassen, instructor at Freeman Junior College, has been serving since September as interim pastor of Good Shepherd Church, Sioux Falls, S.D.

Deaths

Mary Augstadt, West Swamp Church, Quakertown, Pa., was born in 1898 and died Feb. 1.

Elmer D. Hess, Emmanuel Church, Reinholds, Pa., was born in 1885, and died Jan. 21.

Jacob J. Koehn, Bethesda Church, Marion, S.D., was born July 27, 1890, and died Feb. 2.

Clayton B. Moss, Stirling Ave. Church, Kitchener, Ont., was born March 17, 1897, and died Dec. 9.

Tom Mootska, Oraibi (Ariz.) Church, died Dec. 19. He was over 100 years old.

Dennis Quimayousie, Hotevilla (Ariz.) Gospel Church, died Dec. 18.

Abraham P. Quiring, First Church, Mountain Lake, Minn., was born Dec. 20, 1887, and died Feb. 7.

Marie Rahn (Mrs. Jacob G.), First Church, Mountain Lake, Minn., was born Sept. 18, 1894, and died Feb. 10.

Marriages

Dennis Claassen, First Church, Beatrice, Neb., and *Joyce Reiss,* Church of the Nazarene, Newton, Kans.

Richard Alvin Dolling, Atascadero, Calif., and *Bonnie Lee Scantlin,* First Church, Paso Robles, Calif., Feb. 12.

Ronald Friesen and *Joyce Rempel,* Bethesda Church, Henderson, Neb., on Jan. 4.

Terrill Lee Graber, First Church, Pretty Prairie, Kans., and *Dianne Roberts,* Orangewood Presbyterian Church, Phoenix, Ariz., on Feb. 12.

Norris Kramer, Salem Church, Freeman, S.D., and *Bonnie Huebert,* Bethesda Church, Henderson, Neb., on Dec. 29.

Ronald Risser, Calvary Church, Washington, Ill., and *Marcia Jolliff,* San Jose, Calif., on Feb. 5.

Larry Roberts and *Lois Buller,* Bethesda Church, Henderson, Neb., on Jan. 22.

David Smith, Jordon United Church of Christ, Allentown, Pa., and *Nancy Clewell,* First Church, Allentown, Pa., on Dec. 18.

William Toews, Steinbach, Man., and *Dayle LaVone Funk,* Trinity Church, Hillsboro, Kans., on Feb. 5.

Calendar

March 2-5 — Intercollegiate Peace Fellowship, Bluffton, Ohio.

March 21-23 — Churchmen's seminar, Mennonite Central Committee Peace Section, Washington, D.C.

April 13-16—Probe 72, all-Mennonite consultation on evangelism, Minneapolis.

April 27-30—Central District Conference, Camp Windermere, Lake of the Ozarks, Mo.

Canadian

March 30—Oratorio concert, Haydn's *The creation,* Mennonite Brethren Bible College and Canadian Mennonite Bible College, Winnipeg.

Western

March 7-9—School for Ministers, Whitestone Mennonite Church, Hesston, Kans.

March 24-26—Pre-draft peacemaker boot camp, Lorraine Ave. Church, Wichita, Kans.

DISCUSSION

Politics and information

James Juhnke

FEW QUESTIONS have polarized the Mennonite brotherhood as persistently as the issue of political involvement. Should Mennonites get involved in politics?

Our fathers debated this question as they saw the possibility of a peace witness after World War I. Our grandfathers discussed it when they were asked to take county and school board offices on the American frontier. And our great grandfathers in the old country worried about the loss of conviction and identity which threatened those who left home for worldly pursuits.

Through the generations the terms of the debate have remained surprisingly constant. The brethren against political involvement have said politics forces one into compromise with evil. The brethren favoring political involvement have emphasized the positive potential for a Mennonite witness within government.

The debate is not likely to diminish in intensity in the coming years. But perhaps the debate could produce more light and less heat if both sides would view politics as a means for *sharing information* rather than as a *quest for power.*

Mennonites are not likely to be successful in the quest for positions of political power in a system of popular democracy. A Mennonite will probably not be elected to an office where his religiously based convictions have any relevance. His convictions, after all, are in tension with the creed of popular nationalistic democracy.

The Mennonite is not a veteran. He did not fight for his country nor does he want his children to enlist in the military. He does not believe his country is the highest value. He is ready to sacrifice the national interest if so doing will enhance the interest of humanity or the world community. No true Anabaptist need expect a long life span in American electoral politics. The world has not accepted Christ as Lord.

But if the exercise of decision-making power is excluded for Mennonites, there do remain open avenues for sharing *information* in the political system. It is quite possible to be an effective witness within government without engaging in the scramble for political power as it is commonly understood.

The flow of information in any political system determines the shape of public policy outcomes. Congressmen, members of parliament, and executive officials are at the mercy of their sources of information when the time comes to vote or to decide upon a given issue. Many government decisions are made in appalling ignorance about the facts of the situation. United States congressmen, for example, do not know the mistakes made with conscientious objector legislation in World War I. They would ignorantly proceed to pass legislation repeating those mistakes in the 1970s unless groups such as the Mennonites, who do remember the mistakes of 1918, continue to inform policy makers on what will work and what will not work.

Because of our own unique experience, Mennonites have much information which can be useful to decision makers. We have experts on conscientious objection and the draft. Our workers in Vietnam return with grassroots information not otherwise accessible to Congressmen who de-

Retreat and advance

When I was young,
  I did not wish to be among
    the quiet in the land.
I wanted to shout,
  to sing fortissimo,
    to beat loud drums of action.
Then the raucousness of all
  the world rolled over me.
    Din deafened my ears.
I nearly drowned in cacophony.
  My voice cracked.
    My hair turned gray,
And I wish only to be among
    the quiet in the land.

Elaine Sommers Rich

Our information to government will communicate most powerfully when public officials can sense our integrity and the depth of commitment we have to the positions we take.

pend upon biased government reports. Our worldwide missions and relief programs have given us intimate knowledge about the conditions of refugees and needy people from Colombia to Jordan to Pakistan. Our experience in mental health has fostered special concern and expertise which can be communicated to government.

An effective witness demands more than good intentions and valid information. Mennonites need greater experience and skill in the techniques of communication to government. We need to know *who* are the key influential people to contact, *when* information should be shared for maximum impact, and *in what form* the information is best conveyed.

The view of policies as an information system takes into account the great variety of forms of information input. A deeply concerned letter from a constituent is often an important influence upon a congressman or MP. Open public letters to national leaders, such as the Mennonite letters to Prime Minister Trudeau, can make a point effectively. Mennonite testimony at government committee hearings can be helpful, although well-timed private visits with government leaders or their key aides may exercise a greater influence upon actual legislation.

Our information to government will communicate most powerfully when public officials can sense our integrity and the depth of commitment we have to the positions we take. Our witness on the draft is effective because government knows we will go to jail before we serve in the army. We need to develop the same level of commitment on other concerns we share with decision makers.

Our aim in sharing information is to have a persuasive impact upon government officials, not simply to satisfy our own inner need. There is no efficacy in simply speaking; we must take care to speak truth with power. As Jeremiah bolstered his witness to the king with the symbols of a wooden yoke and an iron yoke (Jeremiah 28), we need to search out powerful symbols which will communicate even when political ears grow dull.

A political campaign can be an effective means of communicating information. When it does become feasible for a Mennonite to run for office, it should not be a quest for political power but a quest to communicate information powerfully. My congressional campaign in Kansas' fourth district in 1970 was a futile exercise if the only point was to get elected. But if the point was to communicate information, the campaign made some sense.

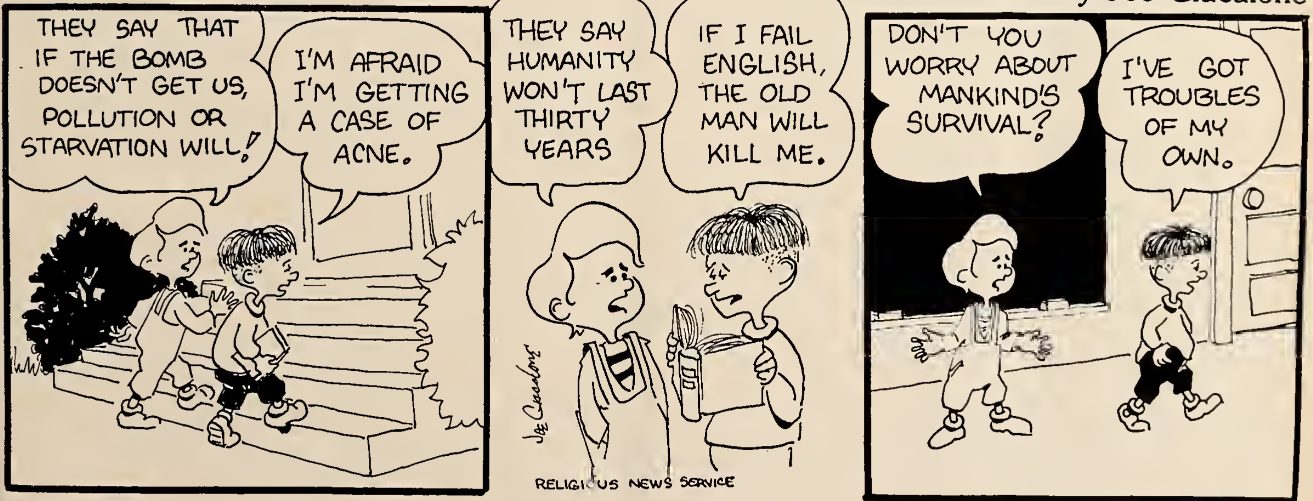
For example, the incumbent Congressman needed to be informed that it is wrong to vote against education bills as inflationary while voting for giant military appropriations without question. The point was communicated when the Wichita National Education Association officially endorsed my candidacy. The campaign afforded endless opportunities to speak to a great variety of groups on the need for peace and new priorities.

Political involvement for its own sake has no part in the building of the Kingdom. The significant test of our faithfulness is rather whether we have diligently sought out the best ways to communicate our information so influential people will be moved in a more enlightened direction. Our primary reference point in this effort is not the national interest of the United States or Canada, but rather the Kingdom of our Lord and Savior, Jesus Christ.

It will be a healthy day for Mennonites in North America when we stop dividing ourselves into those who are for political involvement and those who are against political involvement. We can find a truer understanding and a more common basis for our witness if we see our task as sharing information with influential people to improve the world we live in.

Looking Up

By Joe Giacalone


THEY SAY THAT IF THE BOMB DOESN'T GET US, POLLUTION OR STARVATION WILL!
I'M AFRAID I'M GETTING A CASE OF ACNE.
THEY SAY HUMANITY WON'T LAST THIRTY YEARS
IF I FAIL ENGLISH, THE OLD MAN WILL KILL ME.
DON'T YOU WORRY ABOUT MANKIND'S SURVIVAL?
I'VE GOT TROUBLES OF MY OWN.
Joe Giacalone
RELIGIOUS NEWS SERVICE

LETTERS

Fair and equal stewardship

To the Editor: When governments assess individuals for taxes, we continually hear about grave injustices, like when some millionaires in the U.S. do not pay any income tax. Occasionally we may also hear about attempts to aim at justice, when Canada works out an agreement with the provinces for equalization payments. Nevertheless, the whole tax system remains a thorny problem within each country and particularly at the international level. Any structure is bad that allows the rich to grow richer as the poor grow poorer.

Is the situation any better in our churches? At our MCC (Canada) meeting it seemed as if one did not want to touch on this issue, for fear the funds might dry up. But the confusion is due to a lack of distinction between equal and fair. So we do not want to provide any clue for a fair assessment nor for education in just giving.

Our stewardship secretary, in his letter to pastors dated January 12, 1972, claims that "the policy of the Division of Administration (is) not to suggest a fair share figure, because in reality there is no such a thing." The reason given is that what is fair for one congregation would be too much or too little for another. One is truly amazed at how irrelevantly we can argue. It may be hard to establish exactly what is fair for each congregation, but certainly *there is such a thing as fairness*. The trouble is that in the letter *fair* is mistaken for *equal* in the sense that each church should be assessed an equal amount per member.

In his *Ethics,* Aristotle discusses the relation between justice and equality. Here justice is interpreted in its fundamental sense of a fair portion. This is one of Aristotle's most important principles in this connection. But note that a fair portion is not always an equal portion. What is fair to one is not necessarily fair to another if applied as an equal portion.

If the administration believes what it apparently wants to say in this letter, then why did it honor certain congregations at the Fresno conference, holding them up as examples? I was instrumental in founding one of these congregations and I tried to teach it to accept responsible stewardship. I am thankful to God for it. But when you see it as a newly organized church with no large backlog of dead weight, living in an economically favorable situation, with no equal proportion of old members and widows who remained in the mother church, is it then really doing better than other congregations in terms of a fair portion? Has it been assessed from this aspect? Was it not really assessed on the basis of equal contributions per member? Furthermore, have these churches possibly been robbed of any heavenly reward? (Mt. 6:1 ff.).

We are admonished by the administration to give as we are able (2 Cor. 8:12). How will you define ability to give? A social worker will point to a family with an income of $20,000 living beyond its means. Does it have the ability to contribute to the church or should the church subsidize its income? Does that put the family in the class of the widow who had less than enough (Lk. 21:3)? Jesus saw rich people dropping large sums into the temple treasury. They had more than enough. But the widow, who had less than enough and gave all she had to live on, gave more than any of the others according to the judgment of Jesus (Mark 12:41 ff.). Paul also speaks of the Macedonians giving beyond their means (2 Cor. 8:3). But we despise the "paltry" gift of the widow!

We should not shrug off our responsibilities too easily. Nor is giving "proportionately" to various causes an *alternative method*. This is an altogether new issue and does not say how much we should give, but how we should divide what we give. Here the administration decides what is fair in terms of distribution, but not in terms of actual giving by the individual.

Are we then to continue to steer a course without guidance and teaching in our congregations? I personally feel that the equal amount per member can serve as a guide for churches as well as individuals. It is a norm from which you can at least make some type of assessment in terms of your deviation upwards or downwards in aiming for a fair portion. Further help could be given by the administration in classifying various geographical areas into economic categories. It also needs this assessment in planning for a budget that does not go beyond the means of the congregations.

We should do the following:

1. Train all of our members to give out of gratitude for what Christ has done for them;
2. Take the pressure off those who are already giving beyond their means;
3. Encourage those who are well to do, but do not make even average contributions;
4. Help all of our members to make a fair assessment of their giving and their ability to give in relation to the various church and conference causes.

David Janzen, Niagara-on-the-Lake, Ontario Jan. 20

About our letters: *To encourage our readers to express themselves on a variety of issues, we try to use all letters submitted for publication. Such statements may or may not reflect the views of a majority of readers. They may or may not agree with the official positions of our brotherhood. But we respect each person's right to be heard, which is a part of the larger obligation of membership in the brotherhood to both give and receive counsel (Heb. 3:13). Because of the limitation of space, shorter letters will be given preference, but longer statements, carefully and thoughtfully prepared, will be considered for use in other sections of our paper. Unsigned letters will not be published, though we may withhold names for valid reasons in a special situation. Letters to the editor marked "personal" or "not for publication" are always appreciated and, of course, will not be published.* Editor.

MEDITATION

Down a long narrow street

It is suddenly the narrowest, most frightening street I've ever walked down. But it is also the only street I can walk down, and even though the dirt and the trash and the smell are almost unbearable, those are not things I fear as much as the old man.

He seems to be an old man, although he may just have been made to seem old. He sits on one side of the gate to the church in a crooked way that no one else could ever imitate. He can't move himself, except for one crooked arm with an upturned palm, and his neck which bobs his head at everyone who walks by, not in greeting, but in a terrible way that is both plea and accusation.

I am watching other people walk by him, and they are all kinds of people. I see a rich lady stop and give him a whole peso. She seems to want to shout her may-God-bless so that everyone can turn and take notice. The old man's claw-like fingers snatch at the coin as if it might disappear and then pop it into what was once a pocket. Then his hand is out to the next person, who seems to be intensely interested in the nothingness on the other side of the street and, by chance, fails to see the crumpled old man bob his head. All the other people seem to have rehearsed the same two ways to walk by him.

No one touches the hideous hand, no one seems really to mean for God's blessing to happen. No one sits down beside the ragged old man and asks him how he is.

And now it is I who must walk past him. I cannot stop to rehearse, for this is a very busy street, and I can only go this way. I must pass this old man, and then (for I can see beyond him to the other side of the church gate) the young man with no legs who sits on a little cart. He has a battered felt hat, town down on his lap, to catch coins. And beyond him is the frightened old lady huddled against the wall, so afraid yet desperate enough to huddle there in her rusty black rags and hold out her hand. Beyond her is the blind man sitting on a box playing his reed flute and kicking the box with his heels for a drum. He uses a tin can to catch the coins; that way he knows when he has one and he can take it out before someone comes and steals it. And now that I can also see the little boy who takes the bones off my plate when I'm finished eating, I cannot bear to look farther. Besides, I have to keep going. I cannot stop here.

I am so afraid. This is the longest, narrowest street I've ever had to walk down. *James Semadeni*

Witness

Others have already written
what I would like to write.
Yet I dare not deliberately
extinguish my small light. . . .

For someone may have overlooked
those loftier lamps and passed,
unmarked, into the dimmer spheres
where my small gleam is cast.

It does not seem to matter much
if a life is great or small—
what matters is the truth of it
in answering God's call.

Pollyanna Sedziol

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Reconciliation—what the Bible is all about

Howard H. Charles

Is RECONCILIATION a biblical word? You might be surprised to discover that it does not occur very often in the Bible. Check it out for yourself in a concordance. Does this mean that the Bible has little to say about reconciliation? No, there is scarcely a better word to express what the Bible is all about. It is one long story about reconciliation.

Before looking at that story, it might be well to make a further comment about the word itself. Reconciliation has meaning only in a personal frame of reference. We do not speak of a stone being reconciled to another stone, or a crow being reconciled to another crow. Reconciliation has to do with persons. But persons, as we well know, may relate to one another in diverse ways. Reconciliation points to the establishment or a particular type of quality of interpersonal relationship.

Now back to the story. It has a beginning, an end, and, if not understood too literally, a middle. The beginning is found in the Old Testament. God made man to live in fellowship with himself and also with his neighbor. Because he would not do the former, he then found the latter impossible. The biblical word for this is sin. The result is estrangement, loneliness, and lostness. The meaning of this condition is written large in the pages of the Old Testament and in the whole of human history.

The story, however, ends in a glorious and exhilarating vision. There is yet to be at the end of time genuine community. It is represented in the closing chapters of Revelation under the imagery of a city in which God and men dwell together in continual meaningful fellowship. The original purpose envisioned in man's creation, although long frustrated by human perversity, is thus finally to be achieved.

What then can be said about the "middle" of the story? God's attempt to create community in history is focused in the Hebrew people. They were called to be his children in covenant community in order to bear witness to all men of God's intentions for them. But Israel failed in her stewardship, turning her back on God's servants, the prophets. Then came Jesus who was God's Son in a unique way. In his perfect obedience to the Father even unto death, followed as it was by resurrection and exaltation, genuine community between God and man was finally established. He is both the nucleus and the promise of the community that now is and is yet to be in its fullness at the end of time.

How then shall we characterize what the Bible has to say about reconciliation? Do you think the following propositions point in the right direction?

1. Where estrangement exists, reconciliation cannot be achieved unilaterally. Mutual action is necessary if fellowship is to be established. The good news of the gospel is that God has taken the initiative in the process. The divine action finds its most intense expression in the advent and work of Jesus Christ. To this supreme outreach of God to us we are invited to respond in penitence, faith, love, and obedience. When this happens, reconciliation occurs.

2. Those who are thus reconciled to God find a new relationship to one another. The righting of the vertical relationship is followed by a change of horizontal relationships. The fellowship of the reconciled is what the Bible calls the church. The church is meant to be a sort of advance exhibit of the community that God intends at the end of history.

3. The church, however, is not simply an advance model for admiration. It is called to share in the creation of that ultimate community of which we have spoken. To us is given "the ministry of reconciliation." Now "God (is) making his appeal through us," beseeching men everywhere to be "reconciled to God." This is a present ministry both of word and deed to human beings in the wholeness of their need as estranged persons.

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

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Home at the end of the road

Carroll H. Lee

It was one of those rare days when nature seemed most disposed to smile. Haze hung low on the hills and in the fields cattle grazed and added those last few pounds before making the trek to the nearest marketing center.

I was a young pastor exploring one of the more distant areas of my rural mission charge and, as usual, had stopped at one of the first houses in the district to ask directions to the ranches strung out along the valley. My informant was most helpful and even drew a map to show who lived where and which of the numerous sideroads led to homes. Her pencil paused after she had drawn in one short road.

"There's only old Mr. M——— living up there," she explained. "He isn't interested in the church, in fact he doesn't like ministers at all. You won't need to waste your time going in to his place."

In due course, as I continued on my way, I came to the point where this road wound off through the trees, little more than a rocky trail that bore witness to the fact that Mr. M——— had few visitors. I doubted even that I could navigate the road without risking damage to the vulnerable undercarriage of my clerical car. Seizing on this practical thought, I went on toward the next ranch where I had been promised a warm welcome.

For some reason, however, as I drove along something was bothering me, nibbling at the edge of conscience; and then I remembered! I thought of another day and another road. . . .

The highway which formed the only link between the sparsely settled interior and the coast was not a royal road in those times, but a dusty stretch of washboard, ruts, and chuckholes. No one drove fast, for obvious reasons, but it was not difficult to drive at a speed sufficient to miss the break in the forest where a little sideroad declared its independence and wound off into the trees.

This was not a road which invited exploration, for within sight of the highway it plunged into a hollow that was almost always filled with water in the spring and summer months and emerged on the other side showing little evidence that many cars had accomplished the passage. In the spring, melting snows and May showers left impassable mud. During the hot summer months, dust lay thick to envelop the disturbing wheel, while ruts and rocks stood ready to bump and bruise the most daring motorist. In the winter, the heavy snow was never plowed away and only the tracks left by horse and sleigh gave indication that anyone lived beyond the guarding belt of timber.

Yet people did live there. On a wilderness ranch in this valley my family, newly immigrated from south of the border, had settled into a determined battle with loneliness and isolation. In another land, which now seemed almost another world, we had left behind a host of friends and community activities and, something sorely missed, the close fellowship of the church. Our new home was eight miles from the closest neighbor and thirty miles from the nearest church —impossibly far when we had no motor transportation. No one from the church ever ventured near.

Season followed season and the wild country became a home. We had little money, for these were depression years. The good earth brought forth abundantly all that was necessary of the staple vegetables. During the summer months we picked buckets of

The little sideroad to our ranch did not invite exploration. No one from the church ever ventured near.

wild berries to fill rows of jars on the pantry shelf. Fish abounded in stream and lake while the woods were stocked with a never failing supply of wild game. Moose and deer skins were sent to the Indian reserve for tanning and were then fashioned into vests, gloves, and moccasins. When my brother and I reached school age we were taught by our mother for several grades, then enrolled in correspondence school courses.

In many ways it was a good life, but one thing was lacking: the fellowship of the church. True, on Sunday morning grandfather read the Bible and a long sermon from a Christian periodical to the assembled family, and in the evening the family gathered to sing familiar hymns from worn and tattered hymnbooks brought from the other land. Still it was not the same as a congregation united in song and worship. As much as anything we missed the friendly visits and counsel of a pastor. The years went by and no minister found his way up that lonely rutted road.

One cold winter day while the family was away, the ranch house went up in a great tower of flame and smoke. It was then that we found how false were our feelings of isolation from friends and neighbors. Help came from near and far: food and clothing, shelter, and encouragement to build again. Willing hands helped to bring logs from the forest and raise a rough but comfortable dwelling. To family worship was added praise and thanksgiving for newfound friends. But summer followed spring and changed to golden autumn and no one from the church came near.

We knew that there was a minister of a similar faith in the nearest town. We knew, too, that under his pastoral care were dozens of communities spread over hundreds of square miles. We understood, but still we wished that sometime he might find his way up the rutted road. He never came.

My brother and I completed the highest grade offered through the mails. War clouds gathered and soon my brother went away to become a pilot. I stayed at home to raise beef. In distant cities, my brother found that the fellowship of Christian peoples was as pleasant as he had been told. Yet when he returned to his home to exchange the pilot's seat for a leather saddle, the blue horizons for range and trapline, he found that the situation had not changed. The church seemed as remote as ever.

Shortly after this a young minister came to serve the church in that district. He was filled with the spirit of mission and an unquenchable enthusiasm to extend the Kingdom of God to the remotest corner of his pastoral charge. Perhaps he drove by that rutted road many times before he noticed it, but one day he turned his car from the highway, splashed through the guarding mud hole and followed the ruts until he turned into the gate of our outpost ranch.

We were quickly won by his friendly and open manner and were pleased when he accepted an invitation to stay with us for the night. During the evening hours he shared in family worship and led in a study of the Bible. When he left he promised to return, and did. Sometimes he brought his hunting rifle and spent a day in the woods. Sometimes he brought his family and took time just to relax a few hours.

Not long after this the rising price of beef cattle made it possible for us to exchange the wagon for a car. Shortly thereafter there was a new family in church on Sunday morning. At first we found the hymns strange and it took some time to feel a part of the congregation of town folk, but we already knew the minister and soon we felt at home.

There was something new and challenging about this young minister. He spoke with contagious enthusiasm about the mission of the church and the brotherhood of man. In a way that seemed remarkedly contemporary, he brought into focus both man's need of God and God's need of men. Although my brother and I had planned to be cattlemen, we were moved and challenged by his message. One September day we hung up chaps and spurs for the last time and went away to university. When the years of study were behind us, we returned to the north that we loved, I as a minister to share the Word, and my brother as a doctor to bring the ministry of healing to the far and lonely places.

Some will say that God moves in mysterious ways and does not need the feeble efforts of men to build his kingdom or to call his fishermen. Others believe that God gives a special task to each of his servants. I stand with the latter group, for I believe that God sent that young minister up the rutted road to our home.

You can guess the rest of the story on that warm October day. I went back to the little-used road, followed it to the yard of a weathered ranch house, and with some misgivings, approached the elderly man who was splitting wood nearby.

"A minister, hey?" he remarked when I had introduced myself. "It's been a long time since one of your kind has been in here. Come into the house and chat awhile."

He served me lunch and coffee so strong it made me shudder, but long after the coffeepot had cooled on the back of the stove we were still talking. He was a man of wide experience who had circled the earth and finally settled in this lonely valley. Gradually he withdrew from the world and the world did not miss him.

Although it could not be said that he agreed with all that I had to say, his invitation to return was warm and genuine.

I wonder how many people are waiting at the ends of the way on sideroads from the main thoroughfares of life, how many at the end of lonely streets in town and city, or how many senior citizens are tucked away conveniently from the world in anonymous apartment blocks? How many of these could know a deeper fellowship with God and his people if all who claim to serve him would look for a special mission?

How my family liberates me

LaVerna Klippenstein

I DIDN'T NEED to join the women's liberation movement. I'm already being liberated—thanks to my family. When I married a convincing General Conference Mennonite, my loyalty to a very small, charmingly conservative, joyously evangelical denomination had almost reached the point of idolatry. Mine was, after all, the most humble of the ten Mennonite churches in our town, and I was proud of it.

Marriage extricated me from smothering smugness and thrust me into an ever-widening circle of conferences where winds blew, now warm, now cool. It wasn't always cozy nor comfortable. But it was liberating.

Living with a man frees a woman from the rut of sameness. Orderliness, some call it. Some women regularly sweep their husbands socks out from under the bed. Not I. At our house there's a continuous element of surprise in chancing upon socks behind doors, under chairs, or in closets.

My family has freed me to study for the fun of it. Had it not been for my children, I would have become hopelessly tied to college courses and term papers. Instead, when assignments threatened to take an inordinate amount of time, an unhappy wail reminded me of diapers to be changed, meals to be made, lullabies to be sung.

A baby liberates one from the merry-go-round of social and secular activities which demand so much time and often give so little in return. Having a houseful of children makes one selective of the events which will fill leisure time. My children have liberated me from involvement in a multiplicity of committees and kaffee klatsches.

My family has freed me from the limitations of my age. Society has designated specific activities appropriate for each age group. Were it not for my family, I would be confined to those experiences open to the thirty-to-forty age group. My children free me from such restrictions. I can legitimately attend an elementary school play, a junior hockey game, or jog around the block with my eight-year-old.

My children have prevented my becoming unnecessarily wrapped up in nonessentials. They have helped teach me that people are more important than possessions. Their needs have kept me from selfishly pursuing my own inclinations. Their demands have necessitated more discipline in my life. I am constantly encouraged to overcome the tempta-

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Having a family doesn't guarantee a woman freedom and fulfillment, but it does offer endless opportunity for practicing those disciplines necessary for personal growth which lead to enrichment and fulfillment.

The reconciler

The yellow pitcher escapes my hand,
confronts the porch;
Glittering shards wink and
warn, "Do not touch."

The pitcher must be restored to use,
I kneel and shape
a fragmented truce
with chips of hope.

The pitcher will pour the children's
milk
and water a plant.
Scar-threads like silk
bind the assent.

Barbara Esch Shisler

tion of limiting my interests by a son who studies the Renaissance, a daughter who plans impromptu parties, and a third-grader who insists, "If there is more than one sun, you show it to me."

My family has liberated me from a false self-image and strengthened my self-control. "I don't know why you're eating that chocolate," teased my tall teenager recently. "You might as well just smear it onto your hips."

With my family, I am also free to fail. Employers, coworkers, even fellow church members, are not as tolerant of imperfect performance and downright failure as are my children. They have liberated me from the constant pressure to succeed.

My family has helped free me from hypocrisy. It is difficult to answer the door with a gay, "Do come in! We were waiting for company," when your six-year-old has just heard you moan, "What a day! I hope we have the evening to ourselves." One becomes cautious, also, of unkind criticism. In the context of my family I am free to develop the more worthwhile virtues of unselfishness, kindness, moral courage, and patience. Psychiatrists may call this the essential feminine altruism. For me it is liberation.

My family has liberated me from emotional numbness. With adulthood comes a sophistication and curbing of emotion which hardly allows for tears or hilarity. In responding to the sudden tears and spontaneous laughter of my children, I am free to expose genuine emotion.

In a world that is growing more mechanistic and computerized, and where the opportunities for touching others mentally and physically are growing rare, my family has opened the way to know people deeply. In a world that has become hurried and casual, and mid the mutation of many moves, my family has offered permanence and freed me from the helter-skelter of careening fads and trends.

To paraphrase Lucianne Goldberg and Jeannie Sakol in *Purr, baby, purr,* having a family doesn't bring liberation in and of itself. It is simply the best vehicle for experiencing it in a lasting and meaningful way. It enables one to give the best of oneself, to excel, to sacrifice, to love totally, without a tinge of self-pity that it won't be forever.

For the Christian woman there is nothing incongruous about finding genuine freedom in family relationships and responsibilities. Rather than lose my identity and freedom by becoming a wife and mother, I found both in a more fulfilling way. For it is in losing we find. In keeping we lose.

Am I then totally free? Hardly. Absolute freedom is absolute nonsense. Elton Trueblood is right when he says, freedom comes, not at the beginning of a process, but at the end of it. Having a family doesn't guarantee a woman freedom and fulfillment anymore than having a violin guarantees perfection of musical performance. Family life does offer endless opportunity for practicing those disciplines necessary for personal growth which lead to enrichment and fulfillment. That is truly liberation.

NEWS

College goals study reaffirms church ties

At President Schultz's inauguration in October he announced that "Bethel College must become more distinctive, not less, finding its identity and reason for being in its historic Anabaptist tradition. To be true to itself, it must be true to its reason for being, and for me this means, simply, that Bethel is a free, Christian college — free in its honest search for truth, Christian in its witness to the lordship of Christ in all of life."

The new goals study for Bethel reinforces this thrust in an attempt to focus on goals, priorities, and academic programs for the 1970s. Almost two years ago the college's board of directors established a twenty-four member goals study committee to examine and establish Bethel's identity. By 1971 over sixty persons were directly involved in working on the goals study and many hundred more participated in specialized areas of the report. The wide-ranging representation included all of Bethel's constituencies. In its final stages Harold Moyer served as executive director of the steering committee. On February 5 the Bethel board of directors approved the fifty-four-page final report for implementation. Throughout the two years Willard Kaufman of Moundridge, chairman of the board, provided leadership in planning the study.

The study reaffirmed Bethel's clear intention to be church-related by noting that "Bethel looks to its Anabaptist history and the General Conference Mennonite Church for its identity and heritage and covets a vital contact with both the tradition and the contemporary life of the church. . . . It seeks diversity in students and support, but frankly proclaims Christian values and perspectives as its reason for being."

Sections of the report deal with service to society, characteristics of community, continuing education for persons of any age, and Bethel's commitment to educational innovation, cooperation, and change. The blueprint spells out ways whereby Bethel can translate these objectives into program and the rhetoric into reality.

Bethel plans to continue opportunities for career preparation in over twenty departments, but will offer a unique educational model in its general education program in an effort to reinforce its distinctive qualities. As the Bethel blueprint puts it: "Bethel has a better idea: to plan a career that can cope with the future. To that end, Bethel's general education program attempts to prepare students to cope creatively with the complexity and pace of change that the future holds. With change comes conflict. Understanding change and how to cope successfully with it will determine how well the citizen of tomorrow will resolve conflict."

The goals study indicates that Bethel's distinctives look back on its Mennonite heritage of 400 years of peacemaking and hope to show in Bethel's life style and interpersonal relationships a practice of Christian peacemaking. But Bethel also looks ahead to the desperate need for conciliation rather than confrontation in today's world. "The urgency of this focus should be self-evident in a world that has become a global village and where flashpoints of conflict and violence erupt between nations and races and among people crowded in urban centers."

Mr. Schultz added, "We realize that one cannot escape change or conflict, but if the Bethel student can learn to cope with it and become a reconciler of conflict and an agent of constructive change in society, this kind of education is never out of style or obsolete — and you can't put a price tag on this kind of education."

Search for Canadian issues

The students at Canadian Mennonite Bible College have started a peace club this year, but they feel a dearth of pressing local and national issues to sustain the interest which has been generated.

United States young people are much more conscious of the life-and-death issues of the day, they admit, but they feel that this is so largely because the people south of the border have so many readymade issues: the draft, the Vietnam war, and a much more volatile racial situation.

The club started as a result of student participation in the last two Peace Section assemblies. In 1970, Rudy Baergen, a senior, attended the inter-Mennonite peace meeting in Minneapolis. He resolved, on his return, to try to get a peace organization started.

It took until 1971, however, before the idea took hold. Kathy Bergen, Peter Hiebert, and Brian Petkau spearheaded the organizational drive.

Twenty-five students, one-quarter of the school's enrollment, are now members. Two carloads went to the 1971 peace assembly in St. Louis. Most of them returned to Winnipeg with a new enthusiasm for the cause of peace. But they still were not certain on which issues they could concentrate.

Before Christmas they promoted the "Vietnam Christmas" plan which the assembly had endorsed. The plan's intention was to encourage people to forego all or most of their usual Christmas gift-buying and to give the money instead to a project which would reequip a bombed hospital near Hanoi. They presented the "boycott" idea to several Manitoba congregations and youth groups.

Another issue which is high on their priority list is the question of life style in an affluent society. A number of them are planning to attend a seminar on life styles which will be held on the Bluffton College campus in March. This event is being sponsored by the Intercollegiate Peace Fellowship, which includes all the Mennonite college peace clubs.

The club has also urged all of its members to focus on one or two issues of their choice, such as the Quebec question, the problem faced by Canada's native peoples, or the Middle East conflict. In this way they hope to gain broader expertise.

In response to the students' eagerness to become better equipped to speak and act in this situation, the CMBC faculty has invited peace club members to do concentrated studies as class projects in such courses as ethics, church history, Mennonite studies, and others. It is hoped that in this way the dialog about peace can be both broadened and deepened.

Six club members studied the Canadian Government's white paper on defense in February as part of a class project. They will send their response to the Minister of Defense.

Tentative plans are being made to have a peace team tour soon after college closing in May.

The club members have been divided into five teams. They are soliciting invitations from congregations, schools, youth groups, and coffee houses to discuss some of the pressing peace issues of the day.

"We don't claim to have the answers," said one of the members, "but we find it helpful to talk honestly about the problems with other people, and we think it may be helpful to them as well."

Optimistic note sounded on Bible institute's future

Sponsoring churches of Elim Christian Education Center in Altona, Manitoba, sent 150 delegates to the school's thirty-eighth annual meeting recently.

In his report, the principal, George Neufeld, noted the growing enrollment of the current year. Over 100 persons participated in the school's January intersemester studies. Fifty-one students have registered full time for the spring semester.

Committee reports received only light discussion, but the delegates accepted a budget of $76,000, an increase of 20 percent over 1971. The vote on the budget suggested a clear note of optimism about the education centre's future and signified basic assent to its plans.

MCC (Man.) has good year Personnel and donations up

For MCC (Manitoba), 1971 was a good year. The number of Manitobans serving in its international program jumped from thirty-nine to fifty-four — an increase of 38 percent — and contributions were 28 percent higher than had been anticipated in the budget.

At this year's well-attended annual meeting in the Portage Avenue Mennonite Brethren Church in Winnipeg, it was reported that $163,000 had been raised for MCC's international relief and service program. A special appeal for Bangladesh brought in $112,000. For 1972, the annual meeting approved a budget totaling $203,000.

Last year's annual sessions approved the establishment of a probation hostel in Winnipeg for first-time offenders. Grosvenor Place, which opened its doors in August 1971, is the result. C. N. Friesen, its director, told this year's annual meeting that the hostel had registered a total of eleven men during its first six months of operation.

The peace and social concerns committee, which administers Grosvenor Place, presented a further proposal to this year's meeting asking for the green light to go ahead with a series of regional small group discussions on the theme, "Conversion, discipleship, and peacemaking." The groups would bring together congregational leaders from the various Mennonite conferences in a number of communities.

"If the mutual desire is to grow, and if MCC is to function more effectively to meet the challenge of the 1970s, then we must come to grips with our theology and its implications," the committee said in its recommendation. The proposal received unanimous approval.

The keynote address was given by John A. Lapp, executive secretary of the MCC Peace Section and dean-elect of Goshen College. His speech on peacemaking and discipleship will serve as a discussion starter for the small groups which will be convened later this spring.

Mcc (Manitoba) has a twenty-one-member board of directors which meets four times annually. It has representatives from seven Mennonite conferences. This year it named its first woman to the board. She is Mrs. Annie Enns of Oakville, chairman of MCC's provincial ladies auxiliary.

Commissions okay addition of women representatives

Women received special recognition at the Council of Commissions, when each of the three commissions voted to add representatives of the Women's Missionary Association — and when two women were appointed to the Committee on the Ministry.

It all began in the Commission on Home Ministries. The commission members began appointing men to committees, when someone reminded them that they weren't appointing any women. In fact, there wasn't even a woman on the commission.

So they immediately placed on the commission Joyce Shutt, Orrtanna, Pennsylvania, and Martha Nickel, Saskatoon, Saskatchewan, with full voting privileges.

The Commission on Overseas Mission heard about the development during coffee break and got an extra push from Dorothea Dyck, WMA executive secretary, who, during her report to the commission, asked for a voice in how the commission spent the money it received from the women.

ComM placed Miss Dyck and Naomi Lehman, Berne, Indiana, on the commission, and asked the General Board to revise the bylaws.

Later on, the Commission on Education, which already has three women, voted to add one representative from the WMA and one representative from the seminary.

The General Board has one woman member — Hedy Sawadsky of Henderson, Nebraska, secretary of the conference. The seminary board and the Division of Administration are still all-male.

Women appointed to the new Committee on the Ministry are Marian Franz, Washington, D.C., and Mrs. Shutt.

Mennonites scattered across Latin America

The following introduction to the Mennonites of Lower South America was prepared by Eresto Suarez Vilela, a Mennonite writer, editor, and church leader in Argentina.

The German submarines were terrorizing the Atlantic in August of 1917. . . . And it was precisely then when (aboard a British vessel!) the first Mennonite missionaries arrived in Argentina, sent by the Elkhart Board. . . .

The region of the Argentine pampas is a vast and fertile plain where grain and cattle find an ideal climate and terrain. In 1919 a large sector of this region still had no Protestant witness. It was there that the Mennonite missionaries began evangelizing. They wrestled with the language, with the popular prejudices, and with the opposition of the powerful Roman Church. But by the grace of God, congregations sprang up in small towns along one of the principal railway lines. And a few years later more than 500 members made up the Mennonite Church of Argentina.

The economic crisis of 1930 and other factors triggered an exodus of the rural populace. This dispersion greatly hindered the young church. But soon congregations were established in Buenos Aires and its surroundings. Since then the work has made slower progress but has consolidated itself. In 1943 evangelization work among the Indians of the Argentine Chaco began. Their United Toba Church (a branch of the Mennonite) now has around 2,000 members.

Today's Argentine Mennonites are of the second and even third generations, and their work encompasses five provinces. The majority of their pastors are nationals, and they have now sent their first (Argentine) missionaries to Bolivia. The church is traversing a difficult transition period toward its total indigenization. But there are firm signs of spiritual maturity and administrative capacity.

Paraguay has the densest Mennonite population of any country in the world. Out of a total of two million inhabitants, some 15,000 belong to the Mennonite communities. Without losing a sense of proportion, it can be affirmed that this Mennonite presence is an important factor in the life of the Paraguayan nation, a nation of scant European immigration.

Boys stand outside the Dollinger home in Paraguay. The first Mennonite colonists arrived in 1927. Now Paraguay has the densest Mennonite population of any country in the world.

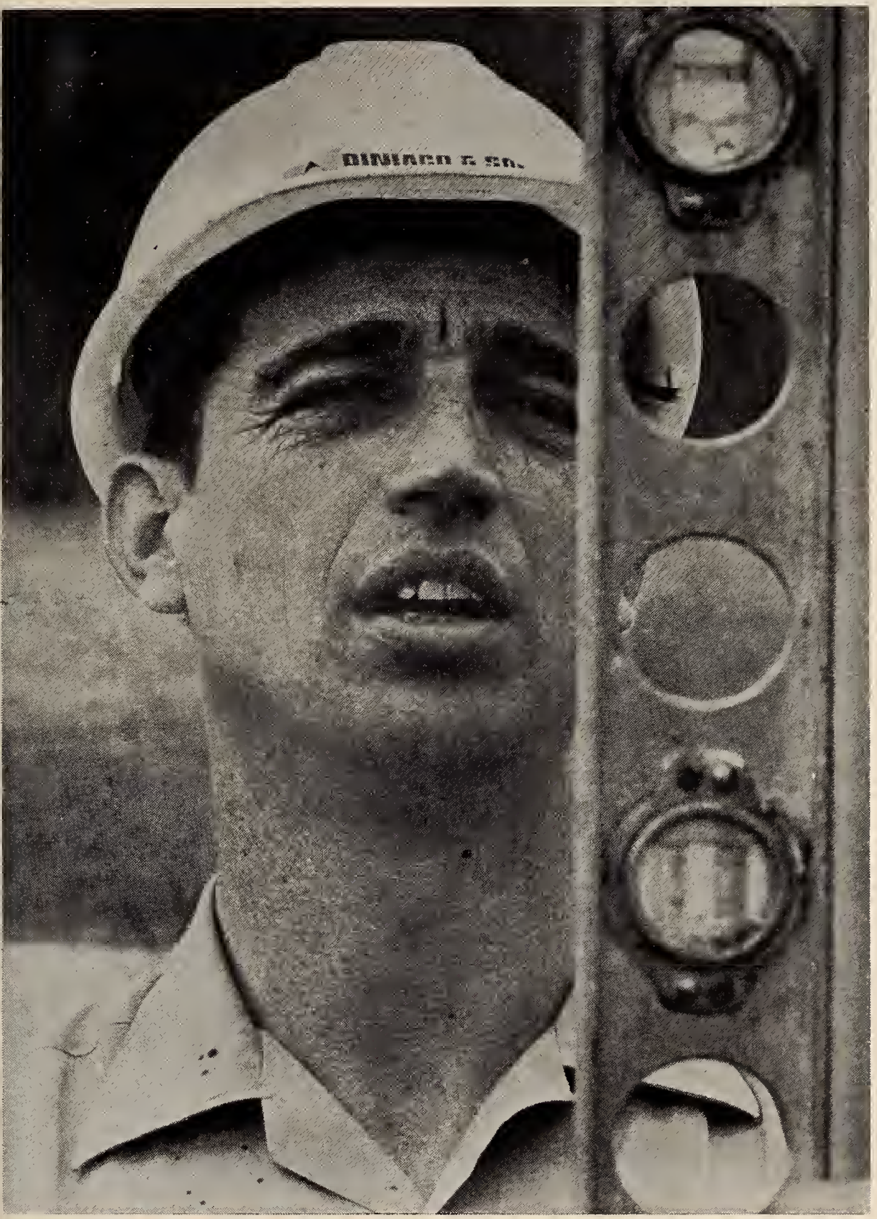
When the first Mennonite colonists arrived from Canada (1927) and Russia (1930), they settled in the extensive Chaco region which was inhabited at that time by a few nomadic Indians. Dispersed in various colonies and towns, they laboriously began creating a notable agricultural, ranching, and industrial complex in the middle of the desert. Parallel to this they organized social and educational institutions whose benefits also reached the native population. In 1947 another 2,000 Mennonites arrived. They were war refugees. They had escaped from the Ukraine three years earlier and had crossed Europe fleeing the Soviet advances. With the help of MCC they were able to settle in eastern Paraguay.

It was a race against time. No country dared receive these displaced persons from eastern Prussia, tenaciously claimed by the Soviet authorities. Perhaps Uruguay would receive them. But this was not certain. When the *Volendam* left Bremerhaven on October 7, 1948, nothing official was known. It was only when the ship sailed the high seas that the cable was received confirming the favorable decision of the Uruguayan government.

There were 690 displaced persons from Danzig and sixty from Poland. It was they who with the support of MCC founded in the Uruguayan interior the colonies of El Ombu, Gartental, and Delta. Then followed years of hard work and adaptation to the new surroundings. And then a relative amount of prosperity and a growing sense of identification with the culture of the new country, although maintaining the Mennonite identity.

Uruguay also has its "Latin" Mennonites. This began with the arrival of missionaries from the United States in 1954. More than 100 members compose the Spanish-speaking congregations which also count among their number some local directors.

The seminary in Montevideo, founded in 1956, is an inter-Mennonite endeavor.



Missionary in hard hat. Lamar O'Bryant inspects a building project in Huntington, West Virginia, where he works as a construction official. Two years ago Mr. O'Bryant left a prosperous position as superintendent of a major construction company in Atlanta, Georgia, and moved to Ironton, Ohio, an industrial town of 16,000 on the Ohio River, to provide a Christian ministry because "people are more important to me than a prosperous job." Although still in the construction trade, Mr. O'Bryant serves as lay minister at the Ironton Baptist Chapel. When he arrived two years ago, the congregation consisted of four members. He, his wife, and their two sons doubled its size. Now the church has thirty-one members and up to 140 persons have been involved in special ministries, with large numbers of young people becoming active. Mr. O'Bryant works as a Christian Service Corps volunteer.

Slide set on 'Automated air war' available

National Action/Research on the Military Industrial Complex, (NARMIC), of the American Friends Service Committee has released a set of 140 slides on "The automated war," with accompanying script and footnotes. The result of two years of research, the slide set is full of information taken from Armed Forces journals, the *Pentagon papers,* hearings of the Senate Electronic Battlefield Subcommittee, and testimonies from Vietnam veterans and Indochinese people.

NARMIC details the steps the United States Defense Department has taken to "avoid having the American young man stand toe-to-toe, eyeball-to-eyeball, or even rifle-to-rifle against an enemy." Machines have been developed so that, in the words of General Williamson, "we could often fight a major battle without actually committing the physical bodies of our men into the danger area."

The slide set also shows that companies with household names, such as Westinghouse, General Electric, Honeywell, and Wonder Bread (through its corporate owner IT&T) are heavily involved in the development of weapons.

The real challenge which this peace education tool presents to Mennonite and Brethren in Christ churches is how to be a conscientious objector to a war which has replaced man with a machine.

The complete slide set, taped script, and written materials are available from the Mennonite Central Committee, Akron, Pennsylvania 17501, and the General Conference Mennonite Church office, Newton, Kansas.

Words and deeds

A study of the effectiveness of the Mennonite Central Committee's programs in Appalachia took place in February. Atlee Beechy, a member of the MCC executive committee, with John Eby, head of the sociology department at Eastern Mennonite College, visited the MCC voluntary service units in Appalachia, February 18-22.

African churches grow but against heavy odds

This is the second report by the editor on some of his observations during a three-week Africa study tour sponsored by the mission board and MCC. *The group visited Zaire, South Africa, Rhodesia, Zambia, Kenya, and Tanzania.*

Christianity has become the major religion in Africa below the Sahara Desert.

In Kenya, an average of over 1,100 people are being added to the church every day. Membership is growing twice as fast as the general population. According to statistics gleaned by Don Jacobs, a Mennonite missionary in Nairobi, forty new worship centers are being opened in his country every week. Over 60 percent of its population of thirteen million is Christian. Two hundred and thirty groups are now registered with the government. A new denomination emerges every two weeks.

Jonas M. Rubi and Pelinezer M. Nyamageu are students at the Mennonite Bible school near Musoma, Tanzania. For over a year they have been composing songs based on Scripture stories and setting them to African music. They are well received in the communities where they go to sing their pulsating new songs.

Estimates of church membership in Zaire show an even stronger Christian presence. Less than 10 percent of the people here are adherents of Islam and the traditional religions. Ninety-one percent of the Zairoise are claimed by one or the other of the three major church groupings: Catholic, 60 percent; Protestant, 24 percent; and Kimbanguists, 7 percent. The children of Christian parents are included in these totals.

Zambia and Tanzania, the two other black-governed nations on the study group's itinerary, also have strong Christian communities. Both have Christian presidents.

Missionaries, beginning with David Livingstone, who died only ninety-nine years ago, introduced Christianity to much of Africa during the past century. The gospel which they brought was a *Westernized* version. They denounced most African customs and beliefs as pagan, leaving the continent's cultural and religious underpinnings seriously eroded. Many Africans, much as their black brothers are doing in North America, are now beginning the process of trying to rediscover their identity and to develop their own theology.

"At present," anthropologist Jacob A. Loewen told the group in Lusaka, Zambia, "the Africans are entering a stage of invective against white dominance. This is a stage through which they will have to go before they can move on into a creative development of an indigenous theology."

Anger was not yet apparent on the surface in any of the Mennonite and Brethren in Christ churches which the group visited. Impatience was more noticeable.

When the students at the Tanzania Mennonite Church's Bible school near Musoma were asked about Jesus' color by one of the black members of the visiting group, there was a mixed response. One replied that he was white, another said black, and a third said he was brown. In a small way this illustrates the ambiguities and the questions which are now beginning to confront the African Christian.

The fourteen senior students at the Evangelical Theological School of Kinshasa (ETEK) this year must all write a thesis to qualify for graduation. The themes they have chosen demonstrate their emerging preoccupation with the problem of Africanization. Here are three of the titles: "The problem of the validity of the traditional rituals . . . in encounter with Christian faith"; "Violent decolonization and Christian faith: the case of Angola"; "Traditional marriage among the Bambala in the light of biblical teaching on marriage."

The churches are beginning to grope for a style of worship and life which is more authentically African. The independent nativistic churches, which are not closely related to overseas missionary agencies, appear to be having an easier time making a shift. But even among the mission-related churches there are congregations which are beginning to use drums, and occasionally even dancing, in special services. Songs and music which are distinctively African are being composed and used in a number of areas. By and large, however, the Western influence on all aspects of church programming is still strong, especially in rural communities.

Great strides have been made in recent years to turn the leadership of the Mennonite and Brethren in Christ churches over to Africans. The Brethren in Christ churches in Zambia still have a white bishop, but an election later this year may result in the naming of an African head. In

Dr. Jean Bokeleale, general secretary of the Church of Christ in Zaire (ECZ), and Elmer Neufeld, leader of the Mennonite study tour.

Zaire, Rhodesia, and Tanzania, the churches have black leaders.

Mission personnel in most cases are now in Africa at the churches' request. The majority of the missionaries are technicians, doctors, nurses, and teachers. Few North American workers are active as evangelists.

Who should be a missionary? There is a notion that young missionaries can make the adjustment to the present realities of African life more easily than older persons. Not so, said several persons connected with missionary placement. Some of the best relationships with the Africans have been achieved by older missionaries. And some of the most difficult times have been experienced by young workers.

Elijah Barnes, a black Presbyterian missionary from the United States who is involved in development work in Zaire, told the group emphatically that a person who has failed to become involved in a ministry to minority groups in the United States and Canada should not be accepted for a church assignment in Africa. He argued that a prospective missionary who had not been concerned about racial discrimination and injustice at home hardly has the proper motivation for an assignment abroad.

The fusion of the Mennonite Church and Congo Inland Mission in Zaire, which was formalized in 1971, appears to be off to a good start. The study group, because of a shortage of time, was unable to visit the interior of Zaire where the Mennonite churches are concentrated, but contacts with missionaries and others in Kinshasa indicated that the African leadership is doing well.

In Tanzania, where the Mennonite church has been independent since 1960, some tensions have surfaced recently. Over 80 percent of the Tanzanian church's budget is provided by the Eastern Mennonite Board of Missions in Salunga, Pennsylvania. Most of the monies are being used to pay the salaries of pastors and church leaders. The Eastern Board would like to see the Tanzanian congregations picking up more of the salary tab so that a greater portion of the board's funds can be used for special development projects in the region where the churches are located. This matter is now on the agenda for discussion both in the church and at the mission-church level. It is a sensitive issue, and it is being handled carefully.

To most members of the study group, the Rhodesian mission situation appeared the most difficult. The mission personnel are attempting to remain apolitical in a situation where a minority which makes up only 4 percent of the population totally dominates an entire nation. Any overt opposition to the Ian Smith regime by the missionaries would, of course, lead to their quick expulsion. Most of them are in the country on one-year permits. Their silence, however, is being interpreted by some Africans as a tacit support of the white-dominated government.

A number of the African members of the Brethren in Christ church spoke to the study group of their opposition to the Anglo-Rhodesian settlement terms which were being tested in January and February by the Pearce Commission from Britain. Some were guarded in their responses. Others were outspoken in their contempt for the proposal. But the missionaries, meanwhile, spoke in favor of its acceptance.

Organizationally, the church and mission are separate in Rhodesia. Bishop Kumalo, an African, heads the church, but his communication to the Brethren in Christ churches in North America goes by way of the mission field secretary in the country.

In Zaire, the Protestant denominations have recently been in an uproar over the emergence of a new united church. The directors of the Congo Protestant Council voted thirty-two to fourteen in 1970 to form a united Protestant church, which is now called Eglise du Christ au Zaire (ECZ). Five of the churches which were members of the Council withdrew from ECZ immediately after the vote. Later several more groups, including the Mennonite Brethren, opted out. They listed dissatisfaction with the ECZ leadership as one of the main reasons for pulling out. They charged the head of ECZ, Dr. Jean Bokeleale, with ambitions of setting himself up as a *pope* and of wishing to exercise control over all the funds and personnel coming into various Zairoise churches from abroad.

Under the ECZ constitution, the member denominations are no longer called churches but *communities*. This designation displeased a number of the groups which pulled out.

ECZ officials denied the above allegations, and explained that a united Protestant church is essential if it wishes to receive recognition from the government for various types of grants and other services. Both the Catholics and Kimbanguists present a united front, the ECZ men said. Protestant groups have often gone to the government separately with their requests, causing governmental officials to throw up their hands in dismay at the proliferation. The result has been that many of their requests have been turned down or ignored.

Legislation passed by the government of Zaire in 1971 does in fact recognize only the ECZ as a representative of the Protestant denominations. The two other recognized bodies are the Catholics and the Kimbanguists. Other churches will be able to register with the government, but they will have to meet a number of stringent requirements. Among other things, they will have to have a trained leader who is forty years of age or more, and they will need to show proof of a sizable bank balance at the time of registration.

Meanwhile the dissident Protestant groups, claiming a total membership of one million, have organized a new council patterned after the old Congo Protestant Council. Its functions are to be primarily coordinative, not legislative.

The 35,000 - member Mennonite church which was brought into being by Congo Inland Mission still remains a member of ECZ. It is studying its affiliation with the larger group. A decision to withdraw from ECZ, and in January there were no indications that such a step was imminent, would be made by the African leadership of the church, not by the Congo Inland Mission.

To a North American who is accustomed to a church which is buttressed with many institutions and a long tradition, the church in Africa appears woefully exposed and vulnerable to forces which seem bent on its destruction. Strong tribal affinities, a growing desire to be free from Western domination, and a belated discovery of the Old Testament are just a few of the facts of church life here. Yet the church is growing dynamically despite these problems. In many ways its tenuous existence is reminiscent of the church in the early centuries. *Larry Kehler*

The Kimbanguist Church in Kinshasa, Zaire. "Kimbanguism is a Christian religion for which the Western obstacle does not exist," says a colorful booklet commemorating the church's fiftieth anniversary in 1971. This indigenous African denomination which was started by Simon Kimbangu now claims over one million adherents—some estimates go as high as three million—throughout Zaire. The Kimbanguists are pacifists, and have thus felt some affinity toward the Mennonites.

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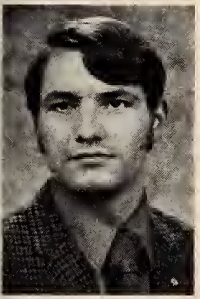
RECORD

Workers

R. Bartel

T. Bartel

Richard and Terry Bartel, Newton, Kans., have begun a thirty-month term of service in Kikwit, Zaire. After a time of French language study in Chambon-sur-Lignon, France, Richard will be serving as the area veterinarian in Kikwit. He is a graduate of Bethel College and received his DVM from Kansas State University. Terry is a graduate of Independence High School and graduated from the Independence Community Junior College. Richard is a member of the Tabor Church, Newton, and his wife is a member of the First United Methodist Church, Independence, Kans.


Epp

Goerz

Mark Epp, Henderson, Neb., has begun a twenty-seven-month term of Pax service in San Julian, Bolivia. He is working in the resettlement of Indians from the highlands to the lowlands. Mark attended Bethel College and received his BS in agronomy from the University of Nebraska. He is a member of the Bethesda Church, Henderson.

Edward Goerz, St. Catharines, Ont., has begun a one-year term of voluntary service in Toronto, Ont., where he is helping to set up a retarded children's center and working in a drop-in center for youth. Edward is a graduate of the Niagara District Secondary School and is a member of the Niagara United Mennonite Church, Niagara-on-the-Lake, Ont.

Habegger

Habegger

Marden and Marianna Habegger, Reedley, Calif., have begun a one-year assignment in Kingston, Jamaica, where they are working with Operation Friendship. This is a program in the slums of Kingston which operates a health clinic, nursery, basic school, adult and vocational training. Dr. Habegger is working in the clinic and his wife in the school. He is a graduate of Bethel College and received his MD from Northwestern University. His wife received an AB from Bethel College. They are both members of the First Church, Reedley.

Calendar

March 21-23—Churchmen's seminar, Mennonite Central Committee Peace Section, Washington, D.C.

April 13-16—Probe 72, all-Mennonite consultation on evangelism, Minneapolis.

April 27-30—Central District Conference, Camp Windermere, Lake of the Ozarks, Mo.

July 18-23—Mennonite World Conference, Curitiba, Brazil.

Eastern

March 8-12—Bible and missionary conference, East Swamp Church, Quakertown, Pa.

Western

March 7-9—School for Ministers, Whitestone Mennonite Church, Hesston, Kans.

LETTERS

Richfield withdrawal hurts

DEAR LARRY: How saddened I was to read of the withdrawal of the Richfield congregation from the General Conference (February 8 issue). Whenever a church withdraws I feel pained, as it reminds me of a part of the body being amputated, since we are all a part of the body of Christ. Yes, we can still function as a body, but we are crippled. We all need each other.

Having grown up in the Eastern District, I recall how much the people from the Richfield congregation inspired me, how wholesome they seemed, and so active and alive in Christ. But often our Mennonite churches are too influenced by the world around them, either by society on the one hand, or by other theological persuasions such as fundamentalism and a piety that lives unto itself as in an isolationist church. Christ was anything but isolationist. He ministered to the whole person. Christ never used the words *fundamentalist, liberal,* or *conservative.* He knows us only as his sheep, and his own are known to him and he calls them by name. What good we think we can do by severing relations with one another is beyond me, for Christ prayed that we may all be one, as he and the Father are one.

Yet, I can understand the Richfield congregation's concern about the church's trying to change society. I have struggled with this myself, especially because of the criticism MCC workers get for "doing good" rather than "saving souls." (By the way, it was said of Jesus himself that he went about doing good!) For this reason I was helped by two devotionals in an excellent devotional booklet put out by the Presbyterian and United Church of Christ churches called *Today* (now *These Days*).

Let me quote, as the devotionals say it better than I could. "If an experience has made a rich and fulfilling difference in your life you may feel *compelled* to share it with others. . . . Paul . . . *had* to share his experience and knowledge of Christian freedom he had gained since his encounter with Christ. . . . All this means that our freedom does not depend on the world about us. True, if the world about us is favorable to the full development of our God-given talents, our freedom may find easier expression. (*This is one good reason why we work to make society more Christ-like!*) But even when others work against our freedom, we remain free because we know that we belong to Christ." (July 1, 1971 issue)

"The Christian faith is a faith for the here and now. The *Christian is committed to the transforming purposes of Christ for his own life and for society.* This is never easy. It could even demand a cross of us. But to live in the flesh and by faith in the Son of God is surely to live out his way among our fellowmen." (July 3, 1971 issue)

Read Matthew 25:31-46. If Christians won't do Christ's work of freeing the oppressed, feeding the hungry, and healing the brokenhearted, God raises up those who will, and uses the groans and cries of downtrodden men to arouse an otherwise apathetic society to give freedom to all so that all might live a life of peace and contentment and plenty, and be educated and learn of Christ as we in the well-fed middle-class churches do. Shame on us for perpetuating the crimes of society rather than helping our fellowmen in the name of Christ. May he have mercy on us. To the Richfield brethren I say, I pray you will reconsider, pray earnestly for the Spirit's guidance, and may we all together pray for his will and grow together through this experience.

If we are really as concerned about "saving souls" as we say, I suggest we pray earnestly for God to give us a burden for the whole town or area in which we live, then move out and get to know people in society as they really are, accept them, love them, let them get to know us, sense our genuine concern for them and they will soon want what we have. Then the Spirit will convict and draw them to himself.

I agree with S. T. Moyer that revival comes from evangelism. If the church is what it should be, all the members *will* evangelize. But this takes time, much prayer, and years before we may see results. We feel it beginning to happen in Vincennes. We have a great God and he will perform that which he has promised. But we must do our part! *Jane Friesen, Route 1, Box 195A, Vincennes, Indiana.* Feb. 8

White washed phrases

DEAR MR. KEHLER: I enjoy *The Mennonite* because I am a Mennonite far from a Mennonite church, and want to hear how others are doing.

But I was shocked at your taste in putting "The Shallow Men," by D. W. Doerksen, in the most prominent position in *The Mennonite* (February 1 issue).

At first I laughed, for nowhere have I seen such polite, white-washing phrases . . . "wind from the guts," "great phalluses (that) are raised," and "loin fragments."

But then I grew angry, for the poem is all shout and no solution. Christ is the answer; he can give depth and meaning to any life, and he should be no stranger to contributors to a Christian magazine. In fact, on the back cover of the issue I read how this magazine "must, of course, have a common purpose founded in Christ."

The poem isn't "bad," but I believe it was in poor taste to put a poem like that in the forefront of a Christian publication. In other words, it is not the way to ensure that congregations not now on the Every Home Plan will subscribe for their members. *Mrs. Connie Buller, 1607 Lafayette, Blair, Nebraska.* Feb. 4

Abortion article response

DEAR SIR: Thank you to Wanda Ream Schmidt for her response to the article "Abortion reform?" (February 8 issue). She expressed extremely well my views on the subject. *Marie Penner, 18 Sweetland Rd., Weston, Ontario.* Feb. 16

A fresh sight of Jesus

DEAR EDITOR: I wish to raise a great anguished cry for a new sight of Jesus. In every sermon or commencement lecture or convention speech, we hear the ills of the present age defined in precise terms, every horrifying detail is enunciated, the buildup leads us to expect what we already do expect, inescapable doom, disaster too great for any individual or group to alter, and a future without hope. In spite of that buildup, the audience does expect, and has a right to expect, that no speaker would go to such particular trouble to call forth all that woe unless he had a remedy, an assuagement, or a certainty of adequacy to offer.

Instead, what happens? The audience sits expectantly hopefully, waiting for the denouement. And it comes, a weak little sentence at the end, so small that if you look away for a moment you will not have heard it.

I say, the answer should be the big thing. "The hungry sheep look up and are not fed." Where is the voice of prophecy that can paint again the living lines of the Christ that raised men from dead? Where is the opener of Scripture that can pull out for us things new and old sucked from the springs of living water? We need a new sight of Jesus Christ. Who does not know how to describe sin? We have all experienced it, so we are well acquainted with it. But we have not all tasted afresh the bread of life. Let any man fear to enter the pulpit or to write for publication, purporting to help men on their pilgrim way, who has not found for himself and for his own soul's need, and can therefore offer to others, a fresh sight of Jesus Christ. *Winifred Waltner, 210 Herrick Road, Newton Centre, Massachusetts 02159.*

RECONCILE

MEDITATION

We need a lot more prayer

THE STORY GOES that Martin Luther, faced with what he knew would be an unusually long or trying day, would spend proportionately more time in his morning devotions.

A young businessman cornered his minister after a civic club luncheon one fall day to explain a dilemma he faced in dealing with one of his most efficient and valuable employees whom he suspected of stealing. "I've spent hours every day for the past two weeks worrying about this," he said.

"How many hours have you spent praying about it?" the minister asked.

The expression on the businessman's face suggested that he considered the question grossly unfair but his response a second later came honestly from the heart: "I guess not enough, preacher. Not nearly enough."

Ask any churchman how much he prays, and he would probably confess, if he were thoroughly honest, "not enough." Why don't we pray more?

To some modern Christians formal, verbalized prayer seems presumptuous in the presence of an omniscient God. "Your smile for a stranger, the poem expressing love for your wife, the sincere thank you for the postman who brought an important letter—aren't these forms of prayer?" a young teacher suggested.

Maybe. But surely something must be said in favor of conscious confrontation of God with our praise, confession, intercession, and thanksgiving.

Would it help you and your church if you prayed more? Try it!

Ben Hartley

Extra patience for Thursday

DEAR GOD, TODAY IS THURSDAY and you know by now that I always pray for an extra dose of patience on this day. But I really do need it! It's not just that Thursday is my busiest day, nor that I have lost all of my steam by then. Somehow I just find it my most trying day.

I am the music teacher with Mennonite Central Committee here in Jamaica. I also teach some remedial English. I like English well enough, but Lord, why did I have to be assigned to such an impossible class? I have them the last period today. I will be lucky if half the class turns up, and even luckier if I teach them anything. The boys lurk about outside peering in occasionally to get my attention. Do you understand why I need patience? I cannot resort to the inhumane floggings which other teachers deal out to their problem classes, so I am relying heavily on you again today.

I do have happy and rewarding moments in the day, though. I have a favorite music class I meet with today. They have worked well for me and are eager to try their best. I felt like I had many handicaps at first because I had no music books, no guide to go by, and only a tiny blackboard and my voice. With their bad behavior and their lack of interest, I felt like I had a most difficult task ahead of me. But now they are showing lots of interest. Many times the children beg me to let them into my room when they should be in other classes. They love to gather around the piano and sing with me.

I do like these children and I am happy with my work here. Thursday only comes once a week, so I have lots for which to thank you God. The other days are not so bad. Thanks, God, for listening. I just had to share my thoughts with someone this morning.

Mary Helen Weaver

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The living nerve

"I PRAYED FOR YOU while you were in the hospital," a pretty, young mother said to my partner while we were chatting at a reception. Her words came easily. A disarming smile, which seemed to shrug off any importance she might have had in the healing process, gave extra credibility to her words.

Momentarily taken off guard by the interruption, my friend stuttered for a response. Then a grin spread across his face. "Thanks," he said. And he sounded grateful.

Prayer is making a comeback. For years its importance has been waning. It was on the road toward becoming a casualty of our highly technologized way of life, in which many of the needs and crises which were once the stuff of which prayers were made could suddenly be taken care of by man's own efforts and inventions. But a growing number of people are beginning to realize that not nearly all of life can be experienced or understood at that level. There are many areas of human experience which science and the other academic disciplines can neither explain nor control.

George Buttrick in his book entitled *Prayer* writes: "Our world is not a realm of fixed law: it is a realm of spontaneity and surprise within a faithfulness." He points out that while we could not live in a universe without order, the laws of science are not "the living nerve of our adventure." That comes from the deep impulses within, by which events are accepted, understood, built upon, and therefore altered. "Prayer," says Mr. Buttrick, "within the guiding friendship and parenthood of God has some power over events."

The experience that Jesus had during the final days before his crucifixion can help us to understand the place and potential of prayer. Jesus could have accepted the fact of evil and his own guilt before the law of the land, the ruthless ways of those who wished to see him dead, and the finality of failure. But he did not. He prayed that God's will might be shown to him, and that he might receive the strength and courage to fulfill the mission on which he had embarked. He was not satisfied to merely let events take their course, and in resisting the easy way out he became "the living nerve" of man's redemption.

Prayer is not an attempt to bend God's will to ours; it is the opening of our entire being to him. The intention of prayer is not to ask God to change his world to suit us. Nor must our prayers be simply the result of frustration or panic. God will hear the despairing cry, but our attitude toward him should be that he is our dwelling place, not our rescue station. LK

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

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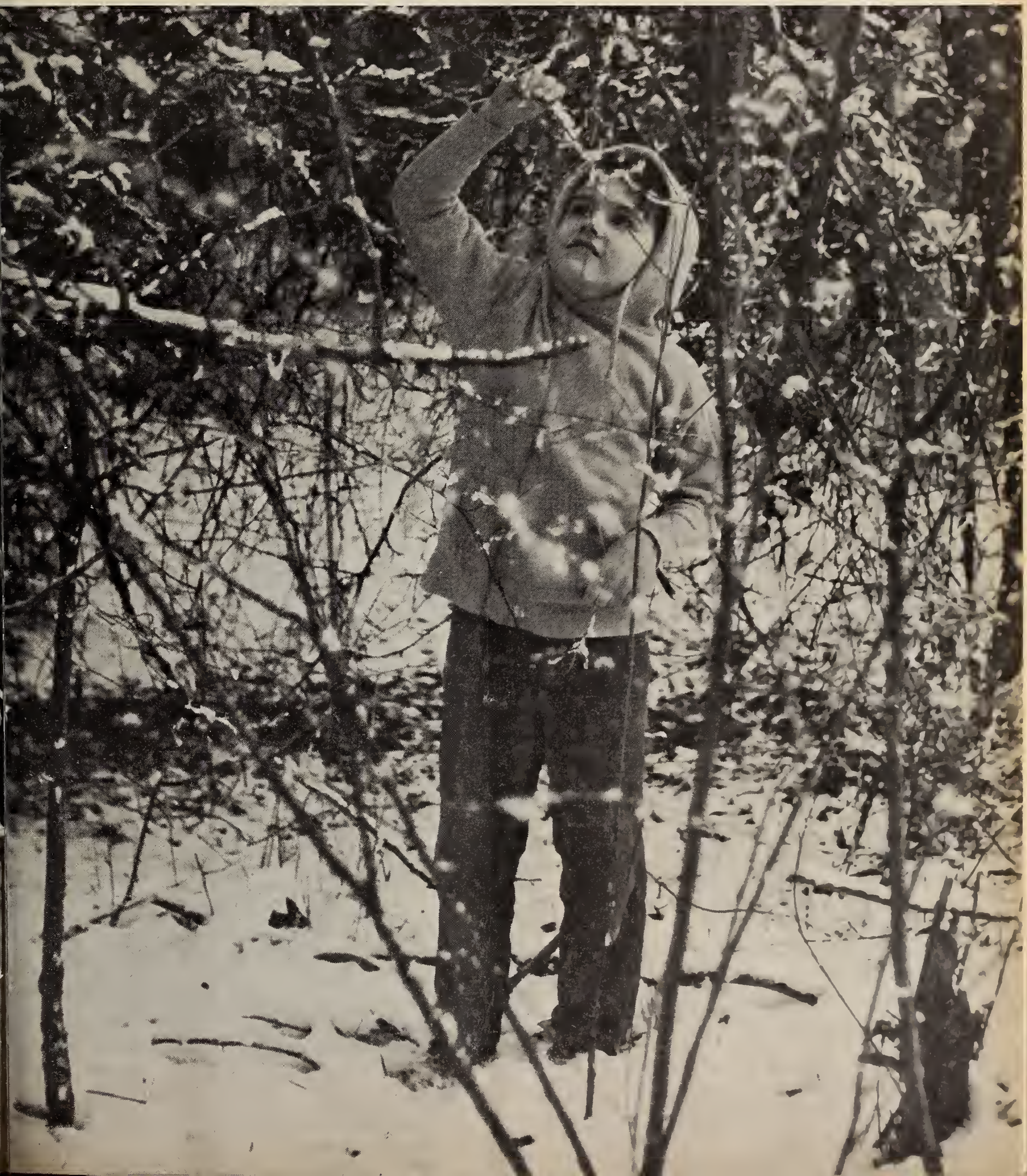


If young people are asking questions, it is our task to be in this atmosphere of inquiry with them. Christians should be where the ultimate questions of life are being asked.

A pastor speaks on Christian education

Based on an interview by Arthur L. Jackson

CHRISTIAN EDUCATION is at a crossroads. It continues to be an important ingredient in the programs of most churches, but it needs a new look. Sunday schools, midweek study groups, and premembership classes have been expected to carry much of the load, but there is more to Christian education than participation in these formal teaching experiences.

James L. Dunn, pastor of the First Mennonite Church of Champaign-Urbana, Urbana, Illinois, and a member of the General Conference's Commission on Education, in a recent interview with Arthur Jackson shared some of his visions for an expanded interpretation of education in the contemporary church.

The following are Mr. Dunn's replies to some of the questions raised in the interview.

Jim, where are you in the world of Christian education?

I am in the middle of it. As a pastor, my job is to communicate truth, authenticity, integrity, and the reality of Jesus Christ. My congregation is a university-related group. It is a young congregation, but one that has a lot of fluidity and one that I dearly love.

What is the role of Christian education in the total program of the church?

The total program of the church is Christian education. It doesn't just happen during the Sunday school hour. It happens when people relate and share with each other. I believe my total ministry in the church and that of every other minister is Christian education. This means that Christian education is sharing a style of life with others. As life is shared, it becomes Christian education in the flesh,

What should be the content of Christian education?

The approach to Christian education, as both our district and general conferences see it, is to be person-centered rather than curriculum-centered. This means that we are teaching people instead of teaching a course of study. A person-centered approach means many things by way of methodology, but it doesn't articulate a theology. However, the medium, namely the methodology, is an integral part of the message. Christian educators are seeking to develop a theology of relationships that has in it the content, the focus of our faith, which is Jesus Christ, the commitment to discipleship, and the basic moral and ethical issues facing the church.

If Christian education is to be primarily person-centered, we must attempt to understand people. Where do they hurt, when do they experience highs and lows, what is it that moves them, and what does it mean to them to be a person in Jesus Christ? We have to have a marriage of the content and the methodology.

We haven't discovered all the answers to how this happens. How can one get around sledgehammering content into a class of teenage folks when they don't want to be taught? They want to relate to people, to see life, and to live and experience it. How do we authentically show and share who Jesus Christ is, what he has done for us, and what he means to us? How do we share what discipleship is?

Our answers to questions of this nature must be formulated in the realization that the content of the answers cannot be divorced from the context in which the questions are asked.

Does Christian education actually influence lives?

Yes. It has influenced my life. But all of life influences life. We wouldn't want to take all of the credit for everything that happens in the dynamic of God's communicating to man, and man's communicating to man. I have seen lives changed, but I have also seen people go through a process of Christian education and not be changed.

If Christian education is essentially relationship-centered in the context of the Jesus Way, it ceases to be a program. It is then a life-changing dynamic.

Does Christian education complement the full ministry of the church?

There has been a deep desire on the part of our education committees to relate their Christian education concerns to the work of the other committees of the church. Their efforts, for example, may result in mission education where people are given a sharper view of what it means to be in mission. It might give them an added understanding of what they can do to make a sense of mission come alive in themselves and in their church. As people leave rural congregations and move to city congregations, they might be able to see the changing role of the church in these two settings and how they might be able to give themselves to an emerging city ministry.

What are some of the outside influences affecting Christian education?

Our technological world cannot be ignored. There was a time in our curriculum when we simply told people they should be careful in how they used their time, especially in such activities as watching television or reading the daily paper. We were implying that the world might teach them something they would be better off not knowing.

However, one has to accept the realities of life and yet not be bound by them. For example, television has a marvelous potential in Christian education. One summer in our congregation the study hour was devoted to watching a television program and then discussing it in small groups. It was a helpful and expanding experience—one that we might have been denied twenty years ago.

Television brings us such programs as *The selling of the Pentagon*, *JT*, and *All in the family*. These and other programs are sharing the realities of life. When seen in the context of Christian education, they have much to offer.

Imagine what it would be like if we had a group of people who would see it as their task to view movies, not just for entertainment, but to ask some pertinent questions about them. About *Cool hand Luke*, for example, they might ask: Why is the symbolism so obviously following the style of Jesus? Why is the cool hand the empty hand? Why is it the suffering hand? Later they might discuss the film in the context of a seeking, Christian group. Perhaps if they would view *M*A*S*H*, they would ask the question: Why is war the hell that it is?

We are able to see the necessity of change in our educational effort, but who should pioneer these changes?

Change is a threatening thing, but we are not happy when we are not being threatened. Those of us who enjoy living like to be challenged. But just wait until someone threatens us too much. Then we get our defenses up, our security drops, and the world flies by and we wonder if we are in it or out of it.

Who should promote change? How does change happen in the context of people's ability to deal with it?

Perhaps the Christian education committees should do their Abraham thing and say, "We have been called

If Christian education is to be primarily person-centered, we must attempt to understand people. Where do they hurt? When do they experience highs and lows?

to be wayfarers in this journey of Christian education. We have been called to drop our secure ways and follow God into the unknown. We have been called to do the *avant-garde* thing." Then they should go out and do whatever they see their task to be.

But they have a responsibility to those who support them. Their supporters may not see it as they do and may not appreciate their concept of going and doing.

Do you envision greater interdenominational cooperation in Christian education?

One of the most exciting tools of Christian education that has come my way during the last year is something the Church of the Brethren has produced. It has prepared an educational guide, and in connection with it a card sort file which reviews most available pieces of material that can be used in Christian education on various subjects: books, movies, tape recordings, and many other things. With this guide and card sort file, a class has everything at its fingertips. This aid helps us ask the questions: What is our purpose? What is our ministry? Whom should we be ministering to? How do we relevantly express the gospel in this community?

I personally think that such a resource as this can be adapted to any group and can serve across denominational lines, bringing one's faith into focus.

How will the changing view of Christian education affect the future leadership of the church?

I believe the people will be less dogmatic and authoritarian. But they will be no less committed to the truth. They will relate to others as persons. The truth of God came in a person, Jesus Christ. And he has given us the commission to flesh out the truth. As we encourage this truth, we then can carry on the great commission.

I believe the leaders of the church of the future will be sharing the truth in the context of their community, be it in the inner city, in high-rise apartments, or wherever. They will come to a person and ask, "What's hurting? What's the high? What's the low? Where's life at for you?"

Then, when the opportunity comes to answer the question, "What turns you on?" that minister or layman will be able to smile and say, "You know, the ground of my being is Jesus Christ."

How can Christian education be made more meaningful for young people?

I have a hunch we are living in a world where many people do not see God as either authentic or credible. In fact, the whole *God is dead* approach to theology was basically saying that the God we have built—our idea of God—does not ring true. "Let's pronounce him dead. Let's have a funeral and get it over with," they said.

Young people are saying, "The reality that exists is my existence. I am a person, a person with feeling. I feel, therefore, I am." The reality of their existence, based on their feeling, leads to a mystical approach to life. For them, feeling gives God credibility. They are saying, "God is real. I feel him." So we have what are called Jesus freaks. Basically their Christianity is based on feeling.

We also have those people who have gone through a rational search for God. The God that they have built up in a process of rational communication has not seemed credible to them. But their total life style and their educational experience have taught them that the way to learn is through experience.

They ask, "What am I experiencing? I am experiencing relationship with people. I am experiencing the fact that something is happening in my life. I am changing. I am either hating or loving more, but I am not the same person I used to be." They are caught with the facts but have no way of explaining them. Yet they know something is happening.

They are saying, "There must be something beyond myself. There is another reality. I know it. I feel it. I experience it. I can't explain it, but it's there."

If young people are asking these types of questions, it is our task to be in this atmosphere of inquiry with them. Our task is to be where the ultimate questions of life are being asked. It is to sensitize ourselves to know when we dare attempt an answer, and when we do, to authenticate our words with our lives in the context of personal relationships.

THE MENNONITE seeks to witness, teach, motivate, and build the Christian fellowship within the context of Christian love and freedom under the guidance of the Scriptures and the Holy Spirit. It is published weekly except biweekly during July and August and the last two weeks in December at North Newton, Kans. 67117, by the General Board of the General Conference Mennonite Church. Second-class postage paid at North Newton, Kans. 67117. Subscriptions: in U.S. and Canada, $5.00, one year; $9.50, two years; $14.50, three years; foreign, $5.50 per year. Editorial office: 600 Shaftesbury Blvd., Winnipeg, Canada R3P 0M4. Business office: 722 Main St., Box 347, Newton, Kans. 67114. Postmaster: Send Form 3579 to Box 347, Newton, Kans. 67114.

NEWS

Conference pleads for prisoner's life

Delegates to this year's meeting of the Conference of Mennonites in Manitoba voted to send a wire to the federal cabinet asking it to commute the sentence of a prisoner waiting to be hanged March 8.

The condemned man, Thomas Shand (see page 714, November 30, 1971, issue), has become a close friend of the Manitoba Conference's prison chaplain, David Braun.

Voting by ballot after a seesaw, half-hour debate, the delegates approved the sending of the following message by a margin of 167 to 60:

"The delegates meeting in Winnipeg for the annual business sessions of the 9,000-member Conference of Mennonites in Manitoba passed a resolution pleading for the life of Thomas Shand, who is scheduled to be hanged March 8. Although deeply grieved by the suffering his crime has caused loved ones of the victim and our community in general, we cannot condone the taking of his or any other life. We believe that the best means for respecting human life is to refrain from taking life in all circumstances. Members of our conference are working closely with Mr. Shand, and they will continue to work toward his rehabilitation if the death sentence is commuted. We strongly urge the cabinet to commute his sentence."

(The Canadian federal cabinet announced February 24 that they were commuting Mr. Shand's sentence to life imprisonment. Chaplain Braun delivered the message to the convicted man.)

The conference, held in Winnipeg's Sargent Ave. Church February 18 and 19, received reports of the organization's improved financial circumstances during 1971. It reduced its overall indebtedness by nearly $14,000. For 1972 it has budgeted expenditures of $111,000, including a further debt reduction of $17,000.

The 448-member Springfield Heights Church of Winnipeg was accepted into membership at this year's sessions. The majority of the conference's membership is now urban.

The conference has four program committees. It concentrates on prison and hospital chaplaincy, a radio-television and family counseling ministry, camp work at three locations, and education. The delegates were introduced to these various programs by means of a forty-five minute multimedia presentation prepared by Waldo Neufeld, who heads the conference's Faith and Life Communications department. No major changes in direction were projected for any of the conference's ventures during the year ahead.

After a three-year process of study, discussion, and revision, the delegates gave final approval to a new constitution. The eighteen-page mimeographed document contains the General Conference's Souderton Statement as the provincial body's confession of faith. The conference's function, the constitution says, "is to administer the programs assigned to it by its member congregations. In fulfilling this mission the conference seeks to strengthen the local congregations, not to control them."

Palmer Becker of Newton, Kansas, the guest speaker, described Probe 72's and Key 73's potential for evangelism to the delegates. He urged congregations from all over the province to send teams to the April consultation on evangelism in Minneapolis.

A ministers' and deacons' conference was reintroduced to the provincial scene after an absence of twenty-five years. During the morning and afternoon of February 18, immediately preceding the delegate meeting, two sessions were convened to discuss such topics as "The minister as leader in the church."

In his letter of invitation to ministers and deacons, Ernest Wiebe of the provincial conference's staff, said: "Many older church members wonder silently and out loud, 'Who is going to hold the churches together now that the image of the individual elder is almost gone from the Canadian scene?' Maybe a provincial ministerial meeting can create among leaders a greater consciousness of the priesthood for the people of our province."

Meetings of ministers and deacons were held regularly in Manitoba during the first half of the century, but they were discontinued when a regular delegate conference was begun in 1947.

At the delegate meeting this year, twenty-three positions were filled through elections. J. F. Pauls, a faculty member at Elim Christian Education Center, Altona, was elected chairman to succeed Abram Rempel, pastor of the North Kildonan Church. Gerhard Ens, Gretna, was elected vice-chairman, and Lawrence Klippenstein, Altona, was named secretary.

Family life TV spots available on 16mm film

Two sets of the television spots produced by Mennonite mass communications agencies have been packaged into short 16mm motion pictures for more intimate study by congregations and small groups. The films are intended as discussion starters on marriage themes.

These two films are listed in the new inter-Mennonite *Messages in audiovisuals* catalog under the titles, "It's a great day to be alive," and, "Marriage is for love." The films are comprised of three and four 60-second spots respectively.

They provide a basis for discussion on a number of sensitive themes. Pastors counseling groups of young people contemplating marriage may find the films helpful. Sunday school classes using the new guide on *The family in today's society* may want to use the films. Other small groups may find them useful during family week in May.

A handy study guide accompanies each of the films. The films and study guide are available from FLRT, 1483 Pembina Hwy., Winnipeg, Manitoba, R3T 2C9, and from the Audiovisual Library, Box 347, Newton, Kansas. A rental fee of $5.00 is charged for use of each film.

WMA encourages starting Zaire homemaking center

In response to requests from women in Zaire for a home economics center, the Women's Missionary Association has recommended that the Women's Conference in Zaire draw up a detailed plan for such a center at its March meeting.

"We stand ready to help when we receive a working plan from the field," the WMA said.

Tina Block, director of mission services, said the North American women's delegation to Zaire last March, of which she was a member, had heard Zairian women, at practically every women's meeting, express the need for a home economics center. The men in the church in Zaire had not been giving this need high priority, the women said.

The WMA has expressed its readiness to help, but does not want to stifle initiative or impose North American culture on the Zairian women, Miss Block said. Therefore the WMA recommendation has suggested that details for the center be drawn up by the Zairian women in time to be sent to the Congo Inland Mission Women's Auxiliary for action at its June meeting.

The WMA suggested as options: a unified plan which could be adapted to each district; an extension curriculum to be used in the center with the help of Institut Biblique women; local centers which would initiate short one- to three-day seminars in the villages using local resource people; or a six-week study course in Bible and homemaking at the stations or regional centers.

Miss Block said that before Congo's independence, there were girls' schools which taught homemaking. Now girls and boys attend the same schools, but there are fewer girls in school now than ten or fifteen years ago. The new generation of Zairian women, thus, has less education than its mothers.

Eastern District sponsors first peace camp for teens

The first peace camp in the Eastern District Conference was held February 11-13 for fifteen boys and twelve girls, aged sixteen to nineteen.

Harold Regier, secretary for peace and social concerns, said the teenagers heard the alternatives to the military outlined and discussed the new Selective Service form 150 for conscientious objectors. Then they divided into groups of two to share their commitment to peace and how they expected to carry out that commitment in the next few weeks.

The peace camp ended with a footwashing ceremony-love feast-communion service.

Eastern District persons planning the peace camp included David Bartow, Zionsville, Pennsylvania; Frank Keller, Souderton, Pennsylvania; and Art Isaak, Sellersville, Pennsylvania. Resource persons included Doug Hostetter, New York City; Delton Franz, Washington, D.C.; and Mr. Regier.

Musical drama available Others will be published

At desert's edge, a poetic musical drama and worship experience created by Lauren Friesen and Lyle Preheim, has been published by Faith and Life Press, Newton, Kansas.

The musical drama is one of several with which Mr. Friesen and Mr. Preheim have been working as a creative worship team for the Commission on Education. *At desert's edge,* written for the November commission meeting, is based on the conflict among the children of Israel after the return of the spies from Canaan. It is available for 60 cents.

Soon to be published are *Changing faces,* a multimedia drama of life created by the Western District Youth Cabinet, 75 cents; *On becoming* and *Thanksgiving celebration,* created by Rainbow Blvd. Mennonite Church, Kansas City, Kansas, 60 cents; *Prodigal son,* created by First Church, Hutchinson, Kansas, 60 cents; and other worship experiences produced by congregations and other groups with which the creative worship team has been working.

Alaska natives get share of settlement from U.S.

Alaska natives are now enrolling for their share in the Alaska Native Claims Settlement Act, passed by the U.S. Congress December 18. The act gives Alaska's 60,000 Indians, Eskimos, and Aleuts title to forty million acres of land and $962,500,000 in settlement for other native lands.

The natives, organized as the Alaska Federation of Natives to prevent state takeover of native village lands, had claimed title to 340 million acres, or 90 percent of Alaska. However, the Association on American Indian Affairs is pleased with the settlement.

One native leader said, "The land is our life: the source of our food, our beliefs, our hope. Now we have our land rights; we are free again. Our lives are our own."

Congress in 1884 had acknowledged the natives' right to the land but had postponed for future legislation the matter of conveying title to the natives. Problems began arising after Alaskan statehood, when the state began expropriating lands occupied by native villages and claiming royalties from federal oil and gas leases on native lands.

Under terms of the legislation, natives will be paid $462,500,000 from the U.S. treasury over an eleven-year period and will receive $500,000,000 more from oil and other mineral revenues from state and federal lands. Money will not go directly to the natives, but to twelve regional native corporations that will be created to invest the money and use it for such projects as education and housing. Natives will receive shares in the corporations.

The land will be divided among the 220 villages and the twelve regional corporations. The corporations will receive mineral rights to the 22,000,000 acres granted to the villages and full title to 16,000,000 acres selected within the township areas surrounding the villages. Two million acres will be used for existing cemetery sites, historical sites, for native groups too small to qualify as villages, for natives whose principal residence is outside a village, and for four towns that were originally native villages.

Seminary's off-campus classes draw over 200

Four seminary faculty members put aside their campus responsibilities during the January interterm to lead off-campus seminars and workshops in Mennonite congregations in five different states and one Canadian province.

Their efforts were part of a two-year-old teaching program called "Seminary without walls" in which faculty members are able to contribute their teaching skills to congregations while they also have the opportunity to learn from the activities and insights of local church-workers.

This year more than 200 persons participated directly in the programs. One professor commented that he had found the congregations he was in to be "live and active." Others noted a new sense of cooperation across Mennonite conference lines. They were also impressed by the vitality they found in youth groups, the renewed interest in the working of the Spirit, and the hunger of persons to know and understand God's will for their lives as given to them through the Scriptures.

Classes in Jeremiah and Genesis 1-12 were led by Millard Lind, professor of Old Testament, in a cooperative program sponsored by several Denver, Colorado, Mennonite Churches. In Hesston, Kansas, Clarence Bauman taught a class in "Jesus and his word," in which the study of the Sermon on the Mount was a major emphasis.

Ross T. Bender, teaching dean of the seminaries, led family life emphasis weeks in Bloomington, Illinois, and Toronto. One feature of these weeks was marriage enrichment groups in which couples met together to explore the issues of their marriage through discussion and sharing.

"The life and teaching of Jesus" and "The Bible: The church's book" were the topics of several classes and meetings led by Howard Charles, professor of New Testament, in Phoenix, Arizona, and Albany, Oregon. Two alumni, Stanley Shenk, professor of Bible at Goshen College, and Gerald Studer, pastor of the Mennonite Church of Scottdale, Pennsylvania, led classes in Versailles, Missouri, on the Gospel of John and Mennonite history.

Explo 72 expects to draw 100,000 youth to Dallas

Explo 72, a student convention that hopes to attract 100,000 young people to Dallas, Texas, will be held June 12 to 17. Sponsoring this massive training event is Campus Crusade for Christ.

Planners say that Explo 72, or the International Student Congress on Evangelism, is a reaction in part to the radical student movements of the 1960s. It is described as the Christian answer to Woodstock.

"We intend," says Paul Eshlean, director of the event, "to bring committed Christians together for training in discipleship and to teach them how to share their faith in Christ. It is time to mobilize hundreds of thousands of Christian students to sweep across our world with the message of Christ."

Of the 100,000 expected to register, it is anticipated that 60,000 will be college students. Delegates are expected from nearly every one of the 3,000 college campuses in the United States.

Explo 72 has reserved 85 percent of the hotel and motel space for miles around Dallas, and it is working with churches and colleges in the area to provide additional lodging.

Each evening there will be a mass rally in the Cotton Bowl, at which time delegates will hear evangelism strategy reports.

New magazine to be bridge between faith, creativity

Faith and Art, a bimonthly magazine billed as "a bridge between man's faith and his creativity," began publication in January.

The first issue includes articles on "Self-expression and theological education," creativity and morality, and "The faith of the architect," poetry, a drama on the biblical story of Abraham and Isaac, photography, and a fold-out poster in the center.

Editors are LeRoy Kennel and David Albright, Box 408, Oak Brook, Illinois. Assistant editors include Lauren Friesen, Gordon Greathouse, Mary Ann Hilton, Jack Query, and Steve Rodby. Olin Ivey is worship editor.

Words and deeds

A statement from a major Protestant church body in Taiwan urges Chinese leaders to "renew" their government to assure "justice and internal harmony" on the island, and strongly opposes unilateral international decisions by other countries affecting the fate of Taiwan. The statement by the executive committee of the Presbyterian Church in Taiwan points out that in the face of the concerns felt about President Nixon's trip to the Chinese mainland, the people on Taiwan, "despite their different backgrounds and even conflicts," are more aware of a "common certainty and shared conviction. We long to live here in peace, freedom, and justice. And we do not wish to be governed by Peiping." An accompanying letter says the executive committee speaks for 200,000 Christians in expressing "extreme concern over developments in the world which could seriously affect the lives of all who live on this island."

Effective therapy for drug addicts has been under study by the Young Adults Sunday school class at the Flatland Church, Quakertown, Pennsylvania. The class recommended "searching the Bible and Teen Challenge's spiritual therapy for those who have tried all other treatments and failed to be cured by them." The class said spiritual therapy had a higher cure rate than the U.S. Public Health Service hospitals, Synanon, or Narcotics Anonymous, and was preferable to methadone treatment, since patients on methadone "must go regularly for maintenance doses with little likelihood of ever being able to give it up."

Evangelism-That-Cares

Congregational Homework for

probe 72
ALL MENNONITE CONSULTATION ON EVANGELISM

Probe 72 meets in Minneapolis on April 13-16.

Assignment No. 1

Probe will be a celebration. Suggestion: Make a list of what you see God doing in your church and community. Through what specific persons is he working? Be ready to report. Ask new Christians to share their experiences.

Assignment No. 2

Probe will prepare us for Key 73, a continentwide evangelism-that-cares. Suggestion: Estimate how many persons in your community are unchurched. Determine the most urgent human and spiritual needs of these individuals and how they can be met.

Assignment No. 3

Probe will be a workshop. Thirty or more simultaneous workshops will include training in various kinds of visitation and preaching evangelism. Some will deal with evangelism through small groups, peace witnessing, service, electronic communications, and the Sunday school. Suggestion: Bring resources you have found helpful. Help your delegates choose workshops that will help your church the most.

Assignment No. 4

Probe will unearth biblical and Anabaptist perspectives. Suggestion: On a Sunday evening soon, divide your congregation into interest or occupational groups to study the book, **Probe for an Evangelism-That-Cares.** Try to determine what the heart of the gospel is and how you can share it with integrity.

Assignment No. 5

Probe will be a large gathering of Mennonites. Busloads of youth are coming. Both ministers and lay persons will be there. Several hundred congregations have already chosen delegates. Suggestion: If your congregation has not yet decided whom to send, do so immediately. (Your pastor has registration forms.) Probe is less than five weeks away. Send registrations to: Probe 72, 938 Central Ave., Harrisonburg, Va. 22801.

Assignment No. 6

Probe will help your congregation. Suggestion: Call a congregational meeting after Probe to discuss with your delegates next steps for action. Be alert to new resources. If appropriate, take an offering for the Commission on Home Ministries so it can facilitate more evangelism-that-cares.

RECORD

Workers

Bender

R. Hofer

D. Hofer

Isaak

Wiebe

Ross T. Bender, dean of the Associated Mennonite Biblical Seminaries, Elkhart, Ind., has been appointed the first executive secretary of the Board of Congregational Ministries of the Mennonite Church. He has been granted a two-year leave of absence by the seminaries to begin his new position July 1. The board is one of five in the structure of the Mennonite Church established by the constitutional assembly last August. The board will be concerned with such areas as evangelism, worship, ministry, peace, stewardship, and educational policy and development. Mr. Bender is a graduate of Goshen College and Goshen Seminary and holds a PhD degree from Yale University. He began teaching at the seminary in 1962 and was appointed dean in 1964.

Glenn and Jane Berman, Newton, Kan., began a two-year term of voluntary service Feb. 21 in Elkhart, Ind. Glenn will work with HOME, a housing rehabilitation corporation. Jane will work in community services at a rehabilitation center. Glenn and Jane have attended Kansas State University and Miami-Dade Junior College in Miami, Fla. Jane, the daughter of Willis and Martha Andres, Newton, Ks., is a member of First Church, Newton. Glenn is the son of Dale and Helen Berman, Plantation, Fla.

J. Herbert Fretz, Goshen, Ind., has been appointed to the Freeman Junior College board of directors. He will represent the Department of Higher Education of the Commission on Education.

Dale and Ruth Hofer, Dolton, S.D., have accepted a three-year teaching assignment with MCC in Kaduna, Nigeria. He is teaching industrial arts in the secondary school and she is teaching in an international primary school. Both are graduates of Bethel College. Dale is a member of the Hutterthal Church, Freeman, S.D., and Ruth is a member of the Hesston (Kans.) Mennonite Church.

Peter Isaak of Rivers, Man., has accepted a two-month voluntary service assignment with Mennonite Pioneer Mission, a ministry to northern communities and the native peoples. He will work alongside MPM missionary Peter Warkentin in the repair and fix-it shop at Matheson Island, Man. Mr. Isaak is a member of the Rivers Bible Church.

Ministers

Dave Friesen left Zoar Church, Langham, Sask., to continue his studies at the University of Brandon, Brandon, Man.

George Groening resigned from Foothills Church, Calgary, Alta., to become pastor of the Eden Church, Chilliwack, B.C.

August Konkel, a native of Theodore, Sask., was ordained and installed as pastor of the Bethel Bergthaler Church near Winkler, Man., Feb. 20. A graduate of Winnipeg Bible College, he is continuing his studies toward a master of divinity degree.

Donald Nester, pastor of Flanagan (Ill.) Church, has resigned to become assistant to Ronald Roup, chaplain at Bloomington Mennonite Hospital, beginning March 20.

James H. Waltner, pastor of the First Church, Upland, Calif., since 1967, will become pastor of the First Church, Normal, Ill., Sept. 1. A graduate of Freeman Junior College, Bethel College, and Mennonite Biblical Seminary, he received the Doctor of Ministry degree from the School of Theology at Claremont, Calif., in 1971.

Peter Wiebe, pastor of the Hesston Mennonite Church, will become pastor of the Oak Grove Church, Smithville, Ohio, Sept. 1. The Oak Grove Church is affiliated with both the Mennonite Church and the General Conference Mennonite Church.

Deaths

Mrs. Oliver Blosser, Oak Grove Church, Smithville, Ohio, died in January.

Lydia Ann Boese, New Friedensberg Church, Vona, Colo., was born Aug. 7, 1902, and died Feb. 9.

Peter Boldt, First Church, Aberdeen, Idaho, was born Aug. 18, 1891, and died Feb. 11.

LaVerne Linscheid Boschman, former missionary to Japan, died Feb. 16 in Rosthern, Sask. Born Aug. 14, 1928, in Newton, Kans., she grew up in Aberdeen, Idaho, and graduated from Bethel College in 1950. She and her husband Paul were among the first missionaries to go to Japan in 1951 and were active in the church growth movement in the Kobayashi area. They had returned home last summer from Japan because of LaVerne's health.

Katie A. Dyck, Zion Church, Elbing, Kans., was born July 11, 1881, and died Dec. 30.

Mrs. Otto F. Frey, Emmanuel Church, Wayland, Iowa, was born April 14, 1885, and died Feb. 10.

Lula B. Nafziger (Mrs. Benjamin F.), Calvary Church, Washington, Ill., was born Aug. 25, 1887, and died Feb. 15.

Mrs. David D. Wiebe, First Church, Newton, Kans., was born March 8, 1899, and died Feb. 8.

Jacob J. Wollmann, Bethany Church, Freeman, S.D., was born March 10, 1893, and died Jan. 22.

Calendar

March 21-23—Churchmen's seminar, Mennonite Central Committee Peace Section, Washington, D.C.

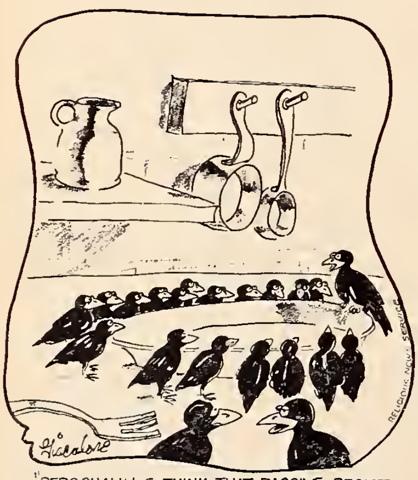
April 13-16—Probe 72, all-Mennonite consultation on evangelism, Minneapolis.

April 27-30—Central District Conference, Camp Windermere, Lake of the Ozarks, Mo.

June 18-19—Congo Inland Mission sixtieth anniversary celebration, Fort Wayne, Ind.

Canadian

March 26-31—Citywide evangelistic campaign in Saskatoon, Sask., Myron Augsburger, speaker.



"PERSONALLY, I THINK THAT PASSIVE RESISTANCE IS GOING TO GET ALL FOUR-AND-TWENTY OF US BAKED INTO THAT PIE."

DISCUSSION

Shall we pay war taxes?

David L. Habegger

THE CONTINUATION OF THE WAR in Southeast Asia calls upon us in the United States to review again our payment of taxes that go to support the war. In 1967, the Council of Commissions meeting in Newton, Kansas, urged churches to consider the nonpayment of a portion of their taxes. One of the district conferences passed a resolution chiding the council for being unbiblical. This response should have called for a mutual study of the question and this can still be done. It is the intention of the writer that this article should be a contribution toward the continuation of dialog on this topic.

The record of Jesus' pronouncement on the paying of taxes is recorded in all three of the Synoptic Gospels (Matt. 22:15-22; Mark 12:13-17, Luke 20:20-26). This indicates the importance of this account to the early church.

The account tells of Pharisees' and Herodians' coming to ask a question of Jesus. They came the day after the cleansing of the temple. Their purpose was to discredit Jesus in the eyes of the people. Jesus had shown up the leaders of the temple and they were anxious to get back at him. This question is one of several that they used. Here the cooperation between the Pharisees and Herodians is strange. The Pharisees were opposed to the occupation by the Roman authorities, while the Herodians were enriching themselves by cooperating. They united because they both wanted Jesus out of the way.

The question of paying taxes brought different answers from these two groups. The Pharisees were nationalistic and were against any foreign occupation. They saw the payment of taxes as a symbol of their subjection to a heathen foreign power. They also hated using the coins with an imprint of Caesar's likeness as it went against their interpretation of the second commandment. The Herodians were willing to see the taxes paid for they had improved their livelihood by their cooperation.

Thus the question would appear to be a legitimate one. Who was right? They recognized that Jesus was impartial to people and that if they could appeal to his sense of justice they might get him to make a judgment. On the surface their query seemed innocent enough. But they were laying a trap for Jesus.

The question was two-pronged. Jesus could be caught if he answered either "yes" or "no." A "yes" would have disowned the people's nationalistic hopes and given approval to the hated tax burden. The total taxes paid amounted to as much as 35 to 40 percent of their income. A "no" to the question would have made him liable to the charge of sedition and he could be reported to the Roman authorities. So either answer was one that was looked upon as a means of hurting Jesus and either discrediting him or doing away with him. Luke says clearly that they wanted to deliver Jesus up to the authority and jurisdiction of the governor (Lk. 20:20).

Mark says at the outset that the intent of the questioners was to entrap Jesus. We are also told that Jesus was aware of their hypocrisy, their seeming sincerity in asking a question with a hidden intent to trap him. On the basis of this information, to expect Jesus to reply with either a yes or a no would be to assume that Jesus was caught in their trap. The amazement of the questioners after Jesus' reply indicates that Jesus did not give the kind of answer they expected.

Turning to the crucial issue, the Pharisees asked if it was lawful to give taxes to Caesar. The idiomatic rendering of this is "pay taxes." Jesus replied that they should "pay back" to Caesar that which was his. Did Jesus see taxes as a return for benefits received? He probably did, but without sanctioning all that Caesar was doing. For it was Caesar who had provided for the making of the coin. But the paying back to Caesar statement does not stand alone and we cannot treat it as such. To it is added the phrase that we are to pay back to God what belongs to God. These two phrases need to be interpreted together. And there are several ways in which this can be done. What did Jesus mean?

First, some see the realm of Caesar and the realm of God as two side-by-side but separate and distinct realms, each having its own concerns and existence. The Christian lives in both realms and has a dualistic ethic. When it comes to killing, a Christian as a citizen of God's kingdom will not kill. But as a citizen of this world he will be obedient to Caesar and take up arms. Many Christians see no inconsistency in reading the words of Jesus to mean this is the way they should live.

To some of us it is quite obvious that this is not the way Jesus taught us to live. We do not see him giving Caesar equal authority with God. Jesus warned that no man can serve two masters. So we reject the position that would say we should pay to Caesar regardless of the uses he makes of our money.

A second view is that the Kingdom of God is above the kingdoms of this world. God's realm is holy and the worldly realm is sinful. According to this model, one would seek to live as much as possible within God's realm. It might be necessary to be involved in the world to some extent but one would take no responsibility, such as voting or holding office. One would pay taxes to Caesar but would not see the money as purchasing any services. This has been the view of some Mennonites in the past. They asked nothing from the world and gave what was demanded except where it involved their personal lives. They let the governing authorities take full responsibility before God for the use of the taxes they paid. This position we also reject as an inadequate interpretation.

A third point of view sees the whole creation as belonging to God, with God acting in and through all men. Within the world are a number of states having separate existence but not autonomous existence for they are all under the judgment of God. What the rulers do, they are to do as ministers of God and it should always be according to God's purposes. Their authority is a derived authority. Because the rulers of the states are not autonomous, they frequently seek to wield more power than given by God and so become demonic. Thus Caesar is not to be obeyed regardless of what he asks. We see fine examples of this in both the Old and New Testaments. When Caesar asks for more than God has set for him, the Christian must definitely refuse to grant it to him. Then the words, "We must obey God rather than men" are appropriate.

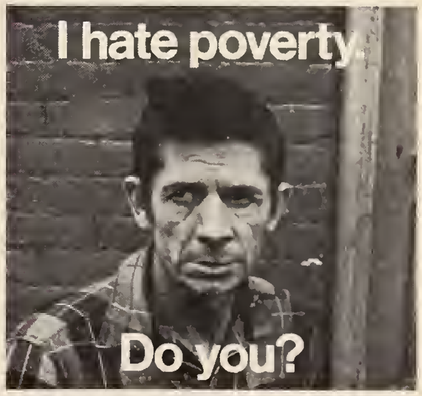
Knowing Jesus' life of total obedience to the will of his Father, we have no doubt in saying that Jesus saw governing authorities as ruling under God. He told Pilate, "You would have no power over me unless it had been given you from above" (John 19:11). The Christians who received the revelation of Jesus Christ were told that those who are faithful unto death to their convictions would receive the crown of life (Rev. 2:10). It is to this third model that we look for guidance.

The words, "Render to Caesar the things that are Caesar's" does say explicitly that there is an amount that is due a government. But we also hold that it says there are limits to what Caesar should ask. Jesus was not being asked about the payment of all taxes. A variety of taxes were levied by Caesar and the one Jesus was asked about was the annual poll tax that each male above fourteen years of age had to pay with the specific coin Jesus called for.

We need to see Jesus' words as providing a generalization rather than a universal prescription. In moving from a general statement to a particular situation, we must always move carefully. Let me illustrate: we are told a person who is a guest should eat what is set before him (Luke 10:7). However, if a person is diabetic, it would not be right for him to eat food that would be harmful to his system. While we can say that Jesus supported the payment of taxes, we cannot thereby say that he favored the payment of every particular tax that a government might levy. We can all think of programs (such as the destruction of elderly and handicapped persons) which we would not be willing to support with our taxes. If that is the case, then we need to look seriously at what our taxes are doing in making war possible.

Living under a government that says it is responsible to the concerns of its citizens, we have an opportunity to witness by bringing our concerns to the government. A first step should be to write those who represent us and make the laws for our country. Stating our position in this manner is being a faithful witness. If the tax money is being used for purposes that are utterly contrary to what we understand to be the will of God, then we ought to consider the act of refusing to pay the tax. The purpose of this action is the desire to be faithful to the will of God as we know it and to help the rulers become aware of how they are overstepping the bounds of true ministers of God.

Paul in his letter to the Romans exhorts Christians to be obedient to the authorities. But he has already stated the principle that Christians should not be conformed to this world (12:1). Or as Phillips has translated it, "Don't let the world around you squeeze you into its mold." This calls for discernment on the part of the church. Can we as Christians continue to pray for peace while we pay for war?


I hate poverty.
Do you?

TV or not TV? Are you discriminating?

Donna Burge Adams

When my last child started school, unbelievably quiet days stretched before me like a northern winter. My solution to this eerie silence was simple and—I thought—harmless.

I switched the television on as soon as the children cleared out each morning and let it rave on until the school bus brought them back in the afternoon.

In the morning there are several re-runs of fine family shows which I had usually missed first time around, either because of Craig's new math or Toby's football games or Debby's general chatter.

In the afternoon, though, one soap opera follows another. I thought they were like Kool-Aid—rather flat and artificial, but harmless.

That was until our vacation, when I missed all five soap operas for over a week.

I returned gratefully to home sweet home, welcoming my first day of "getting back to normal." Part of this rosy picture was finding out what had happened in my television stories.

I don't know what was different about that day, but for the first time I really *saw* the picture I had so blandly labeled "harmless."

In five thirty-minute shows I counted: six pregnant women either unmarried or married to men who were having affairs; four characters with drinking problems (while all the other characters nonchalantly continued their prolific social drinking); eleven conspiracies to wreck another character's life.

I noted such tangled relationships as these: John's mistress, his wife's best friend, marrying his brother while carrying John's child; Don's wife caring for his mistress' daughter when the child drowned; two "nice" young women on the same show "falling" for criminals; Dave hating his wife for loving his brother, although he also had a secret lover.

And there was the never-quite-finished-cycle of family hatred, farfetched accidents, miscarriages, divorces, and murder trials.

While I took this new look at my television diet, I recalled uneasily the many nights I had found myself tense and edgy for no logical reason, times when my husband Charley had irritated me for no unexplainable reason.

Could it be that I had simply been upset and overwrought from the tense, overdramatic programs that pounded my senses for two and one-half hours each day?

Another disturbing question popped up. Were my values suffering as badly as my emotions, or worse?

I tried in vain to think of even one of my soap opera favorites who lived a morally sound life.

Even the motherly figure, Sarah, was a gossip who interfered in other people's lives and played favorites with her children. Handsome Hugh, endeared to me because of his desire to write, judged his wife unfairly and began an affair. And so on and on.

I wish I could say that after that day of sickening insight I never turned on a soap opera again, but for several days, the silence intimidated me and I made one excuse or another to watch the shows.

On Thursday, when my daughter Debby was home with a cold, a particularly disgusting scene between unmarried lovers jolted me to action. No matter how quiet my house got, I could not be a good mother and wife while watching such distorted portrayals of life.

The next day I began what has been a marvelous experience for me. I played several long, dreamy record albums singing along to my heart's content.

One hour before school bus time. I turned off the stereo and, as I ironed, began to talk aloud to God. I remembered families in trouble. I had intended for a long time to pray for them. I mentioned my husband and each of my children, enumerating their needs and concerns.

I asked God to help me improve myself, to help me learn and grow as a Christian, to care more about him, and less about the world.

I shared my experiences with my friends. Three of them eventually decided to stop watching soap operas.

Now we exchange favorite music albums and devotional records (such as Gertrude Behanna's *God isn't dead*). One of my friends has her husband tape the youth programs he helps organize at church, and we each in turn listen with deep joy to the spirit-filled messages and songs.

My quiet time each afternoon has drawn me closer to God and I feel more relaxed and cheerful when my family flocks in.

I thought I couldn't give up soap operas, but exchanging soap operas for a quiet time was just the right first aid for my hectic housewife schedule and my undernourished spiritual life. It could be just the right prescription for you, too!

This material is provided by the Women's Missionary Association.

LETTERS

Take stand on abortion

Dear Editor: The current discussion on abortion is a timely one. I appreciate the article by Judith Unruh (January 18 issue) and commend her for her courageous stand.

As a Christian physician, I feel that medical doctors in general have been under a great public pressure in the demands for more abortions. At the same time the lay public is goaded into believing abortion can be an acceptable form of birth control. Yet the church has been slow in speaking out firmly on this issue.

A concerned internist wrote in the August 7, 1971, issue of the *Canadian Medical Association Journal,* "It is precisely because of the decline of religious authority that physicians must firmly establish their own individual moral values. They must decide whether they are willing to undertake the obligation of getting rid of the unwanted, or whether they should stick to the healing of the sick."

Physicians who work in the intensive care units of our hospitals often wonder why they should at all costs sustain life at age eighty or ninety when in another department of the same hospital the unborn child is deprived of a chance to live and be productive. Shouldn't one ethic apply to both extremes of life?

Willke in *Handbook on abortion* quotes from an editorial of the *California State Medical Journal*: "The reverence of each and every human life has been a keystone of Western medicine. . . . Since the old ethic has not been fully displaced, it has been necessary to separate the idea of abortion from the idea of killing which continues to be socially abhorrent. The result has been a curious avoidance of the scientific fact, which everyone really knows, that human life begins at conception and is continuous, whether intra- or extra-uterine, until death. The very considerable semantic gymnastics which are required to rationalize abortion as anything but taking of human life would be ludicrous if they were not often put forth under socially impeccable auspices."

The problems of the threatened health of the mother or the supposedly high risk of battered child syndrome are really not that great statistically, yet they are the main planks for the abortion campaign. Most abortions are granted for psychiatric reasons where the health of the mother is allegedly in jeopardy.

Dr. Bruce Sloan, psychiatrist of Temple University, said, "There are no unequivocable psychiatric indications for abortion" and if pregnancy is not interrupted, "The risk of flare-ups or precipitation of psychosis is small and unpredictable and suicide is rare." Yet there are recurring reports on the psychiatric problems as well as other complications after an abortion. Dr. Heather Morris, a Toronto gynecologist speaking at the Festival of Life and Learning in Winnipeg recently, stated that "The complication rate for saline injection abortion was 30 percent." The point is that we don't fully realize the magnitude of early and late complications not only for the woman involved, but her family, her doctor, and society in general.

The battered child syndrome may not be a function of the unwanted child neurosis. Willke discussed a study done by Dr. Edward Lenoski, a professor of pediatrics at the University of Southern California, and said, ". . . A four-and-a-half year study of 400 battered children . . . determined that 90 percent of the battered children in his study were planned pregnancies."

As for encouraging mothers to carry their "unwanted" pregnancies to term, we must admit that there are still many childless couples who would gladly adopt such "unwanted" babies.

The woman is said to have a right over her own body to the point of justifying an abortion if she doesn't want to bear a child. Really, when has knowledge and availability of contraception been more widespread! Has she ever before been in a better position to prevent conception? The husband also has a right and responsibility to speak out on this issue. Are they being helpful and supportive, or are we leaving it to the women to determine the outcome? We should be hearing from Mennonite men as well as from the women's societies.

When we face the basic motivation in limiting families to the point of using abortion, we have to admit that social interests and materialism come to the fore. Thus the unwanted prospective child is put in the liability column of the family ledger, or else measured by the food consumption and pollution scale.

As a denomination that has had peace conferences, conferences on social concerns with its pleas for abolition of capital punishment, and many other study groups for current social and spiritual concerns, we must now take a stand on abortion—soon. *Carl H. Epp, 28 Morley Avenue, Winnipeg 13, Manitoba.* Feb. 22

Decide before conception

Dear Editor: I would like to reply to a recent series of articles appearing in *The Mennonite.* I say "praise the Lord" for Judith Unruh. The Lord gave you something to say and you said it well (*Abortion reform?* January 18 issue).

Even as Christians we have become so brainwashed into believing that everything that is allowed in this fine land of ours is also approved by God. We need a greater heart-searching and turning to the Scripture so that God himself, by his Holy Spirit can show us his perfect will for us.

I refuse to believe that women today are so ignorant that they don't know how conception takes place. In this country, Canada, as well as the U. S., contraceptives are readily available to all. Certainly Sondra Koontz, a woman "should hold in her own hands the decision of her own motherhood." However, after conception has taken place, the decision has already been made.

Thank you for your well written article, Judith. I trust that it will continue to encourage Christians to responsible discipleship also in this area of their lives. *Lilliam E. Elias, 483 East 31 Avenue, Vancouver 10, B.C.* Feb. 17

If we love only those . . .

Dear Sir: I find it difficult to accept what Pamela Unruh says in her letter criticizing the "current propaganda" of *The Mennonite* (February 15 issue).

Although many people disagree about the political implications of such concepts as collective guilt and world citizenship, I see such concepts as a valid attempt to make the Christian gospel speak more clearly to the world.

Collective guilt does not erase individual guilt or the need for each person's realization of his own finitude. Instead, I think it is a logical extension of democratic ideas. Supposedly in our country the will of the majority rules. If the will of the people somehow makes a wrong decision, it is pretty difficult to blame the mistake on just one person. The idea of collective guilt prevents people from hiding behind the bureaucratic evils of the society they live in. Certainly the idea can be carried too far, but this is true with anything.

As for "world citizenship," what is so "pathetic" about it? A Christian's loyalty is to Christ. Such a loyalty cannot help but transcend national boundaries. If I put my country above every other country, it seems to imply that Americans somehow deserve the love that Christ showed us more than other people deserve such love.

We would be naive to think that the world's problems can be solved solely through political means, liberal or conservative. But there is still no excuse for participating in political activities that are contrary to our understanding of what it means to be Christian. Christians are called to faith, a faith that manifests itself in love. If there are political channels open to show love or justice, I see nothing wrong in so doing. And if we only love those who love us, what good is it? Even the communists do that.

If the Vietnam Christmas was not a direct application of the biblical principle of loving our enemies, what else could be? Or do we just pick and choose those parts of the gospel that are easier to follow? I hope that people in our churches will be able to speak of their differences in a more open and honest manner, because if we can't solve our own problems in a decent manner, we have no business telling other people that we can solve their problems. *Neal Blough, Box 64, Marbeck Center, Bluffton, Ohio.*

Feb. 15

DDT breakdown is slow

Dear Editor: This letter is written in response to "Environmental Solutions," a letter from Ron Stucky (February 8 issue).

Mr. Stucky rightly stated that DDT is a biodegradeable, organic compound, and that the process of breaking down DDT often includes a breakdown product called DDE. However, several points crucial to understanding the relationship of DDT to our environment were left out.

Chlorinated hydrocarbons, including DDT, are known to persist in the environment long after they are introduced. The average half-life (the time required before 50 percent of a given amount has been degraded) of DDT and its biologically active breakdown product, DDE, is at least ten years. What this means is that after an area has been sprayed with DDT up to 50 percent of the amount sprayed may persist for ten years or more.

Insects, with the help of an enzyme called a dehydrochlorinase, are able to break down DDT into DDE, a compound found to be nontoxic in some insect species. Although DDE has been found to be nontoxic for some insect species, its effects on higher life forms, particularly birds and mammals, are not fully known. The ability of some insects to break down DDT into DDE enables many of them to develop an immunity to DDT. Many birds and animals, however, do not have this ability, and DDT tends to concentrate in their fat tissues. (The DDE form also tends to concentrate in fat tissues.) The effects of DDT concentrated in the tissues of breeding birds, pelicans for instance, are well-documented. It has been shown conclusively that high concentrations of DDT in Brown Pelican tissues from the west and Gulf coasts are the agents responsible for a reduction of eggshell thickness which makes the eggs highly susceptible to nest breakage. One may conclude that DDT and DDE represent long-term health hazards for many organisms in which either becomes concentrated.

One should not take lightly the recommendations found in the *Report of the Secretary's commission on pesticides and their relationship to environmental health* prepared for the United States Department of Health, Education, and Welfare. The commission stated that "evidence also demonstrates that these materials (both DDT and DDE) are highly injurious to some nontarget species and threaten other species and biological systems." The commission recommended to "eliminate within two years all uses of DDT and DDD in the United States excepting those uses essential to the preservation of human health or welfare and approved unanimously by the secretaries of the departments of Health, Education, and Welfare, Agriculture, and Interior." *Stan Senner, Route 2, Newton, Kansas 67114.*

Feb. 11

About our letters: *To encourage our readers to express themselves on a variety of issues, we try to use all letters submitted for publication. Such statements may or may not reflect the views of a majority of readers. They may or may not agree with the official positions of our brotherhood. But we respect each person's right to be heard, which is a part of the larger obligation of membership in the brotherhood to both give and receive counsel (Heb. 3:13). Because of the limitation of space, shorter letters will be given preference, but longer statements, carefully and thoughtfully prepared, will be considered for use in other sections of our paper. Unsigned letters will not be published, though we may withhold names for valid reasons in a special situation. Letters to the editor marked "personal" or "not for publication" are always appreciated and, of course, will not be published.* Editor.

MEDITATION

Rejoining the human race

FRIENDSHIP MUST BE EARNED, deserved, and maintained without ulterior motive. As long as the non-Christian is seen as a person, no problem exists; but as soon as he becomes a number, our attitudes will change (imperceptibly at first but nonetheless certainly), and the carefully woven cord of love will unravel before our eyes.

A Christian lady boasted of the fact that she had not one non-Christian friend. Such a testimony reflects a complete misunderstanding of discipleship. Unfortunately, she is not alone in her exclusive unfriendliness.

Leaving the task of witnessing to the pseudo-professional means that the recipient frequently faces a high-pressure approach that may be unthinking, discourteous, even crude.

Witness is a good word. Correctly used, it is filled with meaning. It carries a scriptural idea. It describes a way of life. But faulty definitions, verbal and practical, have twisted it into a dagger that too often pierces the Christian's conscience at the wrong place.

For any Christian who is unaccustomed to uncovering his real self (except perhaps to his closest Christian intimate), a dialog honestly entered into and increasingly open can be a difficult, even a fearful experience. Pride does not die easily. Often the Christian fails to realize that absolute honesty can be refreshing. To admit that he faces problems, encounters strong temptations, or fails at times, puts him back into the human race. It can provide actual encouragement for the non-Christian to face himself and then turn to the One whose grace makes possible a new perspective, a new strength, a new life. For this, too, is a part of sharing. The disciple of Christ, in sharing his pilgrimage through the shadows, also provides the setting in which to tell naturally of the sunlight now shining in his life. For the non-Christian, such a dialog can be a revelation refreshingly different from the self-conscious evangelizing of those who are dutifully trying to implement some artificially imposed program on a natural situation.

Urie A. Bender

Identity

THE CRISIS OF IDENTITY is nothing new. "Who am I?" is among the oldest and most important philosophical questions.

Actually we are no more alike than snowflakes are alike, or leaves on a tree. Each person has distinctive fingerprints, character, style. Yet, as insistently as everyone shouts, "I've got to be me!" we continue to say, "Oh, you know orientals; they all look just alike."

Someone defines identity as "the condition of being oneself and not another." Discovering one's identity is important to self-fulfillment. But it is hard to know "the real me." It is hard to be real at all; we present different faces to different people, and none of them may correspond to the inner being. True identity demands integrity.

One establishes identity in others' eyes by eccentricity, consistent behavior patterns, or his relationships. But his true identity may still escape him. He refuses to find it in the past, for he feels that he is growing. He may have to look away from himself to see himself, as one looks in a mirror. Or he may find his ideas living in another person.

But the only absolute image exists in God's mind. He sees what we can become because he intends it. So we seek our true identity in God's will for us, for he alone knows what we may become.

Turner N. Clinard

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COVER

At every turn a child can see God's handiwork. A stroll through the park offers fascinating new opportunities for learning.

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Excited about evangelism

John Drescher

Today there is a growth of evangelistic concern at the grass roots of the church as well as new things happening in the administrative and educational chambers. Certainly the Holy Spirit is at work, for a concern for others is the Spirit of Christ. And anyone getting around in the church today senses a new openness to the work of God's Spirit and a new readiness to respond. There is a hunger after God which even two or three years ago could not be envisioned. And doesn't Christ say if there is real hunger after righteousness a filling is assured?

Who can deny that across generations and educational levels there is a new hunger for the Word of God and a new desire for a supernatural work of God? Reports from surveys are saying that while a few years ago youth were turning off the church, now youth are turning again to the church. According to one report there "is a new willingness on the part of persons in the peace movement to return to the pews they earlier abandoned in the institutional church."

What I'm really excited about is what is happening in the area of evangelism. The broad, extensive, and intensive concern of nearly every group today is amazing. It can only be explained in terms of the Holy Spirit at work.

Here are a few plans for the next two years.

April 13-16, 1972, there is the evangelistic effort in what is called Probe 72. This is an effort on the part of all Mennonite groups of North America to initiate a new and creative approach to reaching every person in our country with the gospel.

Explo 72 is an evangelistic thrust on the part of students from across North America. This meeting of students, youth leaders, and all kinds of youth and youth personnel will be held in Dallas.

Key 73 is the combining of more than 100 denominations in an evangelistic effort in 1973 to reach every person in North America with the gospel. The theme for Key 73 is "Calling our continent to Christ."

So evangelistic concern is cutting across all religious groups. In addition there is a growing understanding of social concern as the other side of the same evangelism coin. A growing concern for the whole person, which was and is Christ's concern, seems evident.

How can anyone look at all these happenings and not be impressed and excited with what God is doing? God is at work. Many at the administrative and leadership levels of the church have responded. Many at the local level are excited and responding also. The test will be whether every congregation will get involved in prayer, praise, preparation, and participation.

If you do not get involved, you will suffer loss. But who can say what great things God has in store if we prove faithful in doing the work of evangelism? We have said over the years evangelism is the first and foremost work of the church. The time has arrived to take seriously what we've said.

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The thaw

Frozen edges
hold
to rock-bound shores;
the ice grew thick
this Winter,
fed by bitter winds,
by aching cold.
A shaft of gold
wedges
the determined ice
with solar power;
this Day-Spring
fed by fervent tears,
softening edges.

Barbara Esch Shisler

Racism darkens a beautiful continent

The third and final report by the editor on the Mennonite study group's visit to Africa earlier this year.

SOUTHERN AFRICA'S APARTHEID and white supremacist policies cast a heavy shadow across the entire length of this rich and exquisitely beautiful continent. No African nation is free until the black people in southern Africa are free, President Nyerere of Tanzania is reported to have said.

The Africans' dream of independence in Angola, Mozambique, Rhodesia (called Zimbabwe by the Africans), Namibia (South-West Africa), and South Africa seems unreal now. The whites, while outnumbered by as much as forty to one by the black Africans, hold all the power. But at some future time the tables will be turned. Beneath the Africans' subdued anger, there is a flickering but persistent hope that their day is coming.

An articulate older African in Johannesburg, a Christian, confided to the study group that for years he had believed that the Africans would eventually be able to take their place alongside the whites as citizens of South Africa. But events in recent weeks had forced him finally to the bitter conclusion that whites will never give up willingly what they have gained by conquest. "I have resisted this outlook for a long time," he said. "I thought there was an alternative."

A white South African journalist said that during the early part of 1971 he had some hope that the situation in his country was improving. "But during the latter part of the year it became much more frightening again," he said. He told of arrests, bannings, and detentions.

On November 1, 1971, Dean Gonville Aubie French-Beytagh, an Anglican leader in South Africa, was sentenced to five years imprisonment for allegedly inciting people to overthrow the government.

One of the anti-apartheid whites whom the study group met in Johannesburg urged the visiting church group to spread accurate information abroad about the situation in South Africa. Adverse international opinion nettles the government and gives some psychological support to the blacks. Report the actual facts, he advised. They are sensational enough. "As soon as you embroider the facts or make unsubstantiated claims, you give the officials a chance to discredit the story."

Thirteen percent of South Africa's least productive land has been set aside as African homelands for the country's thirteen million blacks. *Separate development* is the euphemism the government uses to describe its strategy. Blacks may live in the remaining 87 percent of South Africa only if they have a job. As soon as they are out of work, they must return to their designated homeland, or Bantustan, where there is practically no opportunity to make a living. The blacks are thus totally at the mercy of the whites for employment. The labor supply can be shifted from region to region or turned on or off at the whim or wish of the whites.

If the men go to work in the mines, they cannot take their wives and children with them, nor may they return home to see them until their nine-months contracts are completed. Their pay is only one-tenth as much as the white miners receive for the same work. Strikes and the organization of labor unions are forbidden by law.

Under existing legislation, no African may hold a job which has a higher classification than any job held by a white. A black may never give orders to a white. Even a white nurse cannot work under a black doctor.

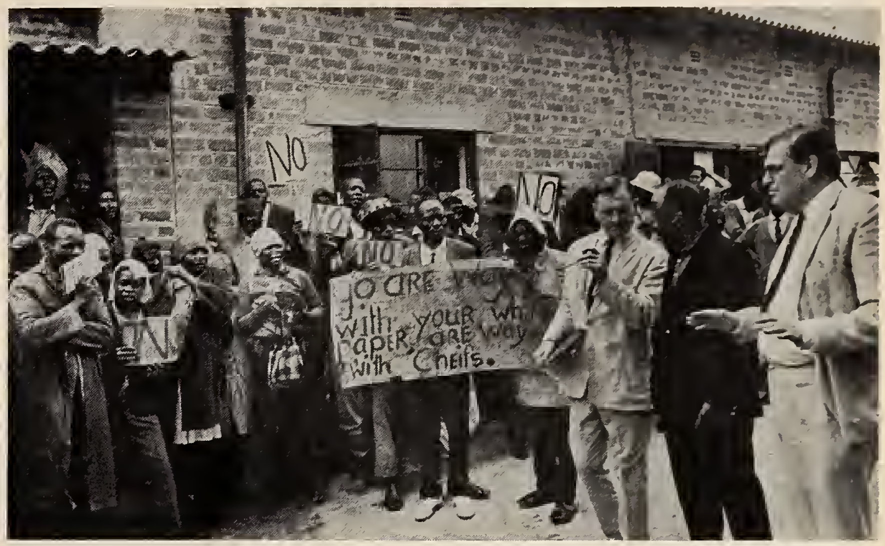
The country's booming economy is forcing industry to bend a few of the strict regulations here and there. Pressures are being exerted on the government to loosen the labor laws somewhat so that more blacks can be trained for the skilled jobs in which there are serious manpower shortages. A few industrialists for the first time are beginning to see a potential market for their products among the blacks.

Corporations from abroad, such as Polaroid, have won a few concessions for their African employees. Coca Cola indicated recently that it is planning to pay equal wages for equal work. The over-all advances, however, are token.

Education for the whites is compulsory and free. For Africans it is an expensive option. They must pay for it and wade through much red tape to qualify. School expenditure statistics for 1969 revealed that $350 per year was spent on each white student. The per capita expenditure on black students for the same period was $28.

Health is a continuing problem for the blacks. A survey in 1966 showed that at least half of the children in a typical African reserve die before the age of five. Dr. H. Hurwitz of the Johannesburg city health department has estimated that "at least one person in ten in Soweto has tuberculosis." Soweto is the township where Johannesburg's black labor force lives.

Despite these desperate inequities, many foreign investors and corporations cannot resist the lure of profits which South African business offers because of its low labor costs. Annual profit expectations for the 300 North American corporations which operate in South Africa range between 17 and 40 percent, the highest in the world. The U.S. Department of Commerce reports that "the average rate of return, 1960-68, for United States investments in South Africa was 19 percent." Compare this to 10 percent elsewhere and still less on domestic North American investments.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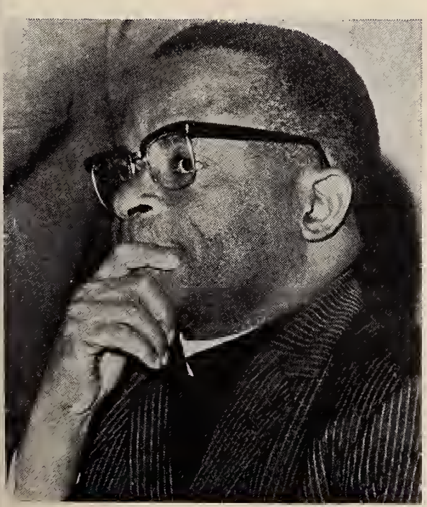
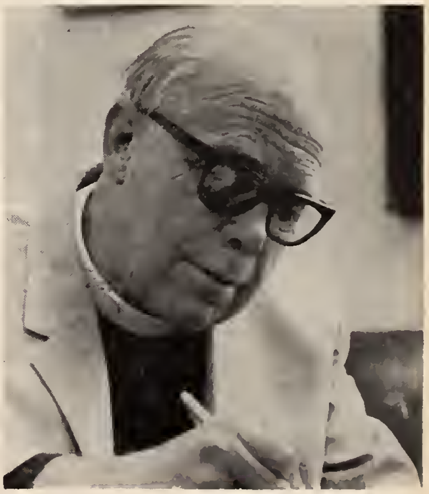
Members of the Pearce Commission from Britain are greeted with placards stating "No" as they arrive in a Rhodesian village to sample public opinion on the proposed British-Rhodesian settlement. The sixteen-member British commission, headed by Lord Pearce, is attempting to ascertain whether the November agreement is acceptable to the people of Rhodesia—about 250,000 whites ad 5.2 million blacks—"as a whole." If the agreement is effected, Britain will recognize Rhodesia's independence, which Prime Minister Ian Smith proclaimed unilaterally in 1965, and will end economic sanctions against the white regime. It will also allow for a very gradual increase in black African representation in Parliament until—at some undefined and remote future date—a black majority rule might be achieved. Rhodesian blacks have given the proposed settlement a resounding "No." Everywhere the commission members travel they are met with signs and chants voicing opposition to the pact. All major Christian groups in the country have opposed the settlement which would, in the minds of the churches, legalize a white supremist regime.



At left, Methodist Bishop Abel T. Muzorewa, a leader of black opposition to the proposed Anglo-Rhodesia settlement, warns at a London news conference that a "holocaust" might follow the imposition of a political settlement in Rhodesia over black opposition.

At right, Gonville A. French-Beytagh, the Anglican Dean of Johannesburg who was recently convicted of subversion under South Africa's Terrorism Act, works on some papers in his home. Given a five-year sentence, the fifty-nine-year-old churchman is currently free while he appeals the conviction.



The face of an African guerrilla peers through thorns as he crosses the frontier from black-ruled Zambia into white-minority-ruled Rhodesia. It has been estimated that up to 2,000 guerrillas are in training in Zambia for periodic raids into Rhodesia. Not many get through. The Zambesi River Valley forms the frontier between the two nations, and it is almost impossible to cross. South African troops are stationed in Rhodesia along the Zambia border to guard against attacks by liberation fighters.

RHODESIA is also moving toward apartheid. Ian Smith's white government, with the assistance of South Africa and Portugal, appears to be in complete control. The Africans' rejection of the Anglo-Rhodesian accord will likely hasten the introduction of further legislation to suppress the blacks. There have been rumors that the passbook, which is such a hated feature of South African life, will be initiated in Rhodesia.

One of the most effective measures the Smith regime is using to control the blacks is to strictly limit the number of Africans who receive high school and university education.

Only students with the equivalent of A and B averages are allowed to enroll in junior high school, and only about half of these are allowed to advance into senior high school. Of these select students, only about 12 percent will be eligible to enroll in university. Thus 3 percent or less of the black young people have a chance to receive an advanced education.

School leavers, the young people who are not allowed to continue their education but who are too young to get a job, are the worry of their parents. A Christian family with whom the writer visited in Bulawayo was on the brink of despair trying to discover what they could do for their thirteen-year-old son who had been cut off from further schooling at the end of the seventh grade. The family could offer him no constructive activity except reading. Their house was too small to provide him with meaningful work at home, and there were no employment opportunities elsewhere. The demoralizing effect that this type of situation has on young people is tragic beyond description.

THE ONLY COLONIAL POWER remaining in Africa is Portugal. It is the poorest country in Europe and would be even poorer were it not for its overseas provinces, such as Angola, Mozambique, and Cabinda. It has been able to maintain its control over these resource-rich territories largely because of the arms and loans it has received from NATO countries.

One of the most recent such actions was the $36 million in economic aid and $400 million in export credits promised to Portugal by President Nixon during his December 1971 visit to the Azores (Portuguese islands) to meet with the French president, Mr. Pompidou.

Delton Franz, a member of the African study group, in a recent legislative bulletin from Washington, commented on the effect of this aid on the Portuguese colonies as follows:

"This sizable economic assistance will have the effect of enabling Portugal to intensify its military presence in its African colonies. . . . Meanwhile, American oil corporations pump out the rich oil beds of Angola with profits flowing to Portugal and American oil companies, while in Mozambique the Portuguese exploit African labor on their coffee plantations and at the docks.

"For some years liberation movements in the African countries have attempted to throw off the yoke of Portuguese rule. In response, 130,000 Portuguese soldiers are assigned in Angola, Mozambique, and Guinea Bissau to suppress these African attempts at liberation. Nearly 50 percent of Portugal's meager budget is being allocated to its military, primarily to secure its colonial military grip on these African territories."

The Portuguese troops' actions in Angola during the past ten years have forced many Angolans to become

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refugees. An estimated 600,000 have fled to neighboring Zaire.

Until 1960 the black Africans' response to white dominance in southern Africa was nonviolent resistance. But in March 1960 came the Sharpeville massacre in South Africa—sixty-nine Africans were killed during a nonviolent protest against the country's pass laws—and the mood of the black Africans changed. At the same time the Portuguese began their crackdown in Angola and elsewhere.

Many black Africans now feel that violence will be necessary to get the white man off their backs. "Someday," a refugee from South Africa told the Mennonite study group in Lusaka, "we'll shoot any white man who appears before the barrel of our gun. Why? Not because we hate the whites, but because they are part of this oppressive system which is holding us down."

Jose Chipendi, who formerly was a pastor in Angola but who is now working with the World Student Christian Federation in Nairobi, said that once he had believed that a Christian should be nonviolent, but then he noticed that the white Christian is always rich, and the African Christian is always the poor one. Gradually his views changed. "Children learn a lesson through the discomfort of a spanking," he said. "Violence is a way of teaching a lesson to someone. Killing is extreme violence."

Mr. Chipendi went on to say, "Africans can't take a vacation from oppression and pressure the way the whites can and do." The implication was clear. The white man has nothing to say to the black about the virtues of nonviolence. To suggest nonviolence to the Africans as a strategy at this point is to invite immediate suspicion. They see it merely as a trick to immobilize their liberation efforts.

Mennonites have a modest but growing involvement in southern Africa. The Mennonite Central Committee has placed thirty-one Teachers Abroad Program, Pax, and development personnel in Botswana, a sparsely settled black-governed nation between South Africa and Rhodesia. The resources of this fledgling nation are scanty.

Swaziland, a tiny black enclave in South Africa bordering on Mozambique, has three MCC teachers and a missionary couple who has been assigned there by the Eastern Mennonite Board of Missions.

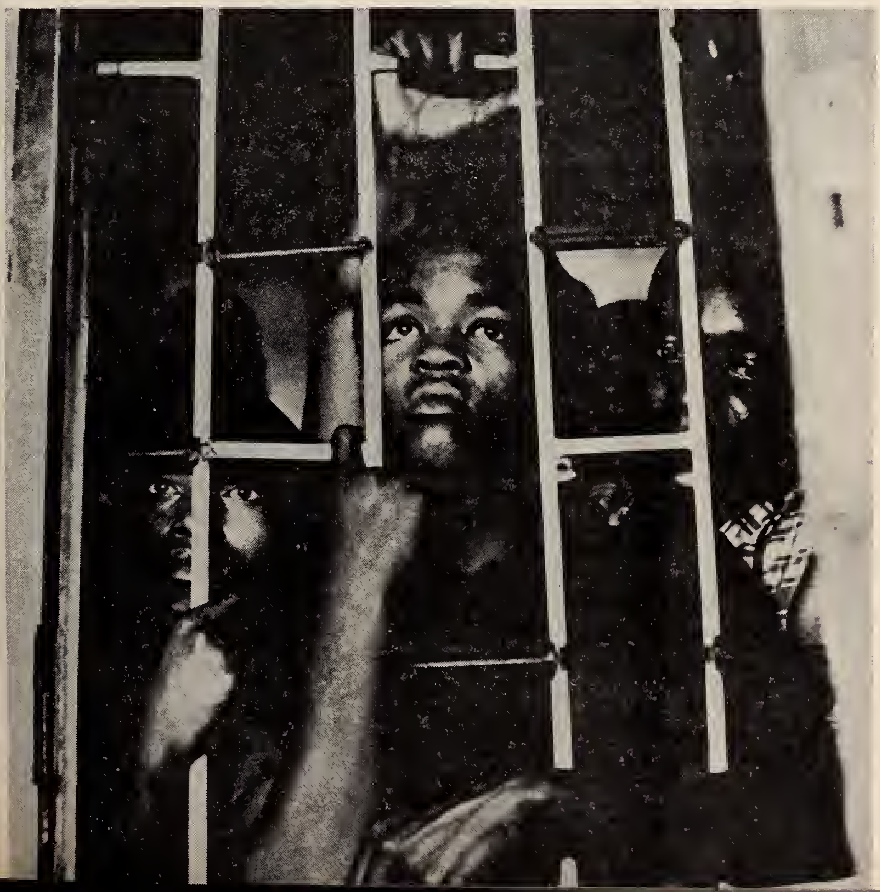
This summer, Congo Inland Mission is planning to place a couple in Lesotho, another black enclave in South Africa.

Jim Juhnke, who is MCC's director in Botswana, is currently making a study of ways in which the Mennonites might become involved in South Africa itself. If any work is begun, however, it is clear that it will need to be acceptable to the South African government and at the same time provide some tangible assistance for the black Africans.

Additional information on southern Africa is available from a number of sources for those who wish to become more thoroughly familiar with it. A helpful booklet entitled *Southern Africa: a time for change,* edited by George Daniels, was published by Friendship Press in 1969. The price is $1.95. It contains background information on all the areas referred to in this article and concludes with a list of suggestions for concerned individuals and groups in North America.

Other sources are the American Committee on Africa, 164 Madison Avenue, New York, N.Y. 10016, and the Southern Africa Committee, 475 Riverside Drive, New York, N.Y. 10027. The latter organization publishes a monthly newsletter on current developments.

Between fifteen hundred and three thousand arrests occur in South Africa daily for passbook offenses. Africans must carry a ninety-page document with them at all times. This is the government's obvious effort to control the movement of the African population. The laws give police wide-ranging powers. They may arrest anyone without bringing charges against them. Prisoners may be kept in solitary confinement without allowing them to see anyone, not even a lawyer.



A Probe primer: What is the message?

I. I. Friesen

THE WIDELY ADVERTISED Mennonite consultation on evangelism, to be held in Minneapolis April 13-16, raises two questions for us: Why is this emphasis needed at this time, and what is the central message that we wish to share with others in our evangelistic effort?

The first seems to point to the fact that we are living in critical times, and that in our efforts to relieve suffering and poverty in this world and in our desire to break down race barriers and to prevent pollution of our environment and other social evils, we have run up against problems that are too difficult for us to solve. In spite of the optimistic views of what could be done by human engineering, we see that we are dependent on resources that are greater than those at our disposal.

The question about content, is also of primary importance. If it is true, as Myron Augsburger says, that "our message is our method," then it is necessary to clarify the message in order that we may have clarity as to the proper methods to be used.

To have evangelism, we need to have an *evangel,* or a message that points to the good news upon which the Christian church is built.

If we ask, "What is the good news which we have to proclaim?" we can find no better answer than that given by Paul in 1 Corinthians 15:1-4, where he says, "Now I would remind you, brethren, in what terms I preached to you the gospel, which you received, in which you stand, by which you are saved, if you hold it fast—unless you believed in vain. For I delivered to you as of first importance what I also received, that Christ died for our sins in accordance with the Scriptures, that he was buried, that he was raised on the third day in accordance with the Scriptures."

Paul does not say that he himself originated this gospel. It was something that he had received and passed on to the church. It is on this gospel that the church has to stand if its faith is not to be futile.

If we examine this definition of the gospel, we see that it is good news because it stresses what God in Christ has done for man and not what man can do for himself. This is in line with Paul's statement in Ephesians 2: 8-9, "For by grace you have been saved through faith and this is not your own doing, it is the gift of God —not because of works, lest any man should boast."

Mennonites have always emphasized that works must follow faith. This is true. But we need to remember that we are saved by the grace of God, and that we must receive this salvation as a gift, by faith, or not receive it at all.

If now we look more closely at Paul's definition of the gospel, we see that it is good news because it meets the two basic needs of the human heart: first, the need of salvation from the burden and guilt of sin and, secondly, the need of direction and hope concerning the future. Paul states that the death and resurrection of Jesus Christ are the two pillars upon which the gospel rests.

The first pillar is "that Christ died for our sins in accordance with the Scriptures." Thus the good news is that the burden of sins can be taken from us. This was also the message of John the Baptist when he pointed to Christ and said, "Behold the lamb of God, who takes away the sin of the world" (John 1:29). Because of Christ's sacrifice on the cross, we can receive forgiveness of our sins. The vicarious atonement of Christ is also mentioned in 2 Corinthians 5:21 where Paul says, "For our sake he (God) made him to be sin who knew no sin, so that we might become the righteousness of God." Even though Christians are told to take up their cross and follow Christ, this does not mean that we are in a position to do what only Christ as the Son of God was able to do for us. The good news of the forgiveness of sins and release from the burden and guilt of past transgression because of the sacrifice of Christ on our behalf is indeed good news.

But the second part of the gospel as defined by Paul is of equal, if not even greater importance, namely that "he was raised on the third day in accordance with the Scriptures." Christianity does not terminate at the cross. If it did, Christ's life would have ended in a tragedy instead of victory over sin and death. The good news is that God raised Christ from the dead and thereby put the stamp of his approval on all that Jesus had said and done while here on earth.

Paul says that Christ was "designated Son of God in power according to the Spirit of holiness by his resurrection from the dead, Jesus Christ our Lord" (Rom. 1:4). This means that we have a living Lord who is the head of the church, which is his body, and with which, through the Spirit, he is vitally united. Thus as the head directs the body, Jesus Christ desires to direct by his Spirit, the activities of the believer.

This lordship of Christ over the lives of believers should be recognized even at the time of conversion. A full surrender is the right response that we should make to the gift of salvation that is offered to us in Christ. It is the failure to see that we need to surrender our minds, our feelings, and our wills to the living Christ for his direction and control that is the reason why our Christian life does not have the effectiveness that it should have. By allowing the Spirit to control his life, the Christian will be led into good works.

Paul says, "We are his workmanship created in Christ Jesus for good works, which God prepared beforehand that we should walk in them." However as John W. Miller states in a recent article entitled "Probe 72" and quoting Myron Augsburger, "Good deeds are not good if they stop short of introducing a person to the highest good of all, the lordship of Jesus Christ."

The gospel includes the good news that man has the hope of eternal life. Because Christ lives, we shall live also. Jesus said to Martha, "I am the resurrection and the life; he who believes in me, though he die, yet shall he live and whoever lives and believes in me shall never die. Do you believe this?" (John 11:25).

NEWS

Program for Probe 72

Place: Minneapolis
Date: April 13-16, 1972
Theme: The gospel of Christ reconciles
Thursday
a.m. Registration
p.m.—
1:30 Welcome and music, Palmer Becker, moderator
Keynote address—"The gospel as good news"—Myron Augsburger
2:30 Discussion in small groups
3:10 Break
3:30 Workshops
7:30 Dramatic devotional
8:00 Probe: retreats and small groups
—Eugene Herr
—Testimony by a convert
—A small-group evangelist
—Responses ("Yes, but"; "So what?")
—Discussion groups
10:00 Nicodemus sessions and youth events
Friday
a.m.—
8:30 Music, Bible study, 2 Cor. 4:17
—Waldo Hiebert
9:15 Break for sharing, fellowship
9:45 Probe: social evangelism—Hubert Swartzentruber
—A mock trial of the church
p.m.—
1:30 "What do ye more than they?"
—John H. Yoder
2:00 Probe: Peace as evangelism—Frank Epp
—Testimony
—Peace and VS evangelist
—Responses
—Discussion groups
Break
3:45 Workshops and field trips
7:30 Dramatic devotional
8:00 Probe: visitation and personal evangelism—Nelson Kauffman
—Testimony
—Visitation and personal evangelist
—Responses ("Yes, but"; "So what?")
—Discussion groups
10:00 Nicodemus sessions and youth events
Saturday
a.m.—
8:30 Music, Bible study, 1 Cor. 5:1-11
—Paul Miller
9:15 Break for sharing, fellowship
9:45 Probe: teaching evangelism—Donovan Smucker
—Testimony
—Teaching evangelist
—Responses ("Yes, but"; "So what?")
—Discussion groups
p.m.—
1:30 "By all means save some"—George R. Brunk
2:00 Probe: healing arts evangelism
—Charles Neff
—Testimony
—Healing arts evangelist
—Responses ("Yes, but"; "So what?")
—Discussion groups
—Break
3:45 Workshops and field trips, biblical playback
7:30 Dramatic devotional
8:00 Probe: media and evangelism—Kenneth Weaver
—A multimedia presentation
10:00 Nicodemus sessions and youth events
Sunday
a.m.—
8:30 Music, Bible study, 2 Cor. 5:16-20—Henry Ginder
9:00 Probe: preaching evangelism—Peter Wiebe
—Testimony
—Preaching evangelist
—Responses
—Discussion groups
10:30 "Fire in my bones"—Marshal Tate
—Dedication service

Since Jesus himself represents the kingdom of God, this kingdom is brought in to a degree wherever his lordship is recognized in our day. However, the final establishment of the kingdom can only be accomplished when he himself will return to assert his lordship over all things.

This is the gospel which Paul preached and of which he said, "For I am not ashamed of the gospel; it is the power of God for salvation to every one who has faith, to the Jew first and also to the Greek" (Rom. 1: 16).

Taiwan hospital gets grant for staff education abroad

Mennonite Christian Hospital in Hwalien, Taiwan, has received a grant of $5,000 for continuing education of its medical staff.

The grant was made by the International Foundation of Englewood, New Jersey, set up by the United Tanker Corporation to support medical, educational, humanitarian, scientific, technical, and cultural enterprises for the benefit of the peoples of China.

The $5,000 will be invested in Taiwan in long-term bonds yielding an interest under present situations adequate to provide enough funds to cover transportation costs in sending a staff doctor abroad for further professional training about every two years.

Since 1967, the hospital has received $72,000 in other grants from the International Foundation for construction of a new nursing school classroom building, a new operating suite, a nurses' dormitory, and a new administrative wing for the hospital.

Mennonite Christian Hospital has also received recognition from public officials in the rural areas of Taiwan.

The Taiwanese newspaper *Central Daily News* reported that public officials have unanimously asked the provincial government to appoint Mennonite Christian Hospital as the official hospital on the east coast to provide medical services to their families.

The request was made because the government had appointed six private hospitals—all on the west coast—to provide medical services to families on the east coast, where medical facilities are already inadequate.

Hesston fellowship to ask for OM-GC membership

The Hesston (Kansas) Inter-Mennonite Fellowship has voted to apply for dual membership in the Western District of the General Conference Mennonite Church and in the South Central Conference of the (Old) Mennonite Church.

The fellowship began as a new congregation in 1967.

Saskatchewan conference votes to continue farm

The following report was written by Margaret Ewert, Drake, Saskatchewan.

"Multiply your resources," the theme for the meeting of the Conference of Mennonites in Saskatchewan at Martensville February 25 and 26, was stressed in many ways during the two days of sessions. In his conference sermon, chairman Otto Driedger pointed to various resources available in the congregations, and the Friday evening program gave four churches an opportunity to share what they felt were some of their own special resources.

As a practical example to the conference, if not of multiplication, at least of addition, one of the first items of business was the acceptance into membership of the Pleasant Hill Church of Saskatoon.

The Rosthern Youth Farm, main item on the report by the Christian service committee, has seen many changes in its thirty-year history. The children's nursing home, built in 1953, was closed in January 1972 because it did not meet Department of Welfare specifications. The other nursing home, opened in 1968, has a total of sixty-eight residents, and a waiting list of forty-eight others, some of whom may have to wait up to three years for admission unless present facilities can be expanded.

Successful summer camps have been carried on at the farm during the past few summers. But these enterprises, in the eyes of some delegates, do not necessarily warrant the continuation of the total farm program, which includes agriculture and dairy cattle. The farm board has spent years in evaluating the usefulness of the farm and on seeking to establish goals to justify its existence. After lengthy debate about the pros and cons of phasing out the dairy, delegates voted narrowly in favor of retaining it. A motion to sell the farm lands did not receive approval.

The provincial missions committee works with the radio ministry, is in the process of establishing a bookrack evangelism program, seeks to coordinate missionary itineration, and conducted a successful school of missions with Palmer Becker and Howard Habegger in 1971.

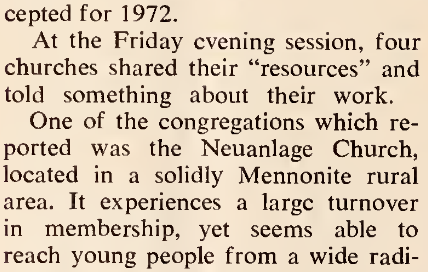
The education committee reported on its camp program (576 campers attended the Elim, Pike Lake, and Rosthern camps in 1971), and on a workshop for church workers at Rosthern Junior College in October. A number of ministers felt that the workshop had not provided enough time for ministers and deacons to iron out some of their frustrations, and that a two- or three-day retreat would be preferable.

The budget elicited lengthy discussion, and also several comments that if the members' relationship to God was right, meeting the financial obligations would be no problem. Delegates were encouraged to do a better job of reporting and of encouraging congregations to do their share. A proposed budget of $53,525 was accepted for 1972.

At the Friday evening session, four churches shared their "resources" and told something about their work.

One of the congregations which reported was the Neuanlage Church, located in a solidly Mennonite rural area. It experiences a large turnover in membership, yet seems able to reach young people from a wide radius. Of its eighty-one members, at present fifty-four come from a non-General Conference background. One of the young people speaking for the church listed the warm fellowship of the young people and the youth-oriented church program as important assets.

Reelected to the conference executive were Otto Driedger, chairman; Ernie Baergen, vice-chairman; and Lorne Buhr, secretary.



MCC releases its 1971 annual report

Each year *The Mennonite* carries the Mennonite Central Committee's annual report. It is a service that we render gladly. The format of the 1971 report is similar to last year. Lift the next eight pages away from the rest of the magazine and unfold. One side summarizes MCC's worldwide ministries in 1971 and the reverse side can be used for a poster.

The General Conference is one of the fifteen groups which makes up MCC's constituency.

—in 1971 it supplied 205 of MCC's 772 workers abroad and at home.

—last year, United States General Conference churches gave $185,582 to MCC (Akron), and Canadian General Conference churches gave $275,894 to MCC (Canada).

—total cash contributions from MCC's fifteen constituent groups totaled $1,497,654 last year.

—income from CROP, European, Asian, and South American Mennonites, relief sales, and other sources brought MCC's total cash income to $2,195,246.

—the Canadian government, through its Canadian International Development Agency, granted MCC (Canada) $129,000 in 1971 for its programs in Botswana, India, Bangladesh, and Paraguay.

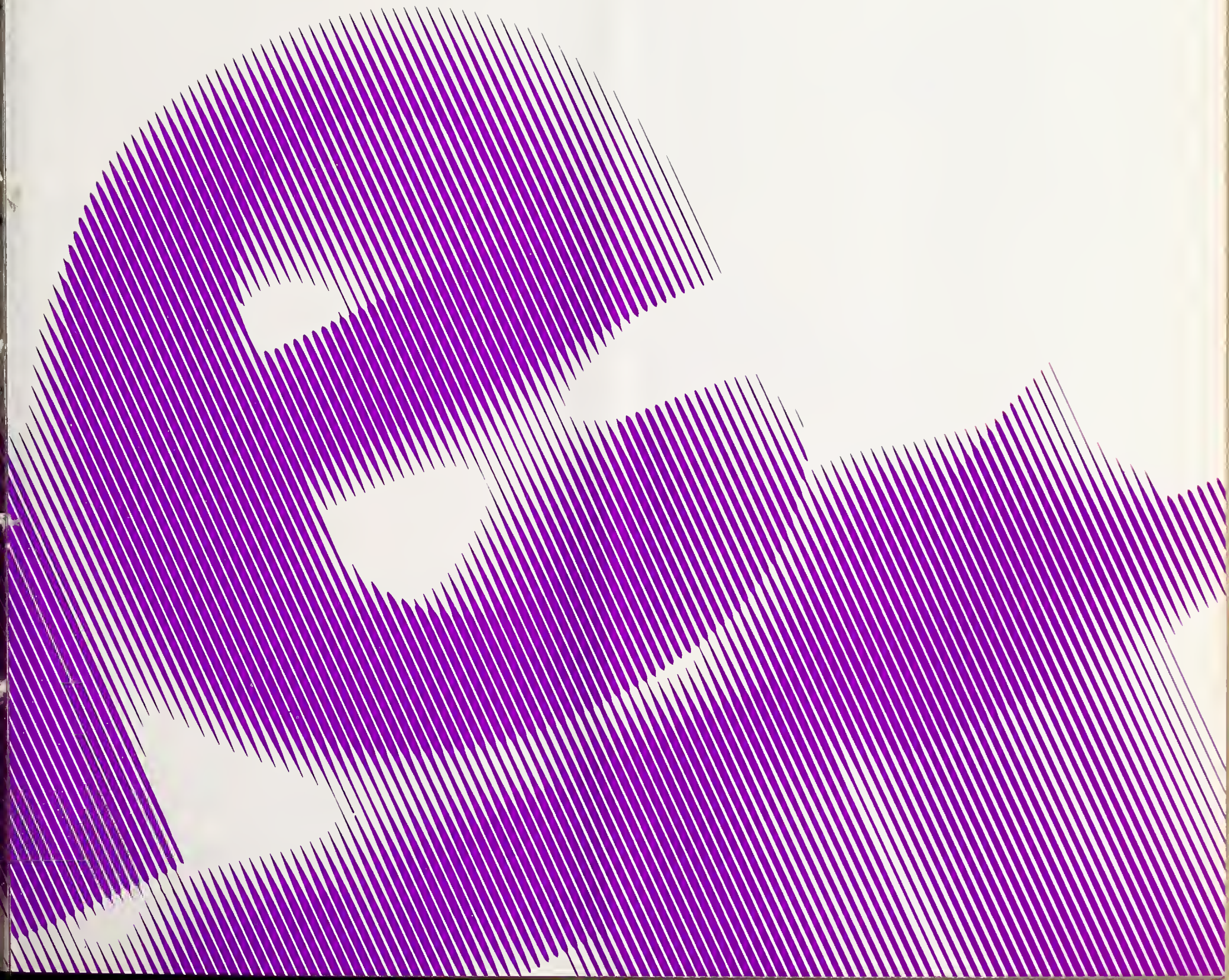
Where to send contributions for MCC. Canadians should send their contributions directly to the treasurer of their provincial MCC. United States churches should send their contributions through the General Conference.

Buhler church's anniversary booklet now available

The Buhler Mennonite Church observed its fiftieth anniversary on April 18, 1971. A tape recording was made of this service and is now available in booklet form, together with a list of charter members, pastors, church officers, greetings, and a pictorial record.

Copies at $1.70 may be ordered from the church office by writing to Buhler Mennonite Church, %Mrs. Leslie Voth, Office Secretary, Buhler, Kansas 67522.

MCC 1971



Mennonite Central Committee grew spontaneously out of the desire of Mennonite and Brethren in Christ churches to feed the hungry, clothe the naked, and witness for Christ through loving service. All aspects of the program seek to give content to the slogan, "In the Name of Christ." 1971 was a year in which many friends were moved by "One Spirit" to give generously of their time, resources, and talents to make this ministry possible. The scope of the 1971 program is graphically reported below. Inquiries concerning any part of the program are welcome.

William T. Snyder, Executive Secretary

MCC began in 1920 in response to a call for help from Mennonites in Russia in their distressed famine situation. Relief committees of the various Mennonite groups sensed that a larger, more effective work might be carried out through a common agency. Consequently, 13 Mennonite representatives meeting in Elkhart, Indiana, July 27-28, 1920, adopted a resolution to form the Mennonite Central Committee. Canadian Mennonites were involved from the beginning in relief and immigration of refugees.

By 1921, the first relief programs began in Russia and continued until 1927. In 1929 MCC received a call to help resettle Mennonite refugees from Russia arriving in Germany. While Canadian Mennonites assisted over 21,000 to settle in Canada by 1930, MCC helped 2,000 to begin a new life in Paraguay and Brazil.

World War II initiated the second phase of MCC work in most western and central European countries. A program for Arab refugees began in 1950 in Jordan. Work in the Far East began with emergency relief to Bengal, India and China in 1945. Voluntary Service and Civilian Public Service programs opened the work in Latin America as did Teachers Abroad Program and Pax in Africa in the 1950's and 1960's in an attempt to get to the root causes of hunger, disease and poverty.

In all areas, MCC work led to close relations between local Christians and North American Mennonites. Our position regarding relief and service is part of our Anabaptist tradition, founded on a belief in Jesus Christ, and the Bible as the final authority for faith and action.

Send your inquiries or contributions to:

MCC, 21 South 12th Street
Akron, PA 17501
or to
MCC (Canada)
201-1483 Pembina Highway
Winnipeg 19, Manitoba

1.

Paxmen **are young single men who choose to give of their own life rather than take life from others. Begun in 1951, the Pax program channels the creative energies of youth into ongoing programs. As host countries in 1971 requested fewer with general backgrounds and more with specialized skills, the number of Paxmen in service reached its lowest level in six years. Over 85 percent went to the Third World, fewer went to Europe. Paxmen are often well educated by the standards of those with whom they live, yet they dirty their hands to accomplish what needs to be done. They relate naturally to the youth of many nations and adjust to local church leadership. When they return, they expand the horizons of their home communities.**

2.

Teachers Abroad Program, **begun in 1962 in response to educational needs in Africa, is made up of professionally skilled teachers. TAPers teach on primary, secondary and university levels. They are requested by many different churches, missions and governments. TAP grew from 216 in 1970 to 245 in 1971, entering newly opened doors of need especially in southern Africa and Latin America, and decreasing in East Africa as the people there become educationally self-sufficient. TAP is financially self-supporting. Most volunteers serve three-year terms and teach in English, French or Spanish. TAPers are often involved in community development and church building as well as in teaching.**

3.

Medical doctors, technicians and nurses **feel Christian responsibility in the overpowering crush of physical human need. Public health, community development and teaching merge in an attempt to minister to people's complex needs that demand time, energy and resources far beyond our capacity to give. One volunteer medical doctor wrote: "For all our frustrations, we have had satisfaction in the awareness of meeting human need, strength in seeking the Lord in times of fatigue, much joy in giving, comfort in gaining the people's confidence, and hope that our example will speak louder than any words we can utter."**

4.

Peace Section, **formerly the Mennonit Central Peace Committee, was organized in 1942 to be the liaison fo the Mennonite and Brethren in Chris churches with the government durin World War II. Peace Section deals wi special problems faced by a peace church: listening, studying, speakin and supporting the things that make for peace. Peacemaking in 1971 mea working for the rights of COs; searching for peace with justice in th Middle East; supporting the Amish quest for religious freedom in education; encouraging nonviolent methods of social change, and promoting new ways of dealing with the offender. Peace means more than absence of conflict, more than dealin with the military draft. Peace is a styl of life patterned after the Prince of Peace and based on a conviction that reconciliation and justice are the wil of God for all mankind.**

5.

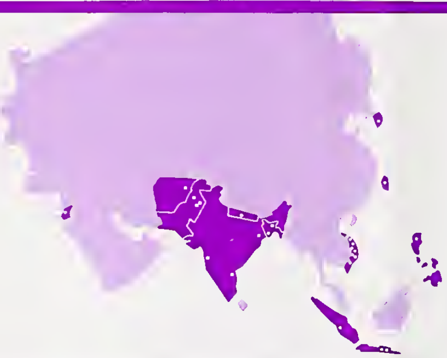
Community development **means taking the next logical step in setting people free from the bondage of fear, ignorance and sin. Gifted with specif skills and wide general knowledge, development workers stimulate long-term social change, promoting better life for individuals, local churches and communities. Communi development involves agriculturalists social workers, administrators, teachers, medical workers, technicia and many others.**

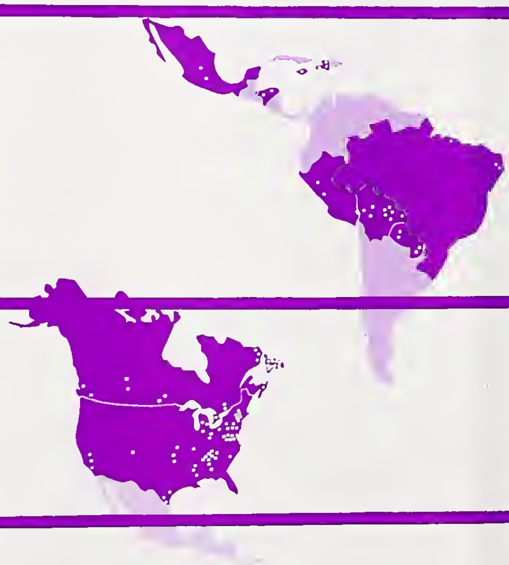
6.

Administration's **challenge is to evaluat priorities, commit our limited huma and material resources, and coordinat the implementation of programs. Administrators must be gifted with imagination and insight. They deal with technicalities, but also serve as counselors. They must keep in touch with the cries and aspirations of a needy world, as well as with the constituency of MCC. They must interpret needs and programs to people in the pews, and listen to what the Spirit says through the churches.**

1971
Resources:
772 Workers,
$ 6,302,000

International Programs





	PAX	TAP	Medical	Peace	Development	Administration	Total M Per
Algeria		7	2		2		11
Botswana	4	24			3		31
Ethiopia							
Gambia							
Kenya		19					19
Malawi		10					10
Morocco	1				5	1	7
Nigeria	2	45	5			2	54
Sierra Leone		8					8
Somolia		2					2
Swaziland		3					3
Tanzania		6					6
Zaire	29	37	1		8	4	79
Zambia		32					32
Africa	**36**	**193**	**8**		**18**	**7**	**262** (33
Afghanistan	2		1		1		4
Hong Kong					1	1	2
India					1	1	2
Indonesia	1		4		4	1	10
Japan				1[3]			
Korea							
Nepal	5				2		7
East Pakistan					1	1	2
West Pakistan	4		1				5
Philippines							
Taiwan							
Thailand							
Vietnam	4		10		3	1	18
Asia	**16**		**16**		**13**	**5**	**50** (6.
Austria							
Belgium	4[2]	16[1]			2[1]	1	23
France	4	6[1]		1[3]	2		12
Germany	6				3		9
Greece	4				4	2	10
Italy							
Netherlands							
Poland							
Switzerland	1				2		3
Yugoslavia							
Europe	**19**	**22**			**13**	**3**	**57** (7.
Argentina							
Bolivia	12	13	3		4	3	35
Brazil	3		2		8	1	14
Colombia							
Haiti	4		10		5	1	20
Honduras					2		2
Jamaica	2	17					19
Mexico	5		1		1		7
Paraguay	2				4	1	7
Peru	3						3
Latin America	**31**	**30**	**16**		**24**	**6**	**107** (13
Egypt							
Jordan			1		2	1	4
West Bank	2		1		4	1	8
Middle East	**2**		**2**		**6**	**2**	**12** (1.
Canada						21	105[4]
United States				4		47	179[5]
North America				**4**		**68**	**284** (36
Administrative Expenses							
Other Expenses							
Subtotals	104	245	42	4	74	91	772

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[1] All in full-time language study.

[2] Two in full-time language study.

[3] Part-time personnel, not included in totals.

[4] Includes 84 VS personnel from North America chart.

[5] Includes 128 VS personnel from North America chart.

many
gifts—
one
spirit

1 Cor. 12:4

Expenditures in Thousands of Dollars			Associated Programs		
Cash	Material Aid	Totals	Self-Help Projec	Child Sponsorshi	Trainees
24	96	120			
61		61			
	17	17			
	11	11			
42	22	64			
27	11	38			
15		15			
186	165	351			
20		20			
	264	264			
5		5			
18	34	52			
193	85	278		25	2
93		93			
684	**705**	**1389** **(24.3%)**		**25**	**2**
4		4			
47	25	72		450	
105	457	562	▲	400	5
70	9	79		246	3
5		5			
10	6	16			
10		10			
196	32	228			
4		4			
1		1			
	111	111	▲		2
			▲		
72	104	176		300	
524	**744**	**1268** **(22.2%)**		**1396**	**10**
					1
7		7			
10		10			5
12	1	13			10
13		13			
					1
					4
					13
25		25			11
2		2			3
69	**1**	**70** **(1.2%)**			**48**
3		3			1
101	47	148	▲		2
43	74	117		30	3
					1
69	144	213	▲	172	
4	256	260			
31		31			
18		18			
78	55	133	▲	142	2
3	1	4			
350	**577**	**927** **(16.2%)**		**344**	**9**
10	72	82			
93	236	329			
68		68	▲	96	
171	**308**	**479** **(8.4%)**		**96**	
9		9	▲		16
377	3	380	▲		29
386	**3**	**389** **(6.8%)**			**45**
466		466			
271	458	729			
737	458	1195 (20.9%)			
2921	2796	5717		1861	114

North America Programs					
	VS	Offices	MDS	SS	MMHS
Akron, OH			▲		
Akron, PA	24	▲		2	
Ann Arbor, MI			▲		
Atlanta, GA	17				
Bakersfield, CA					▲
Bethesda, MD				11	
Bound Brook, NJ			▲		
Cave City, KY	4				
Chester, PA			▲		
Chicago, IL			▲		
Cincinnati, OH	10				
Columbia, KY			▲		
Connellsville, PA			▲		
Denver, CO			▲		
Dixville, Que.	7				
Driscoll, TX			▲		
Elkhart, IN					▲
Falfurrias, TX			▲		
Fayetteville, NC			▲		
Floyd/Knott Co., KY	9				
Hagerstown, MD					▲
Halifax, N.S.			▲		
Harlan Co., KY	5				
Harpers Ferry, WV	2				
Inverness, MS			▲		
Kansas City, KS			▲		
Kitchener, Ont.	3	▲			
Lancaster, PA	5		▲	1	
Lansing, MI				1	
Laurel, MD	6			2	
Leslie Co., KY	2				
Letcher Co., KY	17			19	
Manville, NJ			▲		
Marysville, OH			▲		
Meadow Lake, Sask.	1				
Morgantown, KY			▲		
Nashville, TN				3	
Newfoundland	43				
Newton, KS	1	▲			
New Westminster, B.C.	1				
New York, NY	1				
Oshawa, Ont.	1				
Peekskill, NY				4	
Prentiss, MS	2				
Reedley, CA		▲			▲
Russell Springs, KY			▲		
San Fernando, CA			▲		
Saskatoon, Sask.		▲			
Seneca, MD			▲		
Sinton, TX			▲		
Smithville, OH	8				
Spring Valley, NY	3				
St. Louis, MO			▲		
Toronto, Ont.	21		▲		
Tutwiler, MS				3	
Washington, DC	8	▲		1	
Wichita, KS			▲		
Winkler, Man.					▲
Winnipeg, Man.	6	▲			
Yarrow, B.C.	1	▲			
York Haven, PA				3	
Yorktown Heights, NY	4			1	
	212			53*	

*Not included in grand total of MCC personnel; includes 2 unlisted SSers to Port-au-Prince, Haiti.

7.
Personnel Services' **task is to discern the gifts of individuals and to deploy these gifts to satisfy needs in our world. Of the 875 people who applied in 1971, MCC placed 311. Personnel Services organized 11 orientations of three to 14 days each. As an essential part of the service experience, an orientee is ntroduced to MCC, develops nterpersonal relations on a one-to-one evel, examines motivations and learns assignment details. Though most orientations were held at headquarters, some were conducted in cultural and inguistic settings similar to actual assignment locations. From the ncreasing number of young people applying for meaningful involvement, MCC attempts to select those seriously committed to Christian faith and philosophy of service.**

Personnel resources by geographical area:

Asia	**3**
Canada	**173**
Europe	**14**
Latin America	**1**
United States	**581**

8.
Material Aid **sharing is part of our Christian responsibility to alleviate human need. The emphases shifted more in 1971 to promote cash giving in support of mission and MCC programs that help individuals help themselves, rather than institute dependence on continued handouts. Growing development programs request more specific types of material goods. Constituent churches responded generously to overwhelming emergency needs among East Pakistani refugees. Cash gifts were converted into locally available goods for immediate distribution.**

9.
Cash and material resources by geographical area

Material Aid:			
Canada	**150,000**		
United States	**2,646,000**	**2,796,000**	**(44.4%)**
Contributions:			
Asia	**1,000**		
Canada	**597,000**		
Europe	**47,000**		
Latin America	**6,000**		
United States	**1,545,000**	**2,196,000**	**(34.8%)**
Earnings (TAP, VS, etc.):		**1,310,000**	**(20.8%)**
Total		**$6,302,000**	

10.
Self-help crafts, **produced mainly by Third World people, are promoted through an expanding, nonprofit MCC program with sales outlets in North America and abroad. MCC works with the small people of the world. By supplying some materials and marketing the product, MCC helps supplement the craftsman's income and improve his way of life. MCC marketed $71,000 worth of self-help items in 1971. In addition to existing programs, contacts were made this year to market crafts from Jamaica, Paraguay, Zaire, Kenya, Tanzania and Vietnam.**

11.
Child Sponsorship **programs forge links between privileged and underprivileged families. New programs began in Brazil and Zaire, while the Korea program was terminated in light of an improved economic situation there. Effective sponsorship programs demand the time and energy of intensive casework.**

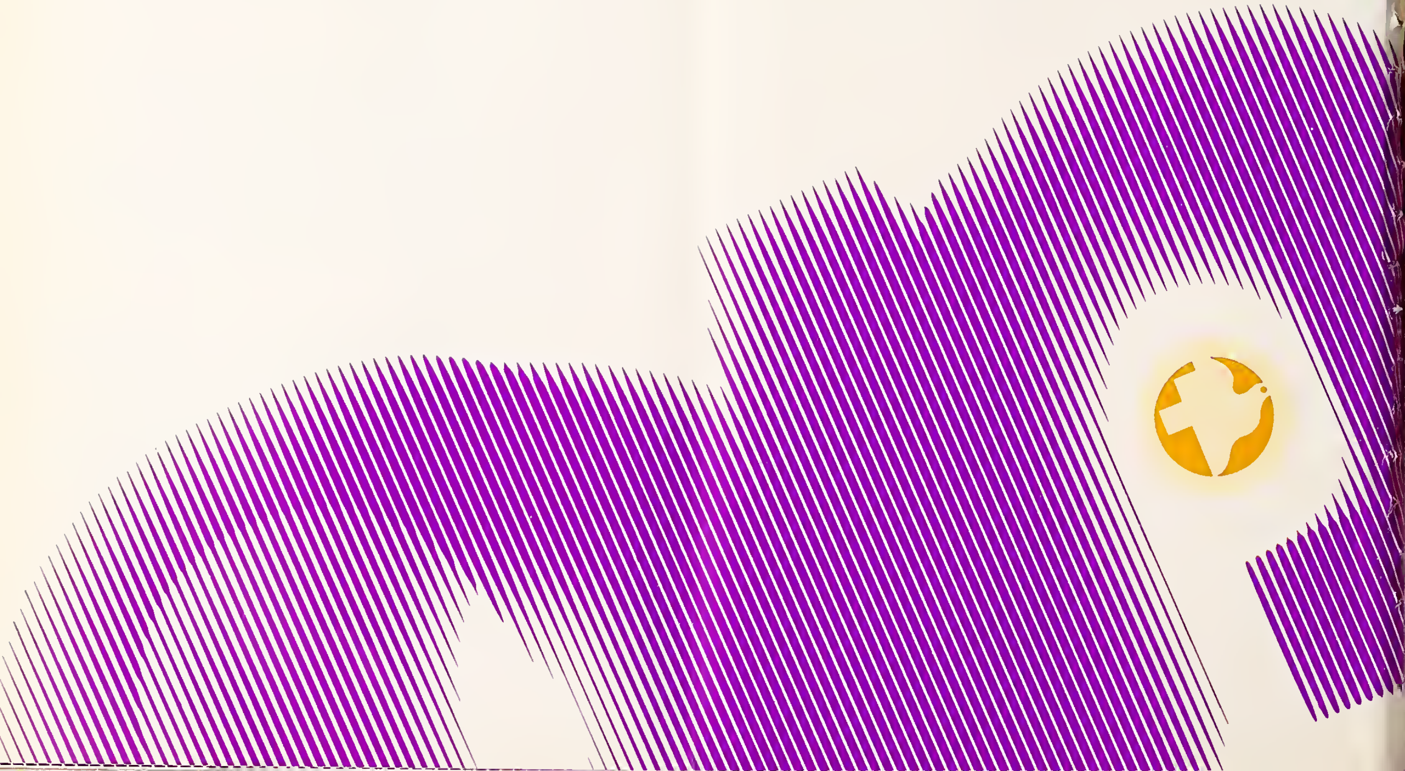
12.
Trainees **are exchange visitors from Europe, Asia, Latin America and Africa who live and work one year with North Americans. Canada received an increased percentage of the 1971 trainees, including three from Yugoslavia. North American youth also went to Europe for one year. Trainees with agricultural skills came from Poland for the first time. Poland has requested MCC personnel in exchange. By facilitating this exchange of young people, MCC tries to build bridges of understanding and peace. Trainees are not officially appointed by MCC.**

13.
Voluntary Service, **launched in 1946 and now the fastest growing MCC program, involved 14 percent more young people in 1971 than in 1970. Areas for VS involvement seem unlimited. VS is on the cutting edge of the church. Many VSers enter the wounds of tough North American society to live Christ's love. VS is a training in life style and an internship in missions. VSers set aside financial interests to give of themselves, yet often feel they receive more than they give.**

14.
Mennonite Disaster Service **arose spontaneously among Midwestern Mennonites in the late 1940's as a channel for Christians who wish to give of themselves in a personal relationship with people in distress. MDS craftsmen build bridges of understanding as they rebuild destroyed property. MDS offers women of our congregations the opportunity to reach out hands of mercy. It provides youth with a context to communicate contemporary concerns in response to fire, flood, wind, earthquake and human destruction. This year MDS installed its first full-time executive coordinator to meet the increasing demands of desk and field operations. Working relations with other church and national disaster agencies were expanded. Considerable publicity resulted from MDS cleanup and repair work in Washington, DC parks following May demonstrations. Though MDS is a department of MCC, due to its spontaneous nature, individual MDS units have operated independently in many places not recorded in this report.**

15.
Summer Service **is a ten-week educational experience in Christian service. Volunteers are placed in areas of intense social need. Some earn academic credit. MCC Summer Service participation has dropped as a result of a decreasing request for short-term volunteers and similar programs operated by private colleges.**

16.
Mennonite Mental Health Services, **begun in 1947 as a result of MCC involvement in Civilian Public Service, represents the constituent churches in mental health programs of education, counseling and therapy as a dedicated resource to meet mental health needs domestically and abroad. In 1971, MMHS marked its 25th anniversary early; Kings View Mental Health Center, Reedley, CA, received the American Psychiatric Association's highest award; MMHS assumed responsibility to develop inter-Mennonite mental retardation programs; and plans were implemented to extend MMHS involvement to Paraguay.**



Mennonite youth still show strong interest in MCC

"Among Mennonite young people, interest in service continues to be strong," said Lavon Welty, director of Mennonite Central Committee's personnel services.

Mr. Welty had just returned from two weeks of recruitment efforts in Manitoba, Saskatchewan, Alberta, British Columbia, and California, January 23-February 8. He interviewed 160 single men, single women, and couples.

Mr. Welty noted that most people to whom he spoke were interested in existing MCC programs including TAP, PAX, VS, and medical and development roles. "People are planning further ahead," Mr. Welty said, "looking as much as two or three years into their future."

January, February, and March is the recruitment season for MCC. Four MCC representatives are appearing on numerous church and state college campuses in Canada and United States at this time. Mr. Welty, who spent most of his time in Canada, noted that volunteer interest is rising fast there.

Mr. Welty also reported a live interest among Mennonite students on non-Mennonite campuses. "I was busier at the University of Manitoba than I was at some of the Mennonite schools," he said.

On the United States scene, Mr. Welty said that the decreased influence of the military draft does not seem to have reduced the general interest in service involvements. "Perhaps the tighter job situation also has something to do with a continuing strong interest and participation in service programs," he said.

Playboy recruitment ad draws mixed response

Recently a Catholic order touched off a storm in some church circles by placing an advertisement for recruits in *Playboy* magazine. Some Catholic newspapers said in editorials that they were dismayed because *Playboy* represents a pleasure-seeking philosophy and is not a fit place for the church to advertise.

A diocesan weekly newspaper, *Mississippi Today,* took the question to its readers, asking them to mail in their reactions. More than two-thirds of the 114 readers who responded said they thought the ad was a good idea.

"Why not," said a woman in Biloxi. "My two sons were actively recruited by the armed services. Result: they are in the Marines—not the seminary. Recruitment must take place where the action is."

A couple in Yazoo City said it was a fine idea because "the church is a hospital for sinners, not a social club for saints. Why not go where the sinners are?"

Not everyone thought well of the idea. "It's plain sickening," said one woman.

A Hattiesburg mother congratulated the order, saying: "We have college-age children and I assure you not many of them read magazines where religious ads are usually placed."

Western District discusses tax refusal, automated war

About fifty persons shared ways of protesting the use of their taxes for war February 25 at a meeting in Buhler, Kansas, sponsored by the Western District peace and social concerns committee.

After watching the slide set, *The automated air war,* produced by the American Friends Service Committee, participants discussed ways they are avoiding contribution to the war: refusing the telephone tax, refusing to pay income tax, investing in corporations which do not produce war materials, voluntary service, keeping income below the taxable level, and retirement.

Money and the weapons it buys, not the bodies of draft-age men, have become the primary resource for waging war, the group agreed. But individuals differed on the best way to influence government against war.

The Internal Revenue Service will attach bank accounts or auction personal property to collect delinquent income tax or telephone tax, and some persons questioned the effectiveness of refusal to pay when the government collects the money later with interest. Or are we simply called to be faithful? some asked.

Willard Unruh said, "It's not the money that's important; it's the opportunity to express my opinion. I sent copies to Senators Dole and Pearson of my letter to the IRS. They both responded."

Jonah Reimer suggested establishing a fund in Kansas into which persons refusing federal taxes could put an equivalent amount. "It would be an excellent way to witness," he said.

The group also discussed attempts to place before Congress a bill to establish a government fund into which conscientious objectors to war could place their tax money, which would not be used for military purposes. Such a fund, however, would not necessarily reduce the amount of money going to the military.

Some persons objected to the fund, analogous to legal alternative service for conscientious objectors, saying that such a legal alternative would give approval to the evil of the military-industrial complex.

One man said, "Mennonites want special privileges. They want to come out of the war with a clear conscience. But we should want that clear conscience for everybody."

Zaire leadership couple to attend CIM celebration

Congo Inland Mission will celebrate its sixtieth anniversary June 18-19 at Brookside Evangelical Mennonite Church, Fort Wayne, Indiana.

CIM was incorporated in 1912 by joint action of the then Central and Defenseless Mennonite Conference. Since then there have been mergers, name changes, and additions of the General Conference Mennonite Church, Evangelical Mennonite Brethren, and Evangelical Mennonites of Canada.

Present at the celebration will be Mr. and Mrs. Kakesa Samuel, representatives of the Zaire Mennonite Church.

Federal funds available to churches to feed elderly

The following report comes from Delton Franz, MCC *Peace Section Washington Office.*

The U. S. Congress has passed legislation to grant funds to churches and other nonprofit institutions, along with public agencies, to help meet the nutrition and social needs of elderly persons.

The vote approving the measure in the House of Representatives was 350 to 23. The Senate had passed the bill unanimously some time ago. The bill now goes to the President for his signature which is sure to come, since he has placed the nutrition needs of the elderly poor on the list of domestic priorities.

Under the provisions of the bill, the government will pay up to 90 percent of the cost of purchasing, preparation, and delivery of meals to persons over sixty. The program is primarily for the poor, but others will be able to participate according to their ability to pay. In awarding the grants, which will be handled by a state agency, priority will be given to projects operated by and serving the needs of "minority, Indian, and limited English-speaking" persons.

The bill lists the following criteria for the participants who must be aged sixty or over: 1) they cannot afford to eat adequately; 2) they lack the skills to select and prepare well-balanced meals; 3) they have limited mobility; or 4) they have feelings of rejection or loneliness which obliterates incentive to prepare and eat their meals alone.

In order to be eligible, churches and others interested in the program must provide at least one hot meal a day for five or more days a week. Additional meals, hot or cold, may be included in the government-sponsored projects. The bill calls for the provision of a minimum of one-third the daily recommended dietary allowance as established by the Food and Nutrition Board of the National Academy of Sciences.

Requirements of the program also include the following: 1) the project must be in close proximity to those in need of the meals, or transportation must be furnished to those who need the food delivered to their homes; 2) special menus must be provided, where feasible and appropriate, to meet the particular dietary needs arising from health or religious requirements, and the ethnic backgrounds of eligible individuals.

Also, the project must provide a setting conducive to expanding the nutrition project and to include "recreational activities, informational, health and welfare counseling, and referral services, where such services are not otherwise available."

The legislation calls for the spending of $250 million over the next two years.

Plan to assist Paraguay mental hospital approved

Agreement has been reached on a plan by the medical school in Asuncion and Mennonite Mental Health Services to develop the nursing services at the Paraguay national mental hospital.

The project is designed to add nursing staff to the Manicomio Nacional under the direction of consultants in psychiatric nursing and occupational therapy. The project is to improve nursing care of patients, develop services to patients, and advance training programs.

Four more national nurses are to be supported under the program and two consultants will be sent to direct the program for approximately one year. Another aspect of the program, still being developed, is the provision of a voluntary service unit in the hospital by the Mennonites in Paraguay.

The plan in broad outline was worked out during MMHS director Vernon Neufeld's visit to Asuncion last fall. Final confirmation came in response to a formal proposal prepared by MMHS.

MMHS is now seeking applications for the new staff openings. A psychiatric nurse and a specialist in occupational therapy are especially needed. The program will probably expand and require more volunteer staff as it develops.

Mayor Tom Vandergriff (left) of Arlington, Texas, and designer Peter Wolf unveil plans for a structure containing 100,000 square feet of exhibit space depicting the early days of Christianity. "The Way," as the attraction will be known, is expected to cost $10,000,000 and will feature forty life-sized, three-dimensional displays. According to Mr. Wolf, a theatrical designer, "The Way" will transport a visitor from the twentieth century to the biblical era. Through electronic effects, visitors will smell the flowers of Gethsemane and watch the dark clouds gather as a storm approaches over the Sea of Galilee.

RECORD

Workers

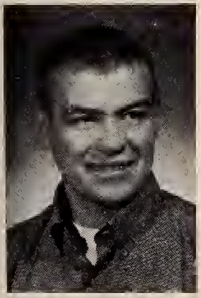
E. Brandt

R. Brandt

Elmer and Ruth Brandt of Goessel, Kans., have begun a three-month term of voluntary service in Denver, Colo. Starting March 1, the Brandts are involved in housing rehabilitation in a Chicano area of Denver. Elmer is working in housing construction and Ruth with inside finishing work. They are members of the Tabor Church near Goessel.

Jimmie L. Corns has been appointed head football coach at Bethel College and assistant professor of health, physical education, and recreation for the 1972-73 school year. Mr. Corns, a native of Oswego, Kans., is presently head football coach and physical education instructor at Highland Junior College, Highland, Kans. He had previously served as teacher and coach at Hiawatha High School and at Bonner Springs and Claflin in similar capacities. Mr. Corns is a graduate of the College of Emporia and Northwestern Missouri State Teachers College.

Dale Hostetler, Hubbard, Ore., began a two-year term of voluntary service in Philadelphia, Pa., Feb. 7. There he is working in a hospital and with the Crossroads community program. Dale holds a BS degree from Oregon College of Education in Monmouth. The son of Samuel D. and Luella Hostetler, he is a member of the Calvary Church, Barlow, Ore.



Hostetler

Schroeder

Douglas A. Penner, of Reedley, Calif., PhD candidate at the University of Kansas, has been appointed to teach psychology at Bethel College for the 1972-73 school year. Mr. Penner was granted his master's degree from KU in 1971. At Bethel College, he was a Senior Fellow in Psychology, graduating with highest distinction in 1969.

Inge Schroeder of Clearbrook, B.C., has begun a one-year assignment with Youth Opportunities Unlimited (YOU), a Mennonite Pioneer Mission project for the native peoples in Winnipeg. Inge is a member of the West Abbotsford Church, B.C. Her duties in Winnipeg commenced March 1.

Kenneth William Spare, Hiawatha, Kans., will begin a two-year voluntary service assignment in Kansas City, Kans., June 1. He will serve under the United Methodist Metropolitan Commission as a field worker in the environment. Kenneth holds a BS degree from Kansas State University, Manhattan, and has attended Highland Community Junior College.

Marriages

Don Adler and *Rebecca Yoder,* Eighth St. Church, Goshen, Ind., on Dec. 26.

Rudy Becker, Silver Lake Mennonite Brethren Church, Freeman, S.D., and *Rita Schrag,* Salem Zion Church, Freeman, S.D., on Feb. 5.

Steven Burgess and *Susan Hostetler,* Calvary Church, Aurora, Ore., on Dec. 31.

David Duncan and *Audrey Egli,* Calvary Church, Aurora, Ore., on Dec. 26.

Raymond Donald Erwin and *Marilyn Irene Kennel,* Immanuel Church, Downey, Calif., on Feb. 26.

Gustave R. Gaeddert, Bethel College Church, Newton, Kans., and *Maria Pawluskiewicz,* Catholic Church, Warsaw, Poland, on March 6.

Deaths

Maria Bergen, Waterloo - Kitchener (Ont.) United Church, was born in 1893, and died Jan. 30.

Cornelius F. Funk, Goessel (Kans.) Church, was born March 16, 1895, and died Feb. 10.

Viola Gratz (Mrs. Harry), First Church, Bluffton, Ohio, was born May 30, 1891, and died Feb. 26.

Peter C. Harder, Bethel Church, Mountain Lake, Minn., was born Nov. 29, 1903, and died Feb. 18.

Charles S. Herbein, Hereford Church, Bally, Pa., was born in 1897 and died Feb. 18.

David D. Kaufman, Salem Zion Church, Freeman, S.D., was born Nov. 27, 1894, and died Feb. 24.

Wayne W. Leh, Hereford Church, Bally, Pa., was born in 1883 and died Feb. 18.

Lena Mae Schertz, First Church, Upland, Calif., was born April 21, 1886, and died Feb. 10.

Mary Emma Schrag, Menno Church, Ritzville, Wash., was born Jan. 17, 1876, and died Feb. 29.

Peter C. Siebert, Bethesda Church, Henderson, Neb., was born Feb. 25, 1897, and died Feb. 19.

Ruth E. Sommer, First Church, Normal, Ill., was born Dec. 6, 1903, and died Feb. 12.

Marie Zimmerly Suter, Grace Church, Pandora, Ohio, was born March 24, 1894, and died Feb. 18.

Dana Idell Ummel, First Church, Ransom, Kans., was born April 27, 1915, and died Feb. 27.

Arvilla Whetzel, United Church, Peoria, Ill., died on Dec. 30.

Martha Wiebe, Bethel College Church, Newton, Kans., was born Oct. 25, 1909, and died Feb. 24.

Baptisms

Bacavi Church, Hotevilla, Ariz., Dec. 12: Laura Dallas.

First Church, Allentown, Pa., Dec. 24: Paul Sicher.

Grace Church, Chicago, Ill., Jan. 23: Eileen Dodge, Noreen Dodge, Rosemary Dodge, Harry Ewing, Philip Kalenowsky, Cindy Kluever.

Lorraine Ave. Church, Wichita, Kans., Feb. 20: David Krause.

LETTERS

First ordained woman

Dear Editor: Regarding the article "Women, the ministry, and Mennonites" (January 18 issue), your readers may be interested in a newspaper clipping which was given to me by Ely R. Fretz of Bedminster, Pa. It reads as follows:

"In the First Mennonite Church of Philadelphia, Sunday morning, the Rev. N. B. Grubb, pastor of that congregation, assisted by other ministers of that persuasion, ordained Miss Annie J. Allebach, of New York City, daughter of J. R. Allebach, of Green Lane, as evangelist.

"Miss Allebach has been engaged in evangelist work in the Episcopal Church for several years and has a wide experience in that line of work. She will continue to work in Philadelphia, in behalf of her own—the Mennonite Church.

"Miss Allebach is the first woman to be ordained in the denomination of her faith."

In the booklet which was printed for the one hundredth anniversary of the Eastern District Conference—1847-1947, Miss Allebach's name is among the list of "Ministers identified with our conference." A footnote adds: "The only woman ordained in the conference." Ordination took place in First Mennonite Meetinghouse, Philadelphia, January 15, 1911. *Roger Siebert, Box 78, Bedminster, Pa. 18910.* Feb. 18

Penetrating the curtain

Dear Editor: I delight in reading letters of appreciation to the editor. Martha Graber (February 22 issue) expresses so well my evaluation of our church paper.

When Maynard Shelly left the editorship, I had real apprehension. But our *Mennonite* continues the same high level quality, diversity, and freedom that good Christian journalism must have.

"Lent: Commitment or retreat," (February 22 issue) was an excellent choice. Such thinking coming from not a clergyman, but a newsman whose calling compels him to move in the pits of despair, pain, and hate and come out, not hardened, but mellowed and challenged was a source of hope for me. I often feel blue in the comfort and retreat of our congregations.

In the same issue Walter Neufeld's "MWC's nonpolitical stance" was a hope fulfilled. When I read Marvin Hein's "MWC's nonpolitical stance," (January 25 issue) I had to recall again accounts of the coming to power of the military dictatorship in Brazil. Two facts stand out: One, there has been and continues to be ruthless suppression of civilians, and torture directed especially against Catholics, and, two, U.S. military aid was multiplied manyfold as soon as the military government took over.

Walter Neufeld raises some disturbing questions. Will it be enough that the Mennonite World Conference generate a good measure of Christian fellowship? Or, might the Holy Spirit will something more?

I find the news page "Interracial study group visits Africa" in the same issue very informative. In essence, a Mennonite curtain is being penetrated. *Mrs. D. P. Ewert, 309 S. Cedar, Hillsboro, Kans. 67063.* Feb. 23

Abortion questions

Brother Editor: The letters "Abortion and values" and "Abortion decision" (February 8 issue) beg several important questions.

1. The primary question asked regarding abortion is frequently phrased as a euphemism, i.e., under what conditions should abortion be allowed? The real question is, under what conditions should killing be authorized?

2. If the test of being allowed to live is consciousness or unpredictability ("life is an unknown"), that also then applies to any one who lapsed comatose; if one of the tests is an EEG, then there is more warrant for keeping the unborn child alive than for individuals in many of our intensive care units.

3. Studies by the Department of Gynecology, University of Toronto, indicate that only one out of ten children suffering from "battered child syndromes" were unwanted by the mother or parents during pregnancy.

4. The opting for individualism (as opposed to individuality) in that killing the unborn is the choice only of those who brought it to life begs the question entirely. It is *not* their concern alone—it involves the life of a third human; it involves the medical practitioner who is a public servant; it involves allocation of medical resources (nurses, hospitals, equipment) which are community property; it involves an action which fellow citizens consider a *moral* issue.

5. The claim that killing an unborn child represents only an opinion which is neither right nor wrong is a curious exercise in ethical thinking. Are all moral judgments only "opinions," i.e., emotive statements, and at no stage truly publicly verifiable?

6. The two questions raised are good but for different reasons. Certainly I agree with the second. But at a few points is society prepared to state that the state has no right to force values and morals on others. Child labor laws, anti-slavery legislation, and integration rulings are examples.

7. In refusing abortions, hospitals, administrators, doctors, and nurses are not making a moral decision on behalf of a woman. They are (a) making moral decisions in terms of their accountability to society, and (b) refusing to support an immoral decision by the woman, *i.e.*, killing the unborn child.

8. I agree that every woman has control over her own body (although in Canada, at least, it is a criminal offense for a doctor to remove portions of anatomy, *e.g.*, an arm, unless sound medical reasons demand it); the unborn child, however, is *not* her own body.

9. "The decision of abortion" (sic) does *not* belong to the couple alone, anymore than the decision to kill a malformed child, an incorrigible youngster, or an ailing mother. Murder is a public issue, not one to be decided upon by a few. *Vern Ratzlaff, 77 Henderson Highway, Winnipeg, Manitoba.* Feb. 26

A "Rich" story

Kathryn M. Sommers

THE ROOM IS DARK and a little too warm.

Folk music in the contemporary style pulses through the air and caroms off the walls.

His longish brown hair shines in the circle of the spotlight as he bends over his guitar and he sways with the music he makes.

We can see his long sideburns, and that he is wearing blue denim bell-bottom pants and a navy shirt, open at the neck.

What we cannot see, until he steps in front of the microphone to tell what Jesus Christ has done for him, are his sparkling blue eyes. The sparkle hasn't always been there . . . and that's where the story of Rich begins.

Rich is a musician who travels with a group known as Dust. Their musical presentations are designed to reach today's teens, and once they have gotten their attention, Rich and the team verbally present what Christ means to them.

The beginning of Rich's story sounds like the script for a television study of delinquency. First of all, he's a high school dropout. His wealthy father sent Rich to a private school in New York, but during the ninth grade he was kicked out.

Then, came the drug route, from which there is no escape except through horror, pain, and, in Rich's case, prison.

In New York City a girl introduced Rich to "grass," the hip name for marijuana. "I tried it out of curiosity," he says, "and I really dug it. It was a wonderful feeling, being high on drugs. My hang-ups were gone; I could stop worrying about the war in Vietnam. In short, I had found utopia."

Of course, each "high" would wear off, and the only way to restore the utopian illusion was to get hold of more drugs. For seven years Rich lived this way, doing whatever was necessary to secure a sufficient supply of drugs.

By this time he was a barbiturate addict, and to get enough money to support so demanding a habit, Rich started pushing drugs. He pushed them in New York. He pushed them in Chicago. He pushed them in California. And all the time he kidded himself that he had found it—the answer to all his problems.

Rich's search for happiness led him a long way. As he says, "I tried everything. I rode motorcycles, I lived in hippie communes in California, and of course, I kept pushing those drugs."

The end of the road—and yet the beginning of everything — came in 1968 when the law finally caught up with Rich. He was arrested in West Palm Beach, Florida, for selling drugs. He was twenty-one years old.

"They threw me in jail for six and one-half days," Rich says, "and during that time I withdrew from drugs cold turkey."

"Cold turkey" withdrawal means that the addict whips his craving and dependence for his drug without any help from medication. He literally "sweats it out" and the process is agonizing and painful beyond all description.

"At the end of the time I knew what the future held: prison. Then I felt sorry," continues Rich. "A lawbreaker always does, when he gets caught. I knew I'd be labeled an 'ex-con' for the rest of my life and it would be a black mark when it came to getting a job."

Rich grew bitter in jail, waiting for sentencing. All sorts of stories about what goes on in prisons did nothing to ease his mind. A routine thing in such instances is an interview by the chaplain.

"He asked me about my religious background and my present religious beliefs," remembers Rich. "Of course they were pretty meager, as my home was atheistic, and my past activities hadn't exactly been Christ-oriented."

The chaplain handed Rich a copy of *Good news for modern man,* with the suggestion, "Read this, and find out what's there."

"You know," Rich says, "I did read it—out of sheer boredom. There wasn't much else to do, and as I read about Jesus I dug it. I could see him as a real person, doing all the things recorded in the Gospels."

Another junkie in the jail who had accepted Jesus was "gung-ho" for him and helped Rich along. He would read from the King James Version of the Bible to Rich and was always confronting him with some portion of Scripture.

Then, a group known as the New Folk Concert came to the jail where Rich was. As they presented their message of the gospel and mentioned how Christ knocks at the door of hearts and wishes an entrance, Rich felt an answering tug in his own heart.

"I wanted to cry," he says, "but of course it's not cool to cry, especially in prison." He didn't make a decision for Jesus.

Sentencing came: "Two years in prison for drug pushing."

Rich called his father long-distance, in Detroit. "Dad," he said, "I'm going to prison. For two years."

"Son," came the answer, "your mother and I love you."

That got through to Rich. "When I heard Dad say that, I started remembering. He had watched and suffered while I got kicked out of school. He'd had to bail me out of jail. And he still loved me.

"I got to thinking about how Jesus Christ loves us more than even an earthly father and that this was the same Jesus Christ whose name I'd used in vain, many times. I began to understand something of God's love for me and right then I asked Christ to come into my heart."

But of course the sentence was still there and Rich had to go to prison. However, his newfound Friend went with him. Many good things happened. Rich had a chance to finish his high school education, for one thing, and even graduated as valedictorian of his class! With a group of three other Christian inmates, Rich regularly presented programs known as "Operation Teen-Ager" to high school assemblies in the Florida area. He values this ministry highly and can't seem to say enough about what it is doing for Florida teens.

Then one day Gene Cotton came to the prison to do a show for the men. When Rich was finally released on good behavior, he appeared with Gene on his travels.

They appeared before thousands of teens in a month, presenting their program of secular and gospel folk music before youth in coffee houses, high school assemblies, and on college campuses. Recently he joined Dust.

Every time when Rich steps before the microphone to tell about his life, he says, "If Christ can come into my heart, he can save anyone. I won't tell you what to do, or what to believe, I only want to tell you what Jesus did for me. He is the only answer in the search for happiness."

Then, speaking straight from the shoulder, Rich focuses his keen blue eyes on the teens present: "Kids, all the kicks, the feelings of utopia, all the good trips I got from drugs just weren't worth it, in a very practical sense. Because I was convicted of drug-pushing — a felony charge — I've lost my civil rights.

"I'll never be able to vote. . . . I can't hold any job which involves bonding. I can't run for public office. . . . A partial list of the jobs I'll never be able to hold are realtor, physician, dentist, and pharmacist."

But Rich did find Christ. Even his family is impressed. "They can see the change in me, and are glad that I've found something (really Someone) who has straightened me out," Rich says.

"Do you think," says this writer, "that you had to go this route before Christ could really get your attention?"

"Maybe," and the blue eyes smile.

Rich's plans for the future? "No plans," says Rich. "I'm twenty-three now, and all the plans I ever made I blew. My future is up to Christ."

Well, there is music, which offers Rich a great deal, and there is a certain young lady in Minneapolis, and of course there is God.

It seems as much as any young man who has "tried everything" could need.

"One of my favorite verses," says Rich, "is 'I am come that they might have life, and that they might have it more abundantly'."

"I know what that means," Rich finishes, softly.

MEDITATION

Just as he was

THE EVENING WAS COLD. But the Buhler Sunshine Home was warm. Old people like it that way. I sat tensed up and brooded about my turn. Deacon Voth cleared his throat nervously and then greeted the group of former farmers, housewives, laborers, and leaders. Now they are old—old by our standards. Too old for almost every purpose under heaven. The singing was poor: eyes, hands, and voices in many cases weak, shaky, and quavering. Some sang not at all. A stroke had seen to that years earlier.

There were newly empty chairs. John Braun, hunchbacked, eccentric—even queer according to some folk. Dead. Peter Wall, frail of mind and weak of body, needed no more wheelchair. Mrs. Wall's prayer "that she might hold her husband's hand in passing" had been answered the week before.

"What can I, not half the average age here, say in this kind of setting?" I thought prayerfully as Beverly evoked a familiar hymn on the accordion. I don't remember the devotional reading by Mrs. Voth. But, like seed in fertile soil, the Markan phrase, "Just as he was. . ." dropped into my consciousness. Who was he? Do you remember? Terribly tired, bone-weary, exhausted to the point of indifference, our Lord lay dead to the world in a wildly tossing boat on a sea gone mad. Frenzied veterans shrieked above wind and water, "Teacher, we're going down!"

And then it was my turn. I had come pretty much as I was, too, mostly unprepared. An afternoon funeral had taxed my energy. Hay fever heightened my misery. It was I who needed *the word*. And I got it! Praise the Lord! "Just as he was," that was my revelation. I'd never seen him just like that before. Now I see him more clearly, therefore I love him more dearly, and I want to follow him more nearly.

It was all of ten degrees when we left the Sunshine Home. But you can surely guess at my spiritual temperature. Thank you, Jesus. Thank you.

Dick Rempel

Parable of the paint cans

TWO PAINT CANS, Mr. Green and Mr. White, had both been lifelong members of the First Vivid Church on Colorglow Ave.

Mr. Green had been faithful in attendance. He was always in his place in the bench, but was never stirred into action nor did he ever voluntarily open up to show his true color. His comfort through the years had been his isolated existence. Each day he was thankful that no one pried into his innermost secrets. After all, he was plainly labeled and others knew his color. With the passing of time his heart became hardened and the Master Painter could not use him in his service. The Master Painter frowned.

Mr. White had not been afraid to open up, to be stirred into action. He spent his energies freely. With the Master Painter's help he spread out his talents to remove many dark blotches in the church and to brighten his corner. The Master Painter smiled approvingly.

Lowell J. Goering

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Southern Africa: What to do?

"I FIND IT DIFFICULT to conceive that any country could treat its people worse than South Africa does," a white South African told the Mennonite study group in Johannesburg in January. "The country is insane," he added; "you can't apply logic to it."

"What can North American Christians do to help the black Africans?" the group asked. The solution to the tragic suppression of the Africans will have to come from within, said most observers, but there are things that concerned people from North America can do to help the cause. The following are some of the suggestions that came from various sources:

1. Send more racially integrated groups to visit churches in southern Africa. The visits of racially mixed groups give hope and courage to the Africans. They cautioned, however, that loud public criticism of the white-minority regimes during the visits did not help the blacks' cause.

2. Provide scholarships and other support to black students from southern Africa to attend university outside of their own countries. Only a small percentage of young southern Africans are allowed to get an advanced education in their homelands. The African bishop of the Brethren in Christ church in Rhodesia, for example, would like to see many young people from his church get a college education abroad.

3. Strongly urge the governments of the United States and Canada to desist from providing any further economic and military aid to South Africa and Portugal. Black Africans were extremely unhappy with President Nixon's recent promise of aid to Portugal. The staffs of these two countries' embassies should also be integrated. Some suggested that the second in command at the U.S. embassy in Pretoria should be black.

4. Help black-governed, unaligned nations, such as Zambia and Tanzania to make good. Intergovernmental aid and the assistance of international voluntary agencies are needed. White South Africans and Rhodesians gloat over each black government's failure, and they use these incidents to rationalize their own policies of separate development.

5. Apply pressure on the 300 North American corporations which have operations in South Africa and the Portuguese colonies to pay fair and equal wages, to train blacks for responsible skilled positions, and to seek concessions on such matters as plant locations and company unions. Some of the well-known U.S. corporations in southern Africa are Gulf Oil, Mobil, General Motors, Ford, Chrysler, International Harvester, Chase Manhattan Bank, First National City Bank, Union Carbide, Polaroid, 3-M Company, and IBM. Some of the leading Canadian companies in the area are Massey-Ferguson, Sun Life Assurance, Alcan, Garfield Weston Foods, and Falconbridge Nickel.

6. Recognize that some Canadians and Americans have the same racist attitudes that have resulted in apartheid. "South Africa is a microcosm of a world beset by racial problems," a South African churchman told the group. "The rest of the world should not use South Africa as an excuse for not doing anything about their own problems."

LK

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OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

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Pollyanna Sedziol

A.D. 30

She has come home. I will tell Lazarus
at supper . . . but I will not tell him all.
Oh, my sister! That you . . . that we . . . could be
so dishonored. No. I will not tell him all.

The law demands that such a one as she
be stoned. She is my sister. . .
shall I accuse and stone to death
one I have loved and nurtured since a child?

My parents . . . how glad I am you sleep
the sleep which places you beyond such pain and grief.
The law, my sure delight. How often have I meditated thus
and raised my voice within my busy days. . . .

But now . . . my voice is dumb,
my hands and feet are numb.
But for our birth, we'd be Romans, too,
and Mary's sin would merely be a jest.

Lazarus is bringing guests tonight.
One thing, at least, I can be grateful for—
chastened as she is and covered with her shame,
Mary will not this time flaunt her charms for them.

But Lazarus says this man is different;
he says we need to know him.

A.D. 31

There was a time, before he came to us,
when I sought my own salvation in elusive perfection.
With aching back and limbs and weary thoughts of self,
I used to lie awake throughout the night to plan tomorrow's labor. . . .

Even the pain I bore with Mary
was not — although I called it so —
a pain of love, but pride
and shame, lest others should find out.

Then he became our friend and often he came
to visit Lazarus and to eat with him.
It was at such a time after Mary had returned to us,
bearing her shame, that he came.

Martha

He knew — I don't know how —
of Mary's sins,
and in an evening's conversation
she was released.

But I . . . ah, I was busy with the meal
and with the house and with the serving of our guest. . . .
Bitterness . . . and weariness . . .
and anger . . . were eating at my heart.

Surely she could help, I thought,
and catapulted by a burning indignation
I came to them and spoke my bitter word.
Then I knew.

It's seldom mentioned, being the trivial
everyday nature of womenfolk, some think.
Tempers short and bitter lives
are laughed off as "her way."

No one ever told me these were sins
as deadly and as shameful as my sister's.
No one but Christ. I never understood Hosea's parable
or saw my own behavior as idolatry until he came.

"She has chosen the better part." Repeating these words
sentimentally, tomorrow's children will not understand:
Mary had acknowledged her sins; forsaken, repented, been forgiven them.
I had not. But in that moment, I, too, was freed and healed.

Oh, I did not leave my tasks
to meditate or follow him away,
although I would have
had he asked.

Such was not my way. My world was still
the world of homebound dailiness.
But now each task was done for love of him,
and as I worked, the warming love of him was at my side.

A.D. 33

Lazarus. A life obedient to Life
and so he was home with us again. . . .
When he died, although I grieved for him

and wondered why our Lord tarried overlong,
I could go forth in faith
to welcome him, while Mary only wept within,
and I could pity her, at long last, and for once,
without maliciousness and rancor.

At Simeon's

All I can do for the Christ, I do; as I have always done.
I cook and clean and serve — with joy!
But even as I was once, so people are now . . .
quick to condemn. Slow to understand.

The guests stare scornfully as Mary worships him,
anointing his feet with tears to proclaim her gratitude:
for her own forgiveness, and, unknowingly, for mine,
more, for Lazarus restored, Mary thanks our Lord.

I do not hide my tears from their taunts,
nor chide my sister from embarrassment;
she has followed her heart to its home.
All who would know eternity must find it at Christ's feet.

After the third day

Even as we couldn't comprehend the miracle of Lazarus,
so did we weep with anguish as Christ went to his death;
but even as we wept we were aware, however dimly,
that this would somehow seal for us God's care.

Through the dark night of waiting ran this joyous single gleam
of light: We knew what he had done, believed all he could do. . . .
It came as no surprise to me to know our Lord has risen:
He said he would. Lord, I believe. Amen.

THE MENNONITE seeks to witness, teach, motivate, and build the Christian fellowship within the context of Christian love and freedom under the guidance of the Scriptures and the Holy Spirit. It is published weekly except biweekly during July and August and the last two weeks in December at North Newton, Kans. 67117, by the General Board of the General Conference Mennonite Church. Second-class postage paid at North Newton, Kans. 67117. Subscriptions: in U.S. and Canada, $5.00, one year; $9.50, two years; $14.50, three years; foreign, $5.50 per year. Editorial office: 600 Shaftesbury Blvd., Winnipeg, Canada R3P 0M4. Business office: 722 Main St., Box 347, Newton, Kans. 67114. Postmaster: Send Form 3579 to Box 347, Newton, Kans. 67114.

NEWS

Prisoner gets new life, thanks church

Only thirteen days remained until the date of Thomas M. Shand's execution when the federal cabinet in Ottawa commuted his sentence to life imprisonment on February 24.

David Braun, Mennonite prison chaplain in Manitoba, and Pastor Ron Hunsicker, both of the Charleswood Church, visited the thirty-two-year-old convicted man regularly and became his close friends. Through their efforts and those of other members of the congregation, a number of briefs, wires, and letters went to Ottawa from individuals, conferences, and other concerned groups, pleading for Shand's life.

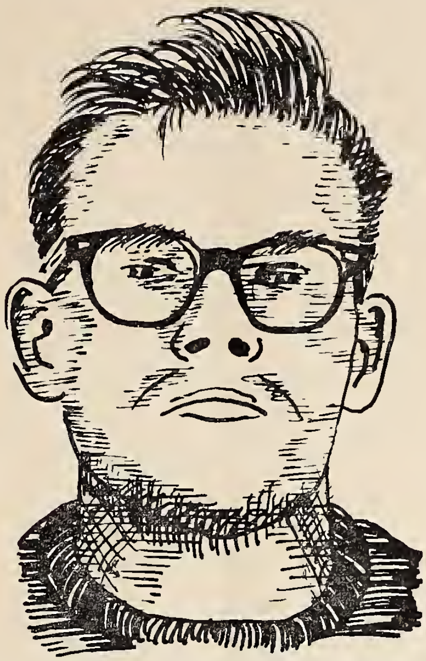
During the two days following the commutation, Mr. Shand drafted a letter of gratitude and exhortation to the Charleswood Church. It was read to the congregation as a central part of its worship service the following Sunday.

Mr. Shand, who as a child was brought up in a series of foster homes and who completed only the eighth grade in school, was sentenced to hang for the murder of Ronald Houston, a Winnipeg policeman, in 1970.

The letter to the Charleswood congregation follows:

Dear Mr. Hunsicker: I'm writing to express my gratitude and thanks to you and your congregation for your time and involvement with me in the past year. I know that a lot of long hours, hard work, and faith went into the preparation of the briefs, which were sent to Ottawa on my behalf, and which I am sure, were instrumental in saving me from the gallows. I hope that there will never come a time when I will give you cause or doubt to regret your actions.

For a year and half now, I've been preparing for death and in a sense, even welcoming it, just for the peace of mind I would get, knowing that I would never again harm a human being, or they me. Now I must find reasons to go on living, with the hope that some day I will be released from prison to make a contribution to society to amend the wrongs I cast on so many. I know that a debt of this nature can never be fully repaid, but I shall strive to . . . right the wrongs, so that one day my family and friends may walk without shame, and that the family of Ronald Houston may be compensated for their grief.



Up until about six months ago, I was a firm believer in capital punishment, thinking that death for death was the only solution. I, like so many others, read or heard somewhere the eye for eye and tooth for tooth was the only answer, not even knowing who said it, or for that matter, in which part of the Bible it could be found. All we knew for sure was that it said so in the Bible, so therefore, it must be the right way to do things. We never stopped to take into consideration the time, place, people, or the environment in which they lived. I'm not saying that today the situation is any less violent, but I can say that the majority of people are more civilized and educated, and are interested in finding out why some of us do what we do and, if possible, correcting these malfunctions before they do irreparable damage to ourselves, or those with whom we come into contact. Unfortunately, there are still many of us who do not believe in the "seek and cure system." We would like to get the problem over with as soon as possible, by meting out confinement or, in some cases, execution. It wasn't too many years ago that as many as 200 crimes were punishable by death.

Some of our reasons for urging these punishments were guilt and fear, knowing that perhaps we could have possibly prevented the crime if we had acted sooner, by giving a little of our time and understanding to some child who needed attention and *genuine* affection. Each and every child in this world has at one time or another called out to us, begging us to hear them, love them, and, yes, even sometimes to discipline them. In many cases their pleas fall on deaf ears, because a lot of us are caught up in our own selfish needs and just don't have the time or patience to hear *that child's* cries. There are two other main reasons why people believe in confinement and captial punishment which I'll name, but won't go into, because they are both self-explanatory. One is vengeance and retribution, and the other is that it will serve as a deterrent and warning to those who might have ideas about going astray, which in my opinion is pure fiction, and probably the greatest hoax of all times. I say hoax because the majority of Canadian and American people have been fed this line for over a hundred years, and yet when they look around them, they find out that crime is always on the increase, more institutions are being built to handle the overload of *constant repeaters* and *new* offenders who were supposed to be deterred by their first sentence. My views on capital punishment are that the only thing it accomplishes is putting an individual out of his misery sooner. I realize that confinement is needed for those who would endanger their own and others' lives by acts of violence. But this instance does not apply to over 60 percent of those currently serving time in our institutions. Their chances of becoming violent, however, will increase for every extra day they spend in jail. They will become bitter and resentful of those who put them there and they will be determined and prepared to use extra preventive measures to avoid being caged up a second and even third time. I think that if you the people are really interested in reformation, you will institute compulsory restitution, counseling, and medical and mental health care, if needed. These benefits would be extended to offenders in nonviolent crimes. In this way everyone would be properly compensated. The victim would be repaid for his losses. The taxpayer would have less of a burden coming off his earnings. And the offender would then have more than an equal chance of rehabilitation. I don't have to tell you how many countless millions of dollars could be saved if a program such as this were effected. I believe that if only half of the 60 percent that I have mentioned were released, we would then be able to divert our time to those who need treatment, but who are not getting it at present. Maybe we could curb some of their hostilities and frustrations. There have been a great many changes in our institutions in the last few years, but at the rate these changes are taking place, it will take at least another fifty or sixty years to formulate a system that is truly reformative, and last but not least, a system that will make Canadians proud of their child and penal reform institutions. The only thing wrong with the above statement is that it is needed today and not half a century from now. Please do not be deluded into thinking that the present-day institution is a place of rehabilitation. It is not. A person's rehabilitation will start the day he leaves that institution. The only thing jails can offer him are guidelines which he may not be able to use is in society.

I guess a good many of you are wondering why all of a sudden I am so windy and dogmatic. Well, one reason is that I am very happy at getting a renewed lease on life, and I am very talkative in my present state of mind. But the real reason is that I think it is important that you know some of my views and feelings so as you may have some insight into the man you went to bat for.

Two days ago I was given life anew by the grace of the federal cabinet, for which I am very thankful, but without your and many others' help, I would be just as dead as if the hangman got to me. You gave me spiritual assistance when I wanted to quit. I beg of each and every one of you, don't stop now that you have helped one person to find himself. There will always be an endless line of lost souls seeking your compassion and kindness. You might even be surprised to find that some of these *forgotten ones* live right in your neighborhood. I pray to God that you are able to find them before it is too late and that you will administer the help that is needed.

For the past two or three months I have been sitting here thinking of how I might possibly repay you for all you've done for me if I were commuted, realizing that I would have to spend the next fifteen to twenty years behind bars. The only solution I can come up with is to educate myself as fully as possible in order to understand myself and others in the hope that somewhere, some day I will have the answer that will sufficiently prevent some child from growing up to take the life of another human being. I know I will never be able to do this myself, but perhaps my ideas, combined with yours, will come up with a *life saving formula* that can be passed on and shared with the rest of the world. I know that in this field your primary concern is with the abolition of capital punishment, but I am hoping that in the very near future you will take a very active part in child and penal reform.

Thank you once again for all you've done for me, and for those who must surely follow in my footsteps. Let your accomplishments be known and do not be deterred by a few who do not understand what you are doing. They might someday. Your cause is truly justified, and justice in the true sense will be served. I shall keep you informed of my progress as the years go by, and I also will be looking for news from you. *Thomas M. Shand*

West Virginia flood brings quick MDS aid

"I've never seen anything like this flood, and I've been in the MDS disaster business since 1957," said Nelson Hostetter, executive coordinator of Mennonite Disaster Service. Mr. Hostetter had just returned from the Buffalo Creek flood scene in West Virginia.

"I took the helicopter into Lorado, the worst-hit town in the area," he said.

Mr. Hostetter had been on a personal visit with his family to West Liberty, Ohio, when he heard about the flood. He called the state disaster office to verify the news and went immediately to West Virginia, arriving there Sunday afternoon, February 27, the day after the flood occurred.

"There are over 4,000 refugees in there," said Mr. Hostetter. The thirty-foot wall of water and mud that smashed through the Buffalo Creek Dam, Saturday, February 26, killed at least 70 people, left 200 missing, and destroyed or damaged about 1,400 homes.

Landis Hershey, MDS Region I director, and Jonas Kanagy, assistant director for Region I, arrived in Buffalo Creek hollow soon thereafter to assess the situation and the number of MDS workers that could be used at once. Mr. Kanagy called the nearest Virginia MDS unit to request help. MDS workers arrived, carrying their own sleeping bags, and began cleanup and rebuilding work in the two towns of Lorado and Man.

"This will probably be a long-term project with relatively small crews," said Mr. Hostetter. "We can't bring in big crews or we would drain too heavily on the vital services necessary for the refugees." MDS already has long lists of volunteers.

People interested in working in the flood area should get in touch with their local MDS unit coordinator or congregational contact person.

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Voluntary service becoming less dependent on draft

Who applies for voluntary service? Mainly the U.S. Mennonite young man who is being pushed into alternative service by his draft board?

Not anymore, according to George Lehman, director of voluntary service for the Commission on Home Ministries. In increasing numbers, women, Canadians, non-General Conference Mennonites, students on non-Mennonite campuses, and persons over twenty-five years old are applying for voluntary service.

In the past three years, the number of General Conference applicants has remained fairly constant, according to Personnel Office records—296 in 1969, 297 in 1970, and 295 in 1971. The number of non-GC applicants, however, has been growing, especially in the last six months, when about 35 percent of applicants have been non-General Conference persons.

Mr. Lehman attributes some of this growth to the program's free listing in the interdenominational service brochure called *Invest yourself*.

In addition, the rise in the number of female applicants and Canadian applicants of both sexes are indications that the VS program is becoming less dependent on the draft. Recently only 16 percent of the applicants were for alternative service.

Increases in the VS program have come from those under twenty and over twenty-four. The increase in the number of older people has not been as strong as Mr. Lehman would like, but there are few failures with VSers of retirement age, he said.

Both General Conference and Mennonite Central Committee recruiters have discovered that it is less and less valuable to recruit on the traditional Mennonite campuses in the U.S.

Mr. Lehman observed that church colleges have emphasized alternative service for so long, that they have somehow communicated that VS is not a viable life style unless it is for alternative service. Students at Mennonite colleges are more interested in communal groups on campus than the service program.

The shift away from dependency on the draft has meant some changes in the voluntary service program.

"People are much more interested in one-year assignments," Mr. Lehman said. "This means it takes a higher number of applicants per year because there is a higher turnover."

The shift to one-year assignments also changes the nature of the program each unit does. That shift, plus an increase in younger, less skilled volunteers, cuts down on the strength of the jobs VSers can get. A number of the newer units have been designed to handle the shorter-term person in day care centers, institutions, and recreation programs.

One solution to the problem of higher turnover is for congregations with units to help recruit their own volunteers. The Markham, Illinois, church, has been especially successful in this, Mr. Lehman said. There, some members of the church are full-time volunteers, receiving a subsistence allowance from the church.

Despite some of the problems, Mr. Lehman is pleased with the shift the VS program is making. "In broadening the base of voluntary service, we're making the shift by accident that we need to be making," he said.

With this broadened base, the prospect of zero draft in the U.S. is not too threatening.

"I'm more afraid of an improvement in economics," he said. When a young person is disillusioned with education and there is a lack of good jobs, voluntary service is a good place to go.

"I'm confident that although there is some dependency on the draft, it is not so strong that it has potential to break our program," he said.

Indian ministers are ordained. The Mennonite congregation at Pauingassi, an Indian community in northern Manitoba, ordained four of its members to the pastoral ministry on Sunday, February 27. Guests came from many villages in northern Ontario and Manitoba for the special event. The congregation, which grew out of the work of the Canadian Conference's Mennonite Pioneer Mission, invited MPM *chairman, Ike Froese, to preach the ordination service, and their former missionary, Henry Neufeld, who is now a pastor in southern Manitoba, to officiate. The ordinations gave formal recognition to the leadership which the men had been giving the church for a number of years. The congregation chose St. John Owen, seen shaking hands with Jake Tilitzky, chairman of the Canadian Conference, to be the leader of the pastoral team. The other men who were ordained were (left to right) David Owen, Spout Owen, and Jacob Owen. On the right is Henry Neufeld.*

VS becomes life style for Kansas groups

Melvin Schmidt's Sunday school class was studying Acts 2, where it tells that the early Christians "had all things in common." He began to consider seriously this idea as a life style. With his wife Charlotte, he began talking to others who were interested in a Christian life style apart from middle class consumerism and urban loneliness.

Willard and Ellen Ebersole, teachers in Gulfport, Mississippi, had helped rebuild after Hurricane Camille and had seen how possessions could disappear overnight. They wanted to be a part of a group working toward a simple life style.

Peggy Stucky wanted a support group as she moved outside the college world into a career.

Paul and Ruth Boese in Newton, Kansas, saw living in community with the support of other Christians as a model for bringing about Christian justice in the world.

Ken and Lois Janzen had been in voluntary service in Wichita, Kansas, and wanted to continue a life style which emphasized community and stewardship of resources.

These nine adults and their children decided to form an intentional community, called Fairview Mennonite House. They bought an old three-story house in Wichita, remodeled it, and moved in, the first ones in May 1971 and the last family in January.

About the same time, another intentional community began forming at a Western District war tax workshop. David and Joanne Janzen, Randy and Janeal Krehbiel, and Steve and Wanda Schmidt were ready to stop paying taxes for war and to join into a brotherhood of shared income "to make our whole lives count for peace." Krehbiels moved from Denver to Newton, where the Janzens and Schmidts were living. Their community with its four children is called The Bridge and has its main concerns as an ecological life style, a peace testimony, and "finding" and doing the truth as Jesus lived it."

At Fairview Mennonite House are: seated from left, Kevin, Lowell, and Nathan Ebersole, Heidi Schmidt, Paul Boese Jr., Johnna and Kimberly Schmidt; kneeling, Ellen Ebersole, Jo Mueller, and Lois Janzen; standing, Willard Ebersole, Melvin Schmidt, Peg Stucky, Charlotte Schmidt, Paul and Ruth Boese, and Kenneth Janzen.

Both intentional communities are a part of the voluntary service program of the General Conference Mennonite Church and follow the same financial pattern of self-support as the majority of other voluntary service units. All income is turned over directly to the voluntary service office in Newton, which reimburses the unit for such items as food, housing, travel, and medical expenses. Each individual receives $25 a month personal allowance.

The main differences in the intentional communities and other VS units are that the intentional communities include mostly couples with children instead of primarily the young and the retired; no one in the intentional communities is presently doing alternative service to the military; and instead of one- or two-year commitments, those in the intentional communities have made indefinite commitments. They have said, this is the way I want to live my life for now and the foreseeable future. They see voluntary service as a life style, not a two-year break from real life.

Although critics of the intentional communities have accused them of using the voluntary service program as a tax dodge, members of the communities felt strong ties with their Anabaptist heritage and wanted to chanel their resources to and through the church. But there are no apologies for not paying taxes. "We're witnessing to the fact that the federal government is not using our money responsibly in its huge military expenditures," said Ken.

At The Bridge, the three families living in separate houses on the same block, eat together twice a week and talk over group problems and make decisions. They share a washer at the Schmidts and a freezer at the Krehbiels and do a lot of cooperative babysitting.

Of the six adults in the group, only one is earning full-time. Steve teaches biology at Hesston College. Randy is a social worker four-fifths time at

Members of The Bridge take time out on a Saturday afternoon to play with their children. From left, David Janzen, Steve and Jalane Schmidt, Janeal, Melissa, and Randy Krehbiel, Natasha and Joanne Janzen, and Jill and Wanda Schmidt.

Prairie View Mental Health Center. Joanne is teaching literature part-time at Bethel College. Janeal has been a volunteer in a nursery school for low-income children, and Wanda, a registered nurse, is the unit bookkeeper.

Dave has been freed to spend his time rethinking and acting on what society does with the offender and to put out a newsletter called *Liberty to the Captives* for the Mennonite Central Committee Peace Section.

The concept of community has held the group together. "We all felt a need for community," said Steve. "If Randy was doing something too different, he had people down his neck. Now he has friends who have promised to back him up morally and financially."

Sometimes there are problems in the group, such as resentment for having to pinch financially, but together the group can deal with these problems and come through feeling more together than before.

In many ways, The Bridge considers itself a church. They meet on Sunday evenings for study. They intend to transfer their memberships from their home churches.

Fairview Mennonite House in Wichita has never considered itself a church, but has taken an active part in the Lorraine Ave. Mennonite Church. Melvin is pastor there, and practically everyone else in the group is involved with Sunday school, youth, choirs, women's fellowship, or worship planning. There has also been involvement of time and money in the Eureka Gardens Community Center which the congregation sponsors in west Wichita.

Four couples, one single adult, and eight children, ranging in age from less than a year to sixteen years old, live in a nine-bedoom house. Each family has its own bedrooms and bathroom, and the community shares all other living areas. All evening meals are eaten together, and the community meets formally once a week for decision-making and problem-solving.

Six of the nine adults have earning jobs. In addition to Mel's job as pastor, Willard and Peg are teachers, Ken is a hospital worker, Paul runs a small business, and Lois is a journalist. Ruth, Ellen, and Charlotte spend time in child care and other activities, and Ellen is also bookkeeper.

Vocation and community are tied together for Fairview House. "The reason for being in intentional community," said Paul and Ruth, "is a belief that God in this particular time wants us to live out of the concept of the 'body of Christ' on a more radical basis, embracing all vocations and talents."

The concept of mutual support is also important to the community. The members of the community had seen the loneliness of the suburbs, the rat race, family instability, and the emptiness of middle class values. They felt that living in community was an alternative to this.

"To challenge the prevailing values, you've got to have moral support," said Paul. "You can't do it alone."

Living in community doesn't mean concern only for others within the community. The group wants to free its time and money to be available to those in need.

The group agrees that living in an intentional community is not without risk. There have been pressures from relatives, uncertainty about personal freedom, employment risks, disagreements. But the group is committed to working on these problems.

"I was concerned about how much personal freedom I would have as a woman," said Charlotte. "But I have more time for personal growth. By sharing tasks, I'm not cooking and cleaning all the time, and I have a chance to try out other things."

The children — particularly the six between five and thirteen years old—have enjoyed group living, in spite of a few misgivings at first.

"I wasn't too sure when I heard there were going to be girls in the house," said thirteen-year-old Paul Boese. "But I had gotten to know the Schmidt girls. They're not like some girls — all snotty."

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Such model-building by The Bridge and Fairview Mennonite House may be having some effect.

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After the terror: Hunger

The following report comes from Maynard Shelly, MCC *representative in Bangladesh.*

During April 1971 a steady stream of refugees from the south moved past the Garo church center in Birisiri, the last town on the road out of East Pakistan (now Bangladesh) into India.

Running for their lives, these Bengali people, both Hindu and Muslim, pressed on toward the safety of India, telling the Garo tribesmen about the ferocity of the West Pakistan army which was moving out from Dacca into all the border regions.

"Whoever the army meets," these frightened refugees said, "they shoot down."

As members of the largest remaining tribe of aborigines in Bangladesh, the Garo people, though they have adapted many of the ways of their Bengali neighbors, speak a Tibetan language and have a culture of their own.

A high proportion of the Garos are members of the small Christian community in Bangladesh. Birisiri is the headquarters of the Garo Baptist Union with schools, a Bible institute, a print shop, dispensary, and small hospital, all under their own leadership. The union's 103 congregations are scattered along a 120-mile narrow belt of land that follows the northern border in the Mymensingh district.

On the night of April 26, three jeeps drove into the town of Birisiri, their headlights turned off. Word spread that the Pakistan army was near. Men started to run; girls began to cry. Since the Garo leaders had given support to the Bengali resistance movement, they could no longer stay. So they left quickly for India which was only a few short miles away.

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When the other Garo clans, both Christian and non-Christian, heard that the Baptist leaders, to whom they looked for guidance in all their affairs, had left, most of them followed.

The Pakistan army moved into the church center compound, using the school buildings and the houses of the teachers to quarter the troops, building bunkers to store food and ammunition, and denuding the countryside of its bamboo groves and fruit trees. The deserted villages were destroyed both to punish the people who had left and to deny cover to the Bengali and Garo guerrillas.

Not everyone in the path of the marauding troops could make it to the safety of India. Others moved from place to place seeking refuge in out-of-the-way places. A group of Hindu girls escaped from their burning village and started moving south toward the city of Mymensingh, thirty miles from Birisiri. They went from village to village, seeking protection from whomever would offer them shelter for a few days. Each time they moved on, the house in which they had stayed was burnt the following night.

They dreaded the Pakistan army which rounded up women wherever they could be found to take to their military compounds, only to be killed when they had been broken physically and mentally.

Numb with terror and virtually incoherent with fright, the Hindu girls stumbled into the compound of the Australian Baptist Missionary Society in Mymensingh, where other Hindu refugees were being sheltered in and around the Baptist school buildings. Here, under the protection of foreigners, they were able to live until the Pakistan military force retreated toward Dacca in December as the Indian army advanced.

While at Mymensingh, the Hindu girls each received a bright quilt from relief supplies sent into Bangladesh (then East Pakistan) by the Mennonite Central Committee.

And as the Garos are now returning to their homes in the villages around Birisiri, they are also finding similar relief supplies waiting for them from a shipment of Mennonite blankets and canned chicken being distributed through the Bangladesh Council of Churches. A few bales and cartons at a time are making their way over an extremely rough road from Mymensingh, across two ferries, and over broken bridges to the Garo Baptist center.

The Garo people have come back to a ravaged land. They have lost their houses and the harvest from their unplanted rice fields. Another major loss has been the fruit trees.

Right now, like millions in Bangladesh, the Garos are cold and hungry. When I was visiting Birisiri, 500 people came to the town hall to wait for the distribution of a few pounds of rice and wheat from government rations. Most had come every day for four days. Most would go away empty-handed.

The bales of blankets and cartons of canned chicken in the storeroom of the church center—a small drop in an ocean of misery—will supply only a few of the neediest of these needy people.

As the Garos return to their villages around Birisiri, they find relief supplies of Mennonite Central Committee blankets and canned chicken being distributed through the Bangladesh Council of Churches. At far right is Hiten Areng, general secretary of the Garo Baptist Union.

Famine, destruction found during visit to Bangladesh

"The new nation of Bangladesh has had a painful and bloody birth. It is starting from minus zero."

These were the terse observations of John Wieler, a Mennonite Central Committee administrator from Winnipeg, on his return from a four-week program planning visit to Bangladesh in early March. MCC is one of the voluntary relief agencies which moved into the country with aid immediately after the war which led to Bangladesh's independence.

The people of Bangladesh have woefully little experience in governing themselves and, furthermore, they have inherited a nation which lies in ruins and whose resources seem inadequate to sustain life during the coming months, said Mr. Wieler.

Famine is becoming a distinct possibility. Large volumes of food are stockpiled in the ocean ports, but the country's transportation system has been so severely disrupted that shipments into the countryside are agonizingly slow and uneven.

More than a thousand bridges were knocked out during the war. Makeshift ferries are now in service at the major crossings, but once the monsoon rains come in May, most truck traffic, which is now carrying the bulk of the food supplies inland, will grind to a halt.

Rail service, too, has been immobilized. The trains will not be back in operation by the monsoon season.

Next to food, the country's most pressing material need is for shelter. Fairly reliable estimates indicate that at least 1,500,000 homes were destroyed during the war. In some regions, clusters of villages, including their sheltering vegetation, were totally wiped out.

But the major question facing Bangladesh now is its political future. Will Sheik Mujib's government be able to survive? It is already under extreme pressure to produce immediate tangible improvements amid the chaos. The freedom fighters have tasted freedom, and their appetites for power have now been whetted. One government official confided that he suspected that "the government is losing its grip." "The final political solution may not yet have been found," said Mr. Wieler.

Despite the brutal privations and uncertainties confronting the Bengali people, Mr. Wieler was struck by their resourcefulness and resiliency. "They can bend with their sorrows and tragedies like reeds in the wind and yet not break. Everywhere one sees shelters going up, albeit poor and inadequate ones. Their capacity to absorb suffering is astounding."

Working with Mr. Wieler during the month-long planning visit to Bangladesh were Mr. and Mrs. Maynard Shelly, MCC's representatives in Dacca; Vernon Reimer of Calcutta, India, MCC's director for south Asia; and Frank DeFehr, a furniture manufacturer from Calgary, Alberta, who made the trip to Asia at his own expense to assist in the drawing up of recommendations for a relief and rehabilitation program.

The group's recommendations are now being studied by MCC. MCC is already involved in medical services, food and clothing distribution, and an emergency shelter project. Prior to the war, it also provided large-scale assistance to the refugees who had fled to India.

RECORD

Ministers

Nester

Donald K. Nester, pastor of Flanagan (Ill.) Mennonite Church, was to join Mennonite Hospital's chaplaincy department on March 20. Mr. Nester will be working closely with Mennonite Hospital's Chaplain Ronald Ropp to expand the hospital's chaplaincy program. Mr. Nester graduated from Bluffton College, Bluffton, Ohio, in 1969, and Mennonite Biblical Seminary, Elkhart, Ind. Mr. Nester is also currently serving as Central Illinois youth coordinator for the Mennonite Church.

Calendar

April 13-16—Probe 72, all-Mennonite consultation on evangelism, Minneapolis.

April 27-30—Central District Conference, Camp Windermere, Lake of the Ozarks, Mo.

May 4-7—Eastern District Conference, Deep Run West Church, Bedminster, Pa.

June 18-19—Congo Inland Mission sixtieth anniversary celebration, Fort Wayne, Ind.

July 5-9—Conference of Mennonites in Canada, Waterloo, Ont.

July 18-23—Mennonite World Conference, Curitiba, Brazil.

Western

April 9—First Church, Hutchinson, Kans., will celebrate its fiftieth anniversary.

April 15—Mennonite Central Committee relief auction and sale, Hutchinson, Kans.

Pacific

April 8—Mennonite Central Committee west coast relief sale, Reedley, Calif.

Workers

Jean Mandiangu has been named as the first Zairian director of the Institut Medical Evangelique (IME) at Kimpese, Zaire (formerly Congo). Born in 1931 to Christian parents active in the American Baptist mission at Sona Bata, Mr. Mandiangu was a member of the first class organized at IME in 1952. He graduated in 1955 with honors and has been at Kimpese ever since. He has also studied hospital administration at Columbia University in New York City and has spent six months at a Methodist hospital in Indianapolis. As general director, Mr. Mandiangu will oversee a 325-bed hospital and a professional staff of more than 100, including thirty missionary doctors, nurses, and technicians.

Isaac Masembo, a Zairian pastor, has succeeded missionary Peter Buller as director of the Evangelical Theological School (ETEK) of Kinshasa, Zaire (formerly Congo). Mr. Masembo is the first Zairian director of the school, which is a center for pastoral training for eleven Protestant denominations which are members of the Church of Christ in Zaire. Mr. Masembo has studied at the former University of Louvanium in Kinshasa, the University of Strasbourg in France, and the Sorbonne in Paris. He became a part of the ETEK faculty when the school was organized in 1968.

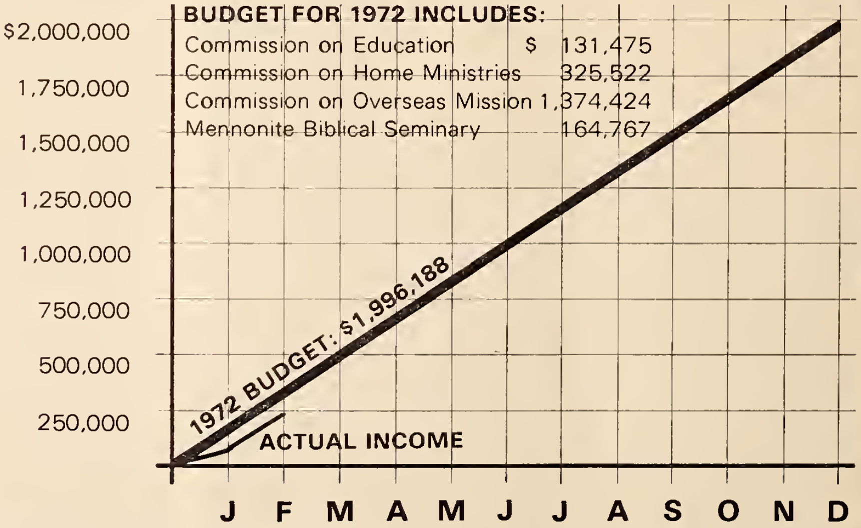
Baptisms

Calvary Church, Aurora Ore.: Georgia Bond, Ron Burck, Sherry Cornett, Lynn Graham, Laurie Howard, Robert Howard, Josie Livingston, Rod Lucich, Eileen Pursley, Kevin Schumacher, Arlene Trussell.

Emmanuel Church, Salem, Ore.: Mark Crouse, Don Fuls, Cheryl Herr, Gale Hershberger, Cherri Logan, Scott McColloch, Tim Roth, Tom Roth, Dan Shuholm, Steve Shuholm, Randy Steffen, Ken Tschiegg, Stan Tschiegg.

Salem Church, Kidron, Ohio, March 12: Sandra Hamsher, Ray Miller.

Conference budget February



BUDGET FOR 1972 INCLUDES:

Commission on Education	$ 131,475
Commission on Home Ministries	325,522
Commission on Overseas Mission	1,374,424
Mennonite Biblical Seminary	164,767

Receipts during January and February exceeded receipts in support of General Conference programs last year by about $25,000. The budget for 1972 is 3 percent higher than in 1971. Receipts for the two months in terms of percentage are about 11 percent above last year. This is an encouraging beginning. *Wm. L. Friesen, conference treasurer*

LETTERS

More on DDT and DDE

DEAR MR. KEHLER: Ron Stucky (Letters, February 8 issue) says, "There are certain points that should be clarified to prevent playing the emotional game with the subject of the environment." Mr. Stucky then "plays the emotional game" himself by giving us misinformation in the name of Christianity.

I have selected three references out of the many available. They are the following: (1) *Journal of Economic Entomology*, 1957, vol. 50:316, and 1959, vol. 50:289; (2) O'Brien, 1967, *Insecticides, Action and Metabolism*, chap. 6; and (3) *Scientific Aspects of Pest Control*, 1966, National Academy of Sciences. I'll refer to them by number in my comments below.

DDT is biodegradable, as Mr. Stucky says, but this breakdown occurs very slowly. This poison persists in soils for years (1). Mr. Stucky says DDT is "metabolized . . . by light chemical" action and implies the breakdown occurs rapidly. This is not correct. DDT is very stable and insensitive to light (2). DDT is broken down at different rates in different kinds of soils depending on conditions there. The microorganisms that metabolize DDT require certain moisture conditions, for example (3). If man takes in DDT in doses of seven parts per million it is stored in his fat as DDT and DDE, slowly metabolized and excreted over a biological half-life of one year (3). That means half of the DDT-DDE is excreted in a year, half of what is left in another year, etc.

Mr. Stucky's logic is faulty. He says that DDE is a nontoxic compound formed by insects acting on DDT. If that were the case then DDT would not be poisonous to insects and would not be useful as an insecticide. Actually some insects can convert DDT to DDE *but* these are the insects that are resistant to DDT. The houseflies that are now resistant to DDT have an enzyme that converts DDT to DDE. Some other insects that can do this are the Mexican bean beetle, pink bollworm, Aedes aegypti mosquito (2). We do not know which insects can or cannot do this except for the ones that have been studied. It is highly misleading for Mr. Stucky to imply that since (some) insects can convert DDT to DDE we have nothing to worry about. Furthermore, to convert the DDT in plants to DDE the insects have to eat the plants, and in this country we do not usually eat insects so conversion of DDT to DDE by insects would not do us any good as far as our own food is concerned. It would be better to encourage the growth of microorganisms that metabolize DDT for the balance in nature.

In view of the errors, misleading emphasis, and bad logic, I think Mr. Stucky should be called on to show his calculations for his conclusions in his third paragraph. He should also identify his source for the basic information; that is, the amount of gases processed by an acre of corn and how much oxygen a person uses in a year. His comments about "organic agriculture," "environmentalists," and the "balance of nature" also need revision.

I think the editor of *The Mennonite* made a mistake in printing Rudy Abramson's article (December 28, 1971). This kind of article is good in that it reminds us of the mistakes we have made and that we must try to solve the problems that have arisen from the mistakes. It is not good in its *doomsday* approach because this does not help to solve the problems. Instead it turns off most of the people that read it. This article antagonizes people whose special interests are threatened, and they immediately take the opposite point of view. This is unfortunate because the solution lies somewhere between the positions of the two groups. There are some good examples of this type of solution in an article in the *Saturday Review* (November 6, 1971 issue) by Gordon Harrison, "Making peace with the earth." *The Mennonite* would be doing more good by printing this kind of material. Rudy Abramson does have twenty-one good ideas about what to do, and in general we do need to use less of everything because we're using up our natural resources too rapidly.

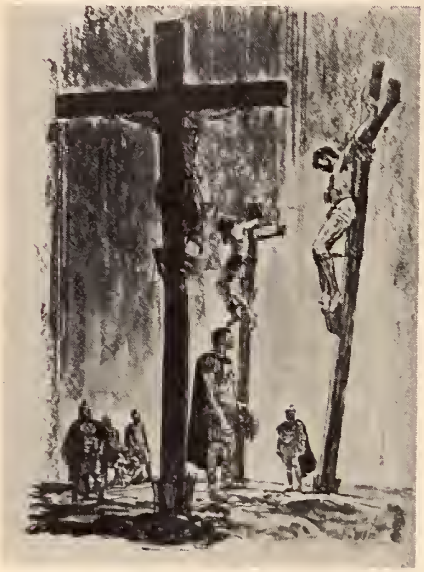
I would like to register my disagreemen with Melvin Buller (December 28, 1971 issue) and Pamela Unruh (February 15 issue). God is the Lord of history but I am just as sure that God wants Communist China *in* the United Nations as Buller and Unruh think he doesn't. I cannot understand why some Americans continue to refuse to communicate with almost one-quarter of the world's population. It is reassuring that the President of the U.S.A. believes in talking with the Chinese.

Mr. Buller says, "Communism is still unyieldingly determined to dominate the world," and Pamela Unruh agrees. Their reading of history is different from mine.

"Peking's determination to safeguard her territorial integrity and political independence has *not* involved any territorial expansion at the expense of her small neighbors, contrary to a widely held popular assumption." The above statement comes from "Chinese foreign policy in perspective" by F. W. House in *Science and Public Affairs* (February, 1972). I would suggest that Buller and Unruh read House's *A short history of Chinese Communism* if they do not believe television news and *The Mennonite.* Unruh says that it is a fact that communism has not mellowed. That is not a fact, that is an opinion. Georgie Ann Geyer has an interesting article in the *Saturday Review* (December 25, 1971) "A new quest for the old Russia" that suggests I can have an opinion opposite to Pamela Unruh's. We should all keep the front cover of *The Mennonite* of January 18, 1972, visible as a reminder. *Richard Pannabecker, 6020-17th Ave. South, St. Petersburg, Florida 33707.* Feb. 29

A question

DEAR EDITOR: A question to Mark A. Krehbiel, a medical student: What is the difference between destroying the lives of abnormal children before birth or after birth? *Virginia and Herb Stucky, 6520 East Elm, Wichita, Kansas 67206.* Feb. 28



All in the April evening

THE STEREO WAS PLAYING a lilting melody composed by Sir Hugh Roberton. The lyrics were by the Irish poet Katherine Tymon, the thought based on the words of John the Baptist, "Behold the Lamb of God, which taketh away the sin of the world." At the same time I was reading the oft-quoted words of Philips Brooks about Christ:

"Here is a man who was born in an obscure village, the child of a peasant woman. He grew up in another obscure village. He worked in a carpenter's shop until he was thirty. He never wrote a book. He never held an office. He never owned a home. He never had a family. He never went to college. He never traveled two hundred miles from the place where he was born. He never did one of the things that usually accompany greatness. He had no credentials but himself. He had nothing to do with this world, except the power of his divine manhood. While still a young man, the tide of popular opinion turned against him. He was turned over to his enemies. His friends ran away. One of them denied him. He went through the mockery of a trial. He was nailed upon a cross between two thieves. His executioners gambled for the only piece of property he had on earth while he was dying—and that was his coat. When he was dead, he was taken down and laid in a borrowed grave through the pity of a friend. . . .

"I am far within the mark when I say that all the armies that ever marched, and all the navies that were ever built, and all the parliaments that ever sat, and all the kings that ever reigned, put together, have not affected life of man upon earth as powerfully as has that one solitary life."

With the quiet around me, the reading, and the effect of the music, seeing, thinking, and feeling became one. The scene before me was the bare, bleak hill of crucifixion. There was a crowd milling around, staring, exclaiming, mocking. There was the Roman centurion and his henchmen. They had finished their cruel task and, sitting on the ground, were busy casting lots for his robe. I thought of Christ entreating his Father for them. Tradition has it, that the centurion won the robe and later came to believe in Christ and gave his life for his Lord.

I thought of the malefactor on the left, who mocked the Lord and died in his sins. And I noted the other one who sought and found salvation. And I felt the divine presence of Christ in the midst of his agony, holding out to him—and to all of us—the promise of paradise.

There was as well, the cautiously loyal group surrounding the cross; John, the beloved apostle, who was destined to outlive the other eleven, giving his years in service to his master, proclaiming his master's love; and Mary, to whom it was said that a sword would pierce her soul, and who in her heart, had a deep understanding of what was taking place. Here was the fulfillment of the revelation given to her by God's messenger years before.

My thoughts then focused on the group of Pharisees talking, gesticulating, challenging him to come down. There was no response. The Son of God had nothing to say to them. . . .

The record is still playing words about the Lamb of God, but the scene is fading and the sun is lowering. It is quiet. Have they all gone? No, the group at the cross is still there, and, unnoticed, another tableau has made its appearance. A man, with his wife and two children. The man speaks:

"Look at the cross in the middle," he is saying. "That is where I should be." (I recognize the man. It is Barabbas.) "Do you see that inscription? Yes, he was a king. He died for me! He was guiltless and he died. I am guilty and I live because of him. I was a prisoner and he took my place. I heard him preach. He spoke of love and forgiveness. He spoke when they crucified him. He said, 'Father, forgive them.' He spoke again before he died. He said, 'It is finished.' But for me it is not finished." His voice, and the children's, trailed off. . . .

Lost in thought, I realized that the singing was finished and the machine had stopped. The daydream was over, but the memory lingered:

All in the April evening
I thought of the Lamb of God.

John H. Giesbrecht

Personal Easter

The thorns of Christ were very sharp;
What kind of thorn had Paul?
Was it some panting passion, which
Does battle with us all?
Whose frequent, fierce insistence
Made him for deliverance call?

And why did Christ say, "No, Paul,
Keep suffering with your thorn"?
Is always, out of suffering,
Some good thing to be born?

With Paul, I too would like to say,
"Please, God, take all my thorns away;
I'd rather not give birth today;
Engage me in some easier bout;
Can any infant good come out
Of this my laboring with doubt?"

Rejoice, my soul, and sing to God!
For he, who burst aside the sod,
Permits each newborn child alive
With gusty cries for breath to strive,
And lets each planted bulb decay
Before it can give flowers away.

So may my soul, in thrashing pain,
Break through to some new life again.

Winifred Waltner

Tree of life

NEARLY A CENTURY AGO a poor woman who died in eastern Pennsylvania was buried in the Saucon Mennonite Church cemetery. There was no money for a tombstone so they planted a little tree on her grave. This became a mighty tree reaching up to the height of the church. It was still standing a few years ago and may still be there. To me this was a monument of hope more real than a cold piece of granite or marble. It was indeed a symbol of the *tree of life*.

Ward W. Shelly

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COVER

A little boy, running and playing amidst the grass and trees of a cold, regimented cemetery, symbolizes the Easter hope of resurrection. Jesus said: "I am the resurrection and the life; he who believes in me, though he die, yet shall he live, and whoever lives and believes in me shall never die."

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Rebirth

Lyle Preheim

I heard today
what I had pushed aside
now
wells
up
choking the moment of banter
leaving
only
heaviness

to take of life regiven
to end of the unended
to lose of the unlosable
    is there no more bitter cup

where is joy in sorrow
where is good in bad
where is morn in endless night
    to say God wills
        is bitterness

rebirth

once more let night be passed
once more let morning come
once more let life be given
once more let there be

REBIRTH

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

87:14 APRIL 4, 1972

China: a new opening?

China: a new opening?

Wilbert R. Shenk

President Nixon shakes hands with Chairman Mao Tse-Tung at the beginning of an hour-long meeting in the Chinese communist leader's home in Peking. The meeting, a high point in Mr. Nixon's week-long summit conference in China, was described by both sides as "frank and serious."

BY ALL ODDS the most significant international happening in 1971 was the announcement by United States President Richard Nixon that he would visit the People's Republic of China in early 1972. By this significant decision the president publicly declared his intention to proceed toward a restoration of official relations between the United States and China, following the lead of other western nations such as France and Canada.

During the past several years there has been a steady buildup in interest by scholars, businessmen, and churchmen in China. In part fostered by an increasing number of visas granted to persons applying to visit China, the flow of information concerning China, the world's largest nation with 800 million people, has been on the increase.

Seeing via television the president of the United States on China's soil in 1972 makes dramatically clear that the John Foster Dulles policy of confrontation and containment is being deliberately discarded in favor of a new diplomacy.

What significance does this have for Christians as they look at China today? Is there indeed a new opening? What are the factors that we should understand if we are to assess accurately what is happening?

China and the West. Historians and on-the-scene observers agree that China has bitter memories of her relations with western peoples and their governments. China's 4,000 years of continuous civilization have imbued her people with a strong sense of selfhood and pride of achievement as the *Middle Kingdom.* But the pride of the Chinese people has been repeatedly injured by the arrogant assaults from the West, particularly since the 1800s. At a time when China was internally weak, the western nations, following a policy of *gunboat* diplomacy, forced China to make treaties which gave the West a formal pretext of shamelessly exploiting China's land and people.

The coming to power of Sun Yat Sen in 1911 marked the beginning of a nationalist movement which recognized that China had to get rid of the western Moguls as well as unify the Chinese people and provide an adequate political system. Out of this came two groups—the Kuomintang and the Communist—which cooperated briefly and then struggled against each other for control of China. The Kuomintang was led by General Chiang Kai-Shek who enjoyed the favor of the United States and other western countries.

The eventual triumph of the Communists under the leadership of Mao Tse-Tung in 1947, notwithstanding major United States military support for Chiang Kai-Shek, was interpreted as the vindication of the people of China and the final exposure of the alliance between China's ruling elite and foreign powers.

China and the church. It is a simple historical fact that the coming of Christian missionaries to China in modern times coincided with the *colonialization* of China by western powers. In the view of most Chinese, the missionary was a part of the total western attempt to gain control of China—with the missionaries being especially responsible for introducing western civilization and ideology.

The nineteenth century type of missions will never come again, as some are dreaming.

Many times throughout the 1800s and early 1900s there were local uprisings against missionaries and Christian converts. At the time of the Boxer Rebellion in 1900 there was widespread antipathy toward foreigners generally, and missionaries were equated with other foreigners. Christian missionaries, their converts, and property were the main targets during the Boxer Rebellion. The depth of feeling against Christians is revealed in this excerpt from a Boxer Proclamation which sought to arouse concerted action against the foreign intruders and their collaborators:

Attention: all people in markets and villages of all provinces in China—now, owing to the fact that Catholics and Protestants have vilified our gods and sages, have deceived our emperors and ministers above, and oppressed the Chinese people below, both our gods and our people are angry at them, yet we have to keep silent. This forces us to practice the I-ho magic boxing so as to protect our country, expel the foreign bandits and kill Christian converts, in order to save our people from miserable suffering. . .

Such vigorous opposition to missionaries did not arise out of nowhere. In the first place Christianity was perceived as a strange and competing religion. It was especially threatening to the mandarins who had been the ruling class in China for centuries and whose authority and status derived from their mastery of Confucian ideals.

A second factor was the missionary reliance on force to maintain their foothold. At times this meant that the missionary actually called on his own government for armed protection against Chinese opponents. Foreign missionaries were also exempt from Chinese law while they were in China. Clauses in these extraterritorial treaties protected the Chinese Christian.

The third reason for opposition to the missionary was that he set out to alter Chinese society. Constantly comparing Chinese society and culture with that of the West, the missionary felt that western civilization was vastly superior and should replace traditional Chinese culture. This sense of cultural superiority at times seeped through as racial superiority which was understandably deeply resented by all Chinese. In the minds of Chinese, the missionaries and buildings were there for only one purpose—to control the Chinese.

One specific example of the way in which Christian values collided with Chinese sensitivities was when Christian converts were isolated from the community by their refusal to participate in ancestor ceremonies. Since the Chinese Christian often refused to participate at the insistence of the missionary, it was the missionary who was held responsible.

A church which has been through the fires of persecution doubtlessly knows more about the demands of discipleship than we Christians from the affluent West can honestly claim.

In spite of the many ways in which Christian missionaries were misunderstood, or at times made mistakes, the church was planted and grew. The strength of this fledging church was put to severe tests from the 1920s onward. A crisis point was reached in 1927 when thousands of missionaries were forced to leave their posts and many evacuated from the country. The political instability made it imperative that the church become self-governing and independent of mission resources.

For both Chinese and missionary leaders it was not easy to find the way through this crisis period. It was painful to dismantle the mission scaffolding which had been erected to bring the church into being. But it had to be done and the pressure of the times hurried the process along.

It is important to note that an *indigenous* Christian movement developed in China. At the time of the Communist triumph in 1949, one-fourth of the total Christian membership was from these several groups. The largest was the True Jesus Church. The Little Flock (of which Watchman Nee was a leader) and the Jesus Family were the two other main groups. These churches had developed without missionary assistance and provide strong evidence that the Christian faith could be understood and accepted by the Chinese as more than simply a western religion. And yet the stigma still persisted in the popular mind.

The church under Communism. It is now well known that Christians in China have suffered much under the communist government. The Communists were understood to believe that once the Chinese Christians were cut off from their western friends and finances the church in China would wither away. But they left nothing to chance and launched a vigorous effort to discourage religion generally and Christianity in particular.

For one thing the Communists lumped missions with colonialism. This was not a special communist view, of course. The Chinese had long made that connection but it now became useful for official purposes to exploit this point.

Furthermore, the Chinese Christians were humiliated as "running dogs of the imperialists" even though most Christians had been supporters of the nationalist movement from the beginning and some of its leaders were Christians.

The condition of the church in China today is not known precisely. Some recent reports have been glowing and optimistic. Others are more cautious. However, no one seriously disputes the fact that the Christian church has survived and may even be growing after being severely tested.

Mennonite missions in China. Some of the earliest Mennonite missionary work overseas began in China. The first Mennonite mission was founded by the Krimmer Mennonite Brethren missionary H. C. Bartel in 1901. This work was subsequently organized as the China Mennonite Missionary Society. By 1911 the General Conference and Mennonite Brethren churches had started missions. In 1922 the Krimmer Mennonite Brethren sent a contingent into Mongolia. Following World War II the Mennonite Central Committee sent in relief workers and the Missionary (United Missionary) Church and (Old) Mennonite Church set up missions in China as well. At the peak of Mennonite missions in China there were between seventy and eighty missionaries at work there.

All Mennonite missionaries were evacuated from China following the Communist takeover in 1949, although a number, such as Don McCammon, encountered considerable difficulty before they were finally allowed to leave. However, one man elected to stay. He was Loyal Bartel, son of H. C. Bartel. There were infrequent letters and reports from him over the years indicating that his lot was not an easy one and he was very restricted. Word was received in late 1971 that Bartel had died earlier in the year.

As was true of others, it was not possible in the years since the Communists came to power to maintain any contact with Mennonite Christians in China.

A new opening? There is probably no single event in recent Christian history that was as painful as the closing off of China. The fresh currents set in motion by the new diplomatic developments have released a surge of hopeful longing that there might also be a restoration of relations between Chinese Christians and western Christians. There are several things that we must keep in mind.

Practically speaking, nothing has changed except that the Chinese government has decided to open the way for a limited number of new contacts, but on China's terms and under her control. Hopefully this will permit more visits with Christians but nothing is guaranteed.

Certainly there is no basis for believing, as apparently some have begun to do, that there is any possibility of sending Christian missions to China. Immediately following the expulsion of missionaries from China in 1949, many agencies established themselves in Hong Kong and Taiwan with a view toward re-entering China in the future. With the status of Taiwan still under debate, it is questionable whether these bases will be especially helpful in resuming contact with China in the future.

It should also be kept in mind that Christian interest in China is not confined to North America. There are more than fifteen million Chinese living in other countries. Among these Chinese of the Diaspora are many Christians who feel a strong identification with China. In addition, other Asian Christians are strongly aware of China and feel a Christian responsibility toward her. Moses Chow, as a

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representative of this community, has been saying:

"The nineteenth-century type of missions will never come again, as some are dreaming. Some well-meaning but misguided Christians do not sense the difference between a simple faith in God to obey the Great Commission and a simplemindedness to satisfy themselves by 'being there first'."

Chow argues that a strategy of Christian approach to China in the future must be based on placing the primary leadership in the hands of Asians—particularly Chinese—rather than assuming, once again, that it must be run from the West.

In the meantime there are positive possibilities. For example, Christian broadcasting is being expanded with the construction of a new station on an island off the coast of Korea. The Scriptures, among other things, are being broadcast over this station. Biblical passages are read at dictation speed so that interested persons can copy down the readings. The Bible societies have in process a massive translation project which will provide two new Bible translations in contemporary Mandarin and Cantonese.

Repentance, humility, fellowship. Finally, Christians in the West need to pray for China repentingly. The history of western relations with China is marred by many deplorable attitudes and actions. The way in which the Christian message was garbled by the identification of missionary with western imperialism was especially serious.

Not only must there be an attitude of repentance on the part of western Christians, but there ought to also be profound humility in view of the loyalty to Christ on the part of Chinese Christians during the years since 1949 which has enabled the church to survive. A church which has been through the fires of persecution doubtlessly knows a great deal more about the demands of discipleship than we Christians from the affluent West can honestly claim. Therefore, our prayer for China might well include a plea that we might soon be permitted the fellowship of Christian brothers who have a reality of Christian experience which we need to know again.

The sayings of Jesus and Mao

Are the teachings of Christ and Mao Tse-Tung compatible? Many Christians have been examining this question in the wake of recent United States moves toward Communist China and some have found Chairman Mao's thoughts to be similar in many respects to the teachings of Jesus.

Henry Jones of Detroit, a United Presbyterian clergyman who was a missionary in China during the early years of Communist rule, mentions the following pairs of quotations as examples of similarities between Jesus and Mao:

Jesus — "The truth shall make you free."	*Mao* — "Stand up for the truth."
Jesus—"Be ye as harmless as doves."	*Mao*—"One must never be rough and rash."
Jesus — "Go ye therefore, and teach all nations."	*Mao*—"The world is yours."

Other observers, however, believe the differences between the teachings of Jesus and Mao are greater than the similarities. Dick Hillis, has compiled contrasting quotations from the teachings of the two men in a book, *Sayings of Mao — Sayings of Jesus.* Some of them are:

Jesus — "Blessed are the peacemakers, for they shall be called sons of God."	*Mao*—"War is the highest form of struggle for solving contradictions when they have developed to a certain stage. . . ."
Jesus—"Whoever then humbles himself as this child, he is the greatest in the kingdom of heaven."	*Mao*—"We are advocates of the omnipotence of revolutionary war; that is good, not bad; it is Marxist."
Jesus — "I have overcome the world."	*Mao*—"Only with guns can the whole world be transformed."

NEWS

COM to plan for next decade

"The major concern confronting the Commission on Overseas Mission," said Howard Habegger, COM executive secretary, "is how to respond to change without surrendering the imperative of global mission or losing our missionary equilibrium."

That response to change is what the commission's Goals, Priorities, and Strategy Study Conference next summer is all about.

Fifty-two commission members, staff, national church leaders from overseas, and missionaries will meet at North Park College in Chicago June 26-30 to define an over-all purpose for COM, set goals, establish program priorities for the next ten years, adopt strategies, and develop some measure for evaluation of progress or achievement.

Mr. Habegger said the GPS conference was a conscious attempt to chart some new directions for the future.

In the light of rapidly changing mission-church relationships, a GPS study is indispensable for future program planning and decision-making, Mr. Habegger said.

Major issues at the study conference will include the structure of mission-church relationships, the place of national leadership, the role of the expatriate missionary, strategic mission frontiers, new models for evangelism, and the role of institutions in mission.

All mission fields have already begun study of these issues and have been asked to respond to twelve questions on church-mission concerns.

"We hope there will be a mini-GPS in each country prior to the study conference," Mr. Habegger said.

The first two days of the conference will consist of input from resource persons and others; during the last two days, the participants will be divided into three or four working groups to define goals, priorities, and strategies for the next ten years. Each group will include commission members, national leaders, missionaries, and resource people.

Special resource persons will include Reuben Short, Zaire Inland Mission executive secretary; James Bertsche, ZIM; Erland Waltner, president of Mennonite Biblical Seminary; Heinz Janzen, general secretary of the General Conference Mennonite Church; James Kratz, associate secretary of overseas missions for the Mennonite Board of Missions, Elkhart, Indiana; William Snyder, executive secretary for the Mennonite Central Committee; and Vernon Wiebe, executive secretary of the Mennonite Brethren mission board.

National leaders attending will include: Jonathan Chen, Taiwan; Musa P. Nand and Nicodeem R. Sona, India; Armando Hernandez, Colombia; Gerhard Goerzen, Paraguay; Takashi Yamada, Japan; and Kakesa Samuel, Zaire. Many of these will be attending the conference on their way to the Mennonite World Conference.

The study conference, the first with such wide participation, will be funded in part by a grant from the Schowalter Foundation.

"GPS is not a reaffirmation of the Great Commission," said Mr. Habegger. "Neither will it dwell on the successes or failures of the past. Sentimental notions about a missions era now past avoid the hard realities of the new era of missions now present."

At Council of Commissions three COM *members talked over the coming Goals, Priorities, Strategies study with* COM *executive secretary Howard Habegger. From left are Vern Preheim, Peter Fast, Mr. Habegger, and Elmer Neufeld.*

Commission on Education gets new teaching films

Five new films on Christian education have been purchased by the Commission on Education with money from the Arnold Nickel Memorial Fund and the Women's Missionary Association.

Frank Ward, COE acting executive secretary, said the films would be used by COE staff in workshops for teachers of children.

What do you think? demonstrates the three major states of a child's cognitive development between the ages of four and twelve. The film includes a discussion with six children in which they reveal some of their concepts about the physical world, the moral world, and the religious world.

The other four films cover *Teaching and learning* in grades 1-2, 3-4, 5-6, and 7-8. The emphasis is on how the teachers and students plan and carry out the lesson units, and on the variety of techniques.

Minneapolis volunteers serve offender

Interest in problems of the offender has increased recently with reports of uprisings at Attica, San Quentin, and other North American prisons. In Minneapolis, however, Mennonite volunteers have been serving inmates in the Minneapolis City Workhouse since 1968.

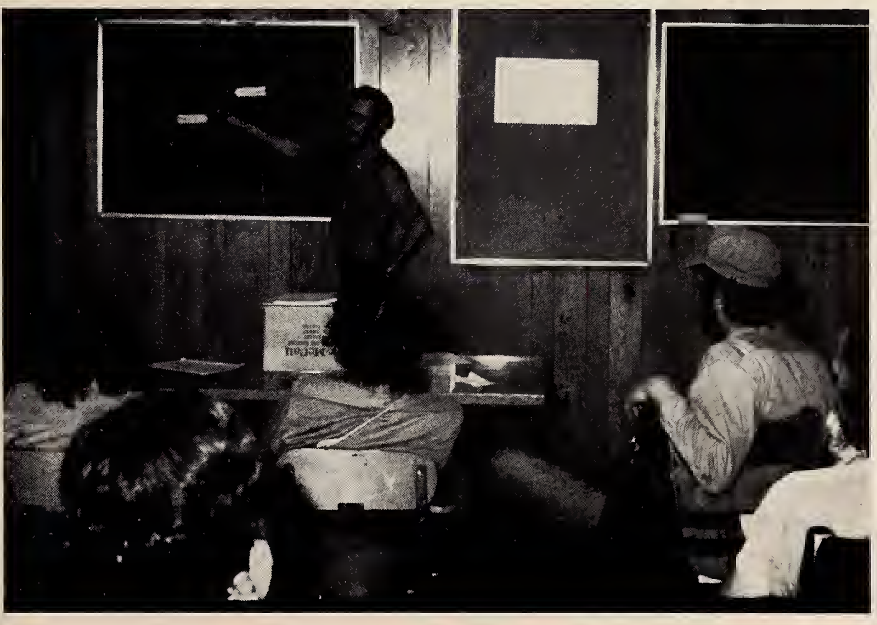
At present, Gary Epp, Bob Esau, and Lyle Stucky, members of the Minneapolis voluntary service unit, are counseling at the workhouse and involved in psychological testing, drivers education, tutoring, and Job Seeking Skill Training. Other volunteers in Minneapolis include Charlene Epp, secretary at Northwest Baptist Home Society, Barb Esau, volunteer teacher's aide and tutor at a neighborhood center, and Linda Stucky, archivist for the Billy Graham Association.

The following article by Lyle Stucky describes some current trends in treatment of the offender in Minneapolis:

The old prison myth of the punitive, vindictive, gun-toting guard hautily overlooking a hostile, uncooperative inmate who is on a rock pile breaking rocks with a sledge hammer, no longer is valid. The workhouse facilities still reflect the punitive approach to corrections. (Long rows of cells, solitary confinement, the *yard*, etc.) However, in the past few years a more humane attitude by the staff and a few facility additions and changes have made the atmosphere more conducive to human existence and behavior modification.

Over the past few years the type of individual entering the workhouse has changed. Previously the typical inmate was pictured as being a middle-age to old, broken, irresponsible, unmotivated alcoholic. The image has now changed to a younger, frustrated, misguided, undisciplined individual who has turned to drugs or alcohol as a panacea for all his problems. Family breakdown, lack of disciplined love, and loss of drive or motivation are common to both individuals. The differences lie in age, abilities, and attitudes. Many of the younger are rebels who feel they are being persecuted or oppressed by society. Often they ventilate their feelings, resulting from personal failure, by angrily striknig out at the system rather than channeling their energy toward creative approaches that might help them solve their problems. However, it would be inappropriate to place all individuals at the workhouse into one category.

Volunteer worker Gary Epp teaches a drivers education course to inmates at the Minneapolis City Workhouse.



Probably the most difficult aspect of working in a short-term misdemeanant institution is the small amount of time one has to work with an offender. Often people come into the institution with sentences of less than ninety days. Under these circumstances, it is difficult to get an individual involved in some meaningful treatment program that will yield long-term positive results.

Looking to the future, it is obvious that changes have taken place at the workhouse, but many more are needed. Present facilities do not allow inmates to participate in sports during the winter months. A gymnasium and sporting equipment for inmate use and planned programs on evenings and weekend would help relieve tensions in the institution and also would reduce *dead* cell time. Additional professional staff could aid in diagnosing and treating inmate problems.

Even though it is necessary to lock up a small percentage of the excessively destructive or dangerous inmates, ideally community-based corrections would be suitable for most offenders. It is absurd to expect people who experience difficulty acting responsibly in society to change when they are placed in isolated institutions that have nothing in common with the society to which they will some day return. Halfway houses, community voluntary programs, and vocational training centers could help offenders learn better ways of coping with their problems and fulfilling their responsibilities as members of society.

The project at the Minneapolis City Workhouse is only one response to the tremendous need in the area of corrections. Possibilities for service in corrections are endless. Individuals can stimulate interest in community-based corrections and become involved in such programs. The church can offer more service opportunities that minister to the needs of those who go through our court systems and occupy our prisons.

Love and marriage are cherishable, group finds

Four Tuesday evenings this winter were devoted to a family life series at First Mennonite Church, Winnipeg.

At the first session, four parents discussed "Where it's at in our families." The panelists were asked to share where they felt the pressure in contemporary family living. A second item of input was a short presentation by John H. Neufeld on "The family in the context of the Christian faith."

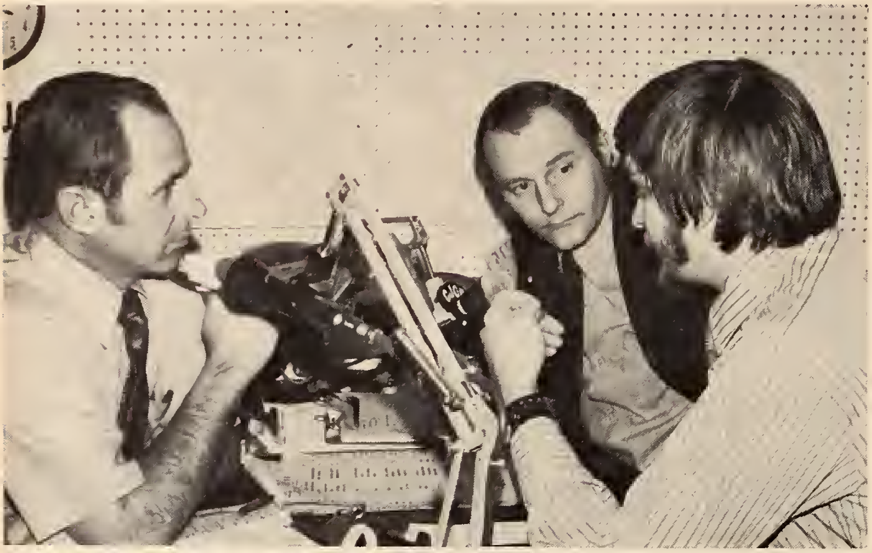
A drama group sponsored by the Family Bureau of Greater Winnipeg presented a thirty-minute drama, "War of the words," during the second session. This drama presents a situation of marital conflict and served as a catalyst for discussion and the examination of the participants' own marital relationships. The total group of approximately 100 persons divided into groups of ten for this period of intensive sharing.

The third session was again devoted to small groups, focusing on real life situations encountered by families with teen-agers. The congregation's youth worker, Gerald Schmidt, and the minister, John H. Neufeld, prepared eight situations and concluded each with the question "What would you do?" The discussion became quite intense as the participants grappled with the problems.

The final evening of the series was devoted to communication exercises led by David Schroeder. The groups were led to relate their feelings on a series of issues, moving from a superficial level to a highly personal level of sharing.

A table of books on various aspects of family living was also set up for each session. The evening sessions were further augmented by two Sunday morning sermons on the theme of sexuality.

Participants found these sessions helpful and stimulating. The realization that others also have problems in family relationships was a source of encouragement to many. The high level of interest and enthusiasm in a series such as this seems to indicate that our people have some deeply felt needs in the whole area of family living and are willing to continue to be learners together with other adults. The groups' experiences seemed to validate David Augsburger's statement that love and marriage are indeed *cherishable. John H. Neufeld*



Marriage breakdown was the subject of the three-hour morning call-in program over one of Winnipeg's most listened-to-radio stations recently. Radio station CJOB's Action Line invited John Neufeld (left), pastor of the First Mennonite Church, and Ron Hunsicker (right) pastor of the Charleswood congregation, to appear on the Peter Warren show. They discussed marriage breakdown and counseling. The station's switchboard was stacked with calls throughout the morning. The popular response may result in a second appearance on the program for the two ministers. The original invitation came after Mr. Hunsicker and Mr. Neufeld went to CJOB on behalf of the city's Mennonite ministerial association to buy time for the three-minute CHOICE *spots. The station did not have time available, but they expressed interest in having the two pastors join Peter Warren for a full morning's go at the marriage theme.*

Western District seminar deals with church conflict

Resolution of conflict in local congregations was the focus March 12 in a pilot project sponsored by the Western District Peace and Social Concerns Committee.

More than twenty persons from the neighboring Hebron, Hoffnungsau, and Buhler churches in central Kansas spent a Sunday afternoon and evening participating in dealing with simulated conflict situations under the direction of personnel from Prairie View Mental Health Center.

The seminar was designed to help people realize that conflict is manageable and that they don't need to be afraid of it, said Randy Krehbiel, committee member.

After exercise in role playing and reaching consensus, the group participated in a negotiation exercise to come up with a plan to present to each of the three church councils.

Mr. Krehbiel called the experience positive, judging from the response of the participants. The committee will meet later this spring to decide whether to sponsor similar seminars at other churches in the district.

As a result of the seminar, the Buhler-Inman area churches plan to have a sermon on conflict management, then the following Sunday go through the exercises of the seminar in front of the congregation and explain what happened more extensively with each Sunday school class.

Youth leaders experience mini-society at seminar

Thirty-five leaders in district and provincial young people's unions learned a lesson March 9-12 in Minneapolis in how to change the system—or how the system was not really changed, after all.

The system in this case included Jake I. Pauls, director of youth ministries for the General Conference Mennonite Church, and Lyle Preheim and Lauren Friesen, members of a creative worship team for the Commission on Education.

They set up a twenty-two hour simulation game in which participants could discover how economics determines relationships to people, what the basic values are that support one's life style, and what the alternative life styles and their values are. Players could take courses, then bid for business opportunities with play money for which they had exchanged real money at the rate of one cent real for one dollar play money. Some exchanged no money; others as much as $20 real money.

After the restaurant and mass communications sold for high amounts—$1,600 and $1,000 play money—a group of players got the others to agree that they should buy the other businesses — motel, recreation, and janitorial services—for only $5.00 and offer their services free "to meet the needs of the people."

With the threat of a boycott, the restaurant owner agreed in spite of the prospect of losing his high investment. The mass communications officer received his income by announcing news for the government.

The group, with the exception of two players who were elsewhere composing music, then stormed the government office demanding a refund of all money originally exchanged.

Tensions were running high. One group was insisting that everything be free. Others, who had not invested much, were less interested.

The government offered to exchange the money presently held. But the rebelling mob rejected that offer. Finally, a government statement that it could not return all money because it had not yet discerned all the needs of the community dampened the spirits of the revolutionaries for the evening. They had decided they were not going to play the competitive game and would focus on human relationships.

The next day was tense with much uncertainty about whether the game was continuing. Most people were sure they would get back all their real money in the end. When 4 p.m. came, however, the government was still offering to exchange the play money they still held for real money, according to the preestablished rules. And everyone cashed in their money, except for three who had lost substantial amounts and burned their remaining play money. All but one person had lost money.

During debriefing after the game, participants began to realize what had been happening. Everything had been free, but at the expense of people with greater investments.

The players had provided an alternative to a capitalistic society, but there had been some loopholes. There had been coercion of some people to take a stand for cooperation that they weren't ready to take. All the needs of the people had not been met: some people had lost most of their money. People given government grants had been ostracized. Their methods of change had not been much different than those of the system against which they had been rebelling. There was the same exploitation and distrust.

And finally, they had not been able to overthrow the system. The government had retained control of the money.

After the game, the participants were told they could distribute the $65 still held by the government as they wished. They eventually decided to let any person who had lost money apply to regain his loss. The remaining money was given to defray expenses of *Changing faces,* a multimedia production given at the seminar.

"At most seminars," said Mr. Pauls, "people experience situation vicariously through films or discussions. Here they actually lived through these problems."

Ten schools represented at life styles discussion

About seventy-five students from ten Mennonite colleges and Associated Mennonite Biblical Seminaries met March 2-4 in Bluffton, Ohio, for a free-form discussion of life style.

Dennis Koehn, of the Bethel College Peace Club, said John Ruth, pastor from the Franconia Mennonite Conference and director of the movie *Quiet in the land,* showed his film and discussed with the students the meaning of Anabaptism and its symbols.

Mr. Ruth cautioned against grabbing the first thing that comes along without grounding life style in tradition. He was not rejecting the new, but asking, "What Anabaptist symbols are relevant today?"

Most of the rest of the conference was unstructured. Friday evening was devoted to singing, fellowship, and a coffeehouse run by Bluffton students.

Much of the time was spent in small groups discussing student living on Mennonite college campuses, Anabaptism and economics, the relationship of evangelism and social involvement, and intentional communities.

Mr. Koehn felt it was significant that students from Canadian Mennonite Bible College in Winnipeg presented to the conference their paper written to the Canadian government in response to its White Paper on Defense.

"Usually in a conference like this, U. S. people are presenting their problems and asking Canadians to react to them," said Mr. Koehn. "This time when Canadians presented their response to Canada's spending substantial money for defense, the U.S. students were ready to deal with it."

About two-thirds of the participants at the conference stayed at Bluffton's Swiss Farm conference center and organized to buy and prepare food and wash dishes.

The experience "really brought people together," Mr. Koehn said. "It was an attempt to live together in community rather than just talk about it."

Selected for next year's steering committee were Mr. Koehn, Lois Keeney of Bluffton College, and Les Brandt of Canadian Mennonite Bible College.

“Mommy, will I get more tomorrow?”

Mennonites in Upland, California, got a taste this winter of what it’s like to be a Latin American.

As part of a three-day mission study program at First Mennonite Church and Seventh St. Mennonite Church, 150 persons came to a “typical” Latin American meal—typical not for the distinctive Latin American foods, but typical of the wide diversity in how much people have to eat.

Of the group, six persons ate shrimp cocktail, T-bone steak, and all the extras out of crystal, silver, and fine china. Two maids served them at a table on the stage. They represented the 4 to 6 percent of the population of Latin America which earns over $1,000 a year.

Fifteen Mennonites found themselves with a family-style meal of chicken-rice soup, rolls, butter, jam, and coffee or tea. They were the 8 to 12 percent of the middle class with average earnings between $300 and $1,000 a year.

The seventy persons in the poor class, representing the 40 to 55 percent who earn between $100 and $300 a year had to go to the kitchen window for a peanut butter sandwich and a glass of water.

Across the room in partial darkness were the fifty-five persons in the destitute groups, the 30 to 35 percent who earn less than $100 a year. They were not given any food, except what they could salvage from the kitchen after the others had finished eating.

Reactions included surprise, confusion, and revolt. One group of poor and destitute stood beside the elite diners and chanted, “We want food, we want food.” The six in the elite group, which included three youths, were frozen and embarrassed.

The middle group were content and felt they had earned their food.

Mrs. John Leatherman, among the destitute in the kitchen, chewed a steak bone found on a plate.

Among the comments were:

“If I were a poor Latin, it’d be easy for me to become a rebel.”

“If you’re going to be a Latin American, you had better be among the elite.”

“I feel very conspicuous. Usually we do not see and feel the poor. Tonight I felt the presence of the poor.”

“The poor shared what they had. I guess it’s easier to share a peanut butter sandwich than steak.”

“Mommy, will I get more tomorrow?”

Resource leaders for the three-day mission study program were Howard Habegger, executive secretary of the Commission on Overseas Mission, and his wife, Marlene.

James Waltner, pastor of First Church, said the study was designed for church members to become aware of the kind of world in which the Latin American churches live, to feel a kinship with the Latin American churches in facing their problems, and to develop patterns for encouraging and assisting one another in a common task.

Youth still needed for summer work camps

Twelve summer work camps are still open to Canadian and U. S. youth, ages sixteen to eighteen, according to George Lehman, director of voluntary service.

A large number of applications has resulted in four other work camps already being filled.

Openings are still available in the bike hike from Camp Friedenswald, Michigan, June 11-23; a juvenile delinquency prevention program in Clinton, Oklahoma, June 12-July 8; clean-up and reconstruction in Germantown, Philadelphia, Pennsylvania, July 31-August 18; development of facilities at Pine Lake Camp, Jackson, Mississippi, July 9-29; working with the mentally ill at Wernersville State Hospital, Pennsylvania, July 29-August 19; recreation programs and research in grocery discrimination practices in Winnipeg, Manitoba, July 30-August 19; and working with the retarded at Wheat Ridge, Colorado, June 10-July 7.

Almost filled are work camps at Mennonite Hospital in Bloomington, Illinois; housing reconstruction in Fort Wayne, Indiana; trail building in Kamloops, British Columbia; developing the facilities at Moose Lake Camp, Manitoba; and working with the retarded in Upland, California.

Work camps completely filled are Beatrice, Nebraska, work camp; the Manitoba canoe trip; Rocky Mountain clean-up; and counseling at Silver Lake Camp, Ontario.

Each work camp will include from six to twelve participants. Each participant should pay $1.75 per day (except at Bloomington), travel to and from assignment, and a $3.00 registration fee. Applications should be sent to Short Term Service, Box 347, Newton, Kansas 67114.

Words and deeds

The church in Kobe, Japan, is preparing for extensive outreach, write Bernard and Ruby Thiessen, General Conference Mennonite missionaries. The outreach will consist of a religious survey, starting new classes, and finding lonesome people to whom Christians can be friends.

Mennonite Indemnity, Inc., premium income increased by 15.3 percent and reached $903,486 during 1971. Assets increased by $68,007 (14.5 percent), and at year’s end totaled $542, 178. Surplus increased by $37,096 (10.2 percent) after reserves for taxes and losses. These favorable results permitted the board of directors to declare the ninth consecutive stockholders’ dividend, this one amounting to 50 cents per share. The company also continued its practice of contributing 5 percent of its taxable income, as permitted by the United States Internal Revenue Service, to the Mennonite Central Committee.

Four persons from Zion Church, Elbing, Kansas, recently spent two days working on a fellowship hall kitchen for Mennonite Indian Church, Seiling, Oklahoma. Mr. and Mrs. Willard Regier, Edwin Janzen, and Louis Janzen helped insulate, sheetrock, and tape a building that had been moved in near the church for a fellowship hall.

Zaire reconciliation begins

A division between Mennonites in Zaire which began during the post-independence warfare in 1960 has begun to disappear as the result of a second formal meeting between the Zaire Mennonite Church (EMZ), with which Congo Inland Mission has been working, and the Alliance of Mennonites of South Kasai (AEMSK).

Forty-two delegates met in January at Lake Munkamba adopted the statement: "All of us, members of the Mennonite conference held at Lake Munkamba (EMZ - AEMSK), unanimously agree that we have acted badly toward each other, but today in this conference, we agree to forgive each other and to start walking in the footsteps of oneness in Christ."

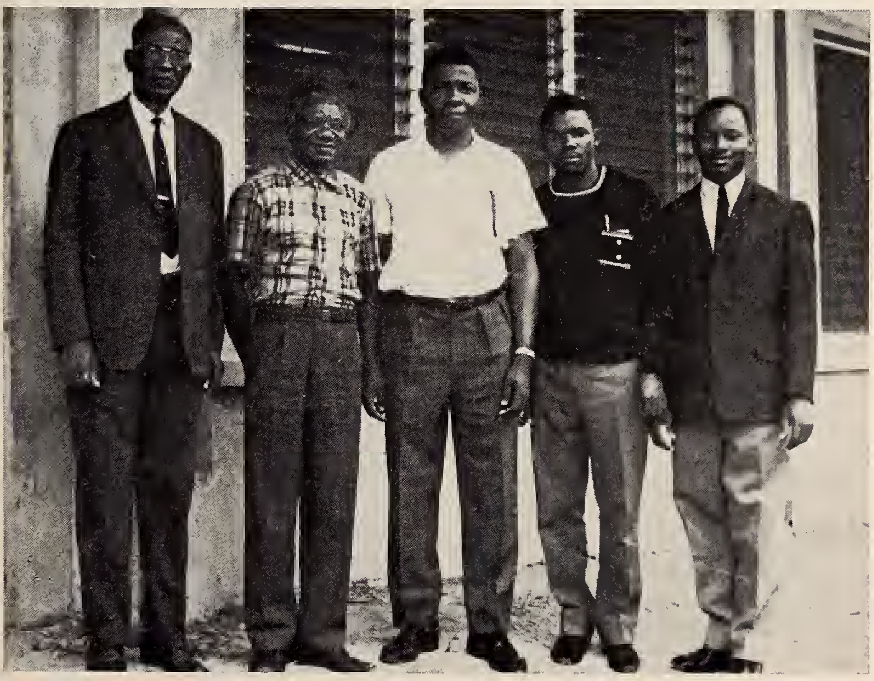
Administrative structure will be kept separate, but the delegates agreed to meet every two years.

The division was primarily between members of the Lulua tribe in EMZ, living in West Kasai, and members of the Baluba tribe, who had fled West Kasai in 1960 when tribal warfare began. The Baluba, led by Pastor Kazadi Mathieu, organized separately 200 miles east in South Kasai, setting up schools, an evening Bible Institute, and a network of evangelists without foreign help.

Efforts toward reconciliation between the two groups began in January 1971 with an informal meeting with Reuben Short, executive secretary of Congo Inland Mission; Elmer Neufeld, CIM board member; and James Bertsche, CIM missionary. Delegates asked Mr. Short to call a formal meeting of leaders at Kananga (Luluabourg), in June 1971, which led to the second meeting with larger representation.

As the first order of business, Pastor Kazadi was elected conference moderator—to the surprise of some missionaries who had expected a more neutral delegate to get the office. After a morning of careful discussion on the purpose of the meeting, Pastor Kazadi took the floor and tactfully reminded EMZ delegates that a powerful tribal element among them had fed the fires of disorder which had forced his people to flee. But he was willing to forget the past and start building together again.

Officers elected at the joint EMZ-AEMSK *conference were, from left, Kazadi Mathieu, moderator; Falanga Elie, vice-moderator; Tshilembu Nicodeme, secretary-Tshiluba; Malzanzu Simon, secretary-French; and Ilunga Maurice, secretary-English.*



"Chief Mobutu seeks unity for our country. All the countries of Africa are working toward unity," said Pastor Kazadi. "It is time for us to find again unity in the church of Jesus Christ. In my thinking, the purpose of this meeting is clear. It is to heal our divisions and to reestablish our friendship and oneness in Christ."

Then Kabangy Moise, general secretary of EMZ, rose and said, "We will all of us disappear from this earth. We will leave behind us our children, and for them, the church. It is also for their sakes that we must repair what has been destroyed, correct our mistakes, and heal our divisions. The purpose of this meeting will be to reconcile us again to our oneness in Christ."

The delegation by standing vote unanimously agreed. "The meeting adjourned with a blessed sense of unity in the Holy Spirit," reported missionary Levi Keidel.

When reconciliation seemed farther away and tensions higher the next day, Pastor Kazadi took a strong hand against further expression of dissent and reaffirmed that the conference's purpose be healing, Mr. Keidel said. Delegates from both sides supported him, and at an opportune moment, a neutral delegate offered the statement on forgiveness, to which both groups agreed.

The seven-point plan for working together and possibly sharing finances was tabled for the time being, since most delegates felt that discussion of money might ruin the harmony of the meeting. It was suggested that the next meeting of the groups, in 1974, be in the EMZ area. The conference ended with everyone's singing "Blest be the tie that binds."

Mr. Short called the meeting "a major step in what we hope to be continued progress."

RECORD

Published

Liberty to the Captives, a newsletter sponsored by the Mennonite Central Comimttee Peace Section for those interested in the offender and prisons, began publication Feb. 1. Editor is David Janzen, 409 W. 11th St., Newton, Kans. 67114.

Ministers

Peter W. Goering will serve for two years as pastor of the Lehigh (Kans.) Church starting July 31.

Peter G. Harms, pastor of the West Abbotsford Church, Abbotsford, B.C., is taking a year's furlough from the ministry.

Workers

Among the thirty-four entering students awarded honor scholarships at Bluffton College are *David Anderson,* Bluffton, Ohio; *Rachel Ann Bauman,* Columbus, Ohio; *Jean Ann Baumgartner,* Berne, Ind.; *Sharon Bohrer,* Lansdale, Pa.; *Jolene Hartman,* Elkhart, Ind.; *Mary Hulbert,* Richmond, Va.; *David Klassen,* Wadsworth, Ohio; *Elizabeth Martens,* Republic of Zaire; *Bonita Mohr,* Quakertown, Pa.; and *John Ramseyer,* Nobeoka-shi, Japan. The stipend ranges from $100 to full tuition depending on academic criteria and financial need.

Harold Buller, chaplain at Mennonite Deaconess Hospital, Beatrice, Neb., has been named president-elect of the Mennonite Health Assembly.

M. H. Ewert, Bethel Deaconess Hospital and Home for Aged, Newton, Kans., has been reelected chairman of the Protestant Health and Welfare Assembly. During the past year he was president of the American Protestant Hospital Association.

Richard and Jean Hirschler have arrived in Kinshasa, Zaire, to begin medical work with the Zaire Mennonite Church. They spent last year in Brussels, Belgium, studying French and tropical medicine.

Ronald Ropp, chaplain at Mennonite Hospital, Bloomington, Ill., was named president-elect of the Mennonite Chaplains' Association.

Patricia Stucky, sophomore at Bethel College, has been chosen as Bethel's representative to attend the Wuppertal Teachers' Academy, Wuppertal, Germany, for the 1972-73 school year. Patti Stucky is the daughter of Mr. and Mrs. Edwin R. Stucky of Moundridge, Kans.

Deaths

Frances Widmer Baughman, Pulaski (Iowa) Church, was born Sept. 10, 1899, and died March 2.

Ralph Bergthold, Zion Church, Donnellson, Iowa, was born Aug. 17, 1895, and died Feb. 19.

Herman J. Entz, Emmaus Church, Whitewater, Kans., was born Nov. 3, 1903, and died Feb. 26.

Peter H. Epp, Bethesda Church, Henderson, Neb., was born Oct. 18, 1913, and died March 3.

Helena Balzer Fast (Mrs. P. B.), Goessel (Kans.) Church, was born Nov. 2, 1883, and died March 8.

Abraham Goerzen, First Church, Reedley, Calif., was born Jan. 28, 1884, and died Feb. 5.

Matthew A. Goerzen, First Church, Reedley, Calif., was born Oct. 23, 1971, and died Jan. 12.

Christoph Klassen, Alexanderwohl Church, Goessel, Kans., was born March 21, 1899, and died Feb. 15.

Albert J. Kliewer, Bethesda Church, Henderson, Neb., was born Sept. 27, 1914, and died March 7.

Rosa Krehbiel (Mrs. Peter J.), First Church, Pretty Prairie, Kans., was born Jan. 21, 1887, and died Feb. 29.

Marie Wollmann Lohrentz (Mrs. A. M.), Bethel College Church, North Newton, Kans., missionary to China from 1921-27, was born Dec. 15, 1892, and died March 10.

Tobias B. Schmidt, Newton, Kans., Grace Hill Church, Whitewater, Kans., was born Jan. 1, 1904, and died Feb. 23.

Brian Allen Voth, son of Mr. and Mrs. Carl Voth, Emmanuel Church, Moundridge, Kans., was born Feb. 24, 1972, and died Feb. 25.

Benjamin A. Waltner, First Church, Pretty Prairie, Kans., was born Nov. 19, 1894, and died March 11.

Marriages

Steve Beck and *Arline Dalke,* Ebenezer Church, Bluffton, Ohio, March 3.

Wendell W. Countryman, First Church, Aberdeen, Idaho, and *Anita Slegal,* Burley, Ohio, on Feb. 11.

Franklin Eppy and *Mrs. Lyndal Fry,* Carlock (Ill.) Church, March 5.

Nelson Goering, Eden Church, Moundridge, Kans., and *Joan Griffin,* Lake Ave. Baptist Church, McPherson, Kans., on March 4.

Lee Haering and *Linda Howard,* Calvary Church, Aurora, Ore., Dec. 23.

Wesley M. Landis and *Patricia Grubb,* Zion Church, Souderton, Pa., on Feb. 26.

Dean M. Lindteigen, First Church, Hillsboro, Kans., and *Glenda Franz,* Alexanderwohl Church, Goessel, Kans., on Feb. 26.

Greg Nussbaum, Salem Church, Kidron, Ohio, and *Julie Evans,* St. Agnes Catholic Church, Orrville, Ohio, on March 4.

Ralph D. Richard, First Church, Aberdeen, Idaho, and *Cenia Neibaur,* American Falls, Idaho, on Dec. 26.

Robert E. Sonder, Spangsville Lutheran Church, Zionsville, Pa., and *Betty J. Steltz,* Upper Milford Church, Zionsville, Pa., on March 4.

Calendar

April 13-16—Probe 72, all-Mennonite consultation on evangelism, Minneapolis, Minn.

April 27-30—Central District Conference, Camp Windermere, Lake of the Ozarks, Roach, Mo.

May 5-7—Eastern District Conference, Deep Run West Church, Bedminster, Pa.

July 18-23—Mennonite World Conference, Curitiba, Brazil.

Canadian

April 29—Twenty-fifth anniversary celebration of Ontario women's conference, Niagara United Church, Niagara-on-the-Lake, Ont.

May 19—Rosthern Junior College spring concert with Nutana Park Church choir, Saskatoon, Brahms' "Requiem."

June 17 — MCC (Saskatchewan) auction, Saskatoon.

LETTERS

Rural church in trouble

Dear Editor: How bright are the prospects of maintaining the rural Mennonite church in your community? If you made a projection of the present trends, how would your church membership be affected? In our congregation, we have dropped from 841 members in 1962 to 781 at present. There is of course more than one reason why this has happened.

The movement of rural people to the cities goes on unabated year after year, especially among the small farmers and businessmen. There are fewer farmers and the size of the farms is still increasing. The average age of the farmers in the U.S. is in the upper fifties. This means a great change of personnel in the next ten years. This will greatly affect the membership of the rural church. Have you lately made a survey of the farm families in your locality to see how many in the next generation have much of a chance to stay in agriculture? There are many who would like to stay on the farm, but who can see no real future. There are others who don't want to take up the struggle with the soil against such great odds. The great investment required to have a chance to be successful, coupled with the rather small return on their investments, turns many off. The Mennonites have long been lovers of the land. It has provided a good cultural climate in which to rear their children. The days of "go west, young man" are about gone. If it hadn't been for industry moving into our community, many part-time farmers might already have moved. More industries in our communities would surely help. New sources of revenue to help reduce the heavy burden of taxation on tangible property is almost a "must" to encourage the next generation to stay on the farm.

On most farms we use good equipment, employ modern technology, and raise more bushels per acre than grandpa did. We are still taking our produce to town and having someone else put on the price tag. We haven't developed any organization to give us any bargaining power in the marketplace. In our homes, schools, and churches we insist on being highly organized. But on the farm, we largely act independently, not collectively.

A better price for our products would surely encourage the young folks to want to take over the home place and help to keep alive the rural church. Would you rather have your son smell the new mown hay or be subjected to the pollution of the big city? Maybe we could make better use of our leisure time by getting together with our neighbors to discuss our common problems. But *please, please* not on a night when there is a ball game.

Have you ever stopped in the wild rush of things to consider how many problems could be solved in rural America with a decent price on what we raise? Have you been thinking of what kind of an inheritance you will leave your children? Will their legacy include among other things a dying rural community church? We have received many good things from our forefathers. Some day make a list of the privileges and freedoms we still enjoy. Then take a good hard look at the present trends in American agriculture and try to determine which way we are going. Each day by what we do or don't do we are deciding the fortunes of the next generation. *Clarence Schrag, Route 1, McPherson, Kansas 67460.* March 1

Involve minorities

Dear Editor: I would like to express appreciation for the news article, "Interracial study group visits Africa" (February 22 issue), not as much for the content of the article, although it was informative, but for the makeup of the study group. There may be a time when we will not need to emphasize, by the title, that a study group to Africa was interracial. I look for the day when it will be, for our churches, the natural thing to send black Mennonite Christians on African study tours. Thanks to the Mennonite mission boards and MCC for their insight. Thanks to you for reporting on the experience.

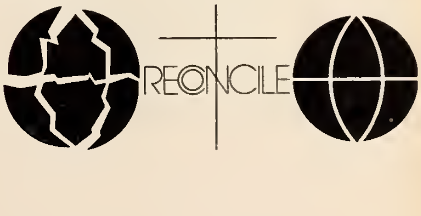
I must also call your attention to the article, "The conversion of Jo-Anne," by Susan Hiebert (September 28, 1971, issue). This was an effective and forceful way of showing the white insensitivity to the minority persons' feelings. In some ways it seems the article is not sensitive to the white missionary's feelings. I, however, maintain that our white racism is still showing when we are more concerned about the white Mennonite feelings than we are the minority person's hurts. *Lyn Hershey, director, Cross-Cultural Relations, Minority Ministries Council, Box 370, Elkhart, Indiana 46514.* March 13

On even keel

Dear Brother Kehler: Thank you for the wisdom with which you are editing *The Mennonite*. This is far from easy, I am certain. It looks from here as though the Spirit is leading you with openness and love.

I appreciated your message addressed to Maynard Shelly at the time you took over the editorship; this was an evidence of true humility, not any self-abnegation nor any overstatement of Maynard's good offices. *The Mennonite* changes, of course, as it should, but it seems to me that it is on an even keel despite differences of opinion which might send a lesser craft awash. (Sorry if the metaphor doesn't work; I hope you know what I mean.)

I've wanted for some time to write concerning certain articles, especially those which have touched me particularly, and I always longed for a wholly free evening when I could just write. That time hasn't come, so I shall say less than I had intended (and perhaps that is just as well!) and include copies of two letters to writers in the March 7 issue (LaVerna Klippenstein and Carroll Lee). *Esther E. Frey, 310 West Brayton Rd., Mt. Morris, Illinois 61054.* March 7



Let women go free

Dear Larry: "How my family liberates me" (March 7 issue) misses the point.

Liberation is a way of looking at things, an inner awareness of strength that a woman must have if she is to become herself, the finest self possible. A woman who uses her family to liberate her is not free. She is still dependent on them, for it is they who define her, give her an identity, and provide her with a role to play that will give meaning to her life.

When the author can jog around the block *without* an eight-year-old to accompany her, then she will be free. When she becomes unselfish, kind, morally courageous, and patient because that is the kind of person she is and not because it is what her family needs her to be, then she will be liberated.

Women today are in real tension, caught between the old ways they are supposed to act out because that is what women do, and the frightening new realization that a woman is responsible for herself. It is sad that so often church papers come out with a sly putdown which says, "Oh yes, liberation. Now let's see. Surely we can figure out how you can be liberated without making any radical changes. If we see marriage as freedom and children as liberators. . . ."

Marriage and children are fine. But neither the institution nor its byproducts can liberate anyone. Instead of trying to find ways women can feel liberated without upsetting the old traditions, we need to upset the old traditions first and let the women go free.

The gospel is liberation, for all God's children. Jesus spoke to persons and made them free—free from what they had been, free to become what they were capable of being.

"So Christ has made us free. Now make sure that you stay free and don't get all tied up again in the chains of slavery to Jewish laws and ceremonies" Gal. 5:1 (The Living New Testament). *Lois Rensberger, Route 1, Box 99, Middlebury, Indiana 46540.* March 10

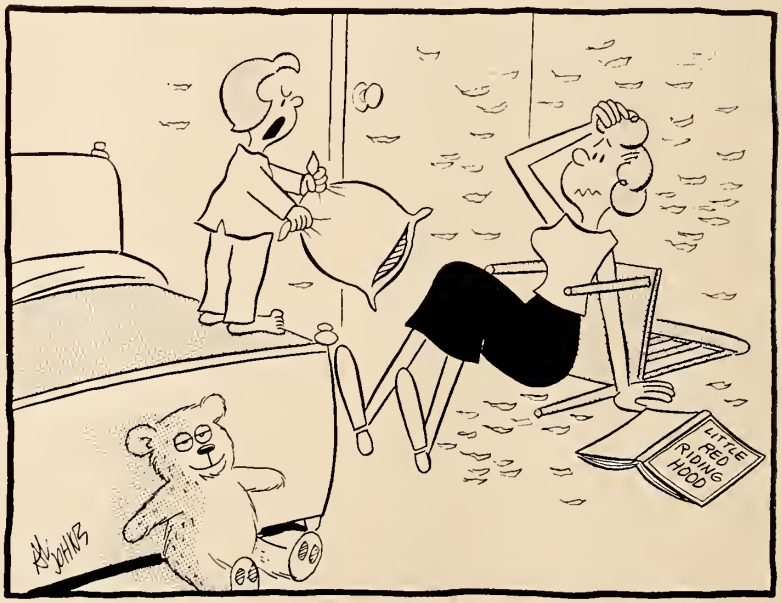
Irish temper

Dear Editor: I have spent seventy-eight years in this weatherbeaten land, and I do think that the one thing I need the most is a dispassionate, unbiased soul that will listen and consider my opinions about the universal status quo.

To begin, may we say that the present eruption in Belfast, Northern Ireland, is undoubtedly the outcome of what happened on the European continent in centuries past. Christianity, at the beginning, was no more and no less than a sifting of Oriental, Egyptian, Greek, and Hebrew philosophy for the best possible answer for man's living together peacefully, without the former brute struggle, caused by their ignorance of the normal and the humane. It became rather complicated though when the Holy Roman Empire was established with its German-Austrian Hapsburg royalty. This rule often victimized the poorer classes. Eventually it became unbearable, forcing the poor to organize under Martin Luther in a reformation movement. Many Romans had previously migrated to what is now the British Isles. Later they were driven to the farthest west of this group, known presently as Ireland, by the Anglo-Saxons. For this they will never be forgiven by the Romans (the present Roman hierarchy abiding at the Vatican in Rome).

Sometimes I believe that this variance of opinion has infiltrated the ranks of the simple folk of my *Greene Countrie Towne*, originally known as, Penn's Holy Experiment. I sincerely hope that I am mistaken about this.

But, I am practically convinced that my analysis of the European situation is correct, and I am sure, too, that, if Parliamentarian Bernadette and I could have a sincere heart-to-heart talk, she would never again allow her Irish temper to demonstrate in the presence of so distinguished a gathering by banging her fist on the desk. *Elmer C. Reichart, 4141 North 9th St., Philadelphia, Pa. 19140*



"OOOOH, THAT WOLF MAKES ME SO MAD!"

MEDITATION

Let love make you serve one another

Mr. Robbins was driving through a small town on the way home from a day at the shore. Dougie and Donnie were asleep on the back seat. His wife was half asleep beside him. Because the hour was late and traffic was light, Mr. Robbins was traveling faster than usual. Suddenly a traffic light loomed ahead. It was yellow and he stepped on the gas to make it through before it turned red. About ten feet from the intersection the light changed. A lightning decision had to be made. Seeing no other traffic, he went through the red light instead of braking hard and throwing the sleeping children off the seat.

A few blocks down the street a policeman stopped him.

"Didn't you see the red light?"

"Yes sir, but I was driving pretty fast and my children are asleep. I was afraid they'd fall off the seat."

"Oh, but you weren't afraid you might collide with a car in the intersection. I hope this ticket for a traffic violation will help you to drive more carefully in the future."

By this time Donnie and Dougie were wide awake. They heard what the policeman said to their father. They lay on the back seat listening to father and mother berating the policeman for giving them a ticket when there wasn't a car in sight. When Mr. Robbins said, "These cops are just scouting around for victims," the boys began to wonder if their storybook version of the friendly policeman was all wrong.

John grew up feeling that anyone who held public office was a crook. His father constantly criticized his representatives in the government and continually griped about his taxes.

The third-grade class at First Mennonite was talking about helpers in the church. They named the pastor, the organist, the secretary, and the church school teachers without being prompted, but no one thought of Mrs. McKeever who kept the building clean and spotless.

In Ecclesiastes 9:10 the preacher says, "Whatsoever thy hand findeth to do, do it with thy might." You can't do a job with all your might unless you feel the job has dignity. You can't feel a job has dignity if the people who are served by your job don't respect you.

In a revealing Peanuts cartoon, Lucy is talking to Linus.

"You a doctor. That's a big laugh! You could never be a doctor! You know why? Because you don't love mankind, that's why!"

Linus answers, "I love mankind—it's *people* I can't stand."

Christianity is a religion of love. It could be much more meaningful if we made a real effort to forget mankind and love the people who serve us. *Viola Weidner*

A royal birthright

Recently a friend of mine was gleefully describing a birthday vacation she had had at her daughter's home in another city. "The neighbors invited me out for coffee," she related, "and when we got back, they presented me with this vase." She beamed as she held up the large, gold-tinted crystal vase for me to see. "They treated me like a queen!"

Wouldn't we be happy if we all were kings and queens—if goodwill were always expressed as it was to my friend on her birthday? Of course, goodwill will not always be shown, but we *are* kings and queens. That's right! We are all sons and daughters of God, individual expressions of his universal love. If we develop a constant awareness of our royal birthright, how can we help but be happy! *Elvera Goering*

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COVER

President Nixon confers with the Chairman Mao Tse-Tung and Premier Chou En-Lai of the People's Republic of China at an hour-long meeting in Mao's home during the U.S. leader's historic visit to Peking. Between the Chinese leaders is an interpreter, Tan Wen-Shen.

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The American president in Peking

Frank H. Epp

THE VISIT TO the People's Republic of China by the President of the United States was publicized as though it was the first landing of astronauts on the moon. For that reason it will no doubt be labeled historic, if not by historians then by the public relations people who are writing much of today's history.

It is not unlikely that it will become historic also in other ways, and it may even win Richard Nixon that thin margin of votes without which he might not be reelected in 1972.

However euphoric we may become about this historic event, we should not let our enthusiasm blind us to some important observations to be made and possible lessons to be learned in this connection.

First of all, this diplomatic reversal of the century illustrates the extent to which the huge government bureaucracies and mass media are managing the news, the raw material with which we do our political thinking and feeling.

One night, as every night for twenty-two years, we went to bed being told that China was out of bounds for our kindly feeling. Next morning, unlike the other 8,000 mornings, China was in. The change was that sudden. And, generally speaking, the people thought and felt what they were told to think and feel.

Secondly, we must not overlook the essence of the reversal. The change is not necessarily because of the conversion of two emperors, but rather because of a new imperial power play in which two bitter rivals discovered their common challengers, if not enemies: Japan, USSR, and India.

Finally, we should not be deceived into thinking that Indochina peace can be made in Peking. In Vietnam, the United States has not primarily been fighting China but the Vietnamese people, in both North and South, and it is with them that America must come to terms.

Summing it all up, the trip to China is a fresh and imaginative initiative. But it also has so many of the old tricks in it that none should feel apologetic for not having watched the big political show on television.

Dep[illegible] of Public [illegible]
Mennonite Biblical Seminary
3003 Benham Avenue
Elkhart, Indiana 46517

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

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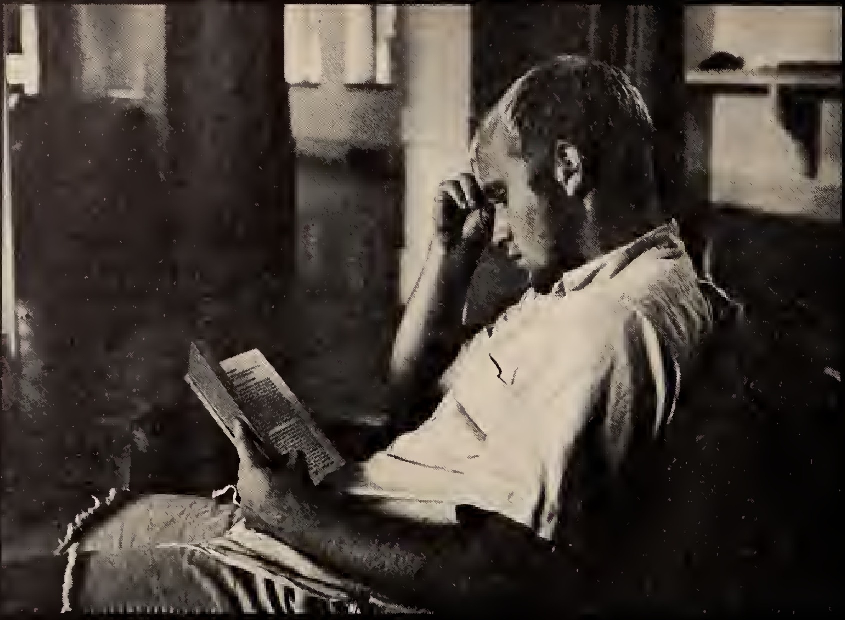


NEW STRATEGIES OF EVANGELISM IN HIGHER EDUCATION

Donovan E. Smucker

The variety and range of educational institutions make it difficult to develop a single strategy. In Canada most Mennonite young people are in state universities and community colleges: The University of Manitoba in Winnipeg has 900 Mennonite students with one of them serving as president of the student body. In the same city of Winnipeg are two small Mennonite Bible schools which are essentially junior colleges with strong emphasis in Bible and music. In addition, there are twenty-six Mennonite churches with Sunday schools and other educational programs.

Even though the United States has seven institutions of higher education in the MCC family, the same trends toward state and community schools are strongly at work. Wichita State and Kansas State have a combined Mennonite enrollment equal to that of any of the three Mennonite institutions in Kansas. In the field of secondary education, both Canada and the States are overwhelmingly dominated by the enrollment of the young people in public schools with literally hundreds of alumni of the seven Mennonite colleges serving as teachers and administrators.

The foregoing survey should be supplemented by the Bible schools which once were a powerful force in all Mennonite communities. Some, particularly in Canada, survive as a short-term strategy from an era when college and university attendance was relatively uncommon. (I am still amazed that my father and mother were able to attend Goshen College about seventy years ago!)

My father devoted his entire life to Christian education in a Mennonite setting. The solid faith he had in these institutions changed in minor details but never altered in essentials. This legacy has dominated my own life whereby I have taught in Christian colleges and seminaries with colleagues who were committed Christians who relied on an intricate network of nurture to communicate the lordship of Christ.

Attacks on the spiritual integrity of the Mennonite schools never shook anyone too deeply since an interior view of these institutions reassured one of the unshakable faith which undergirded everything about them: daily chapel, Bible courses, special meetings, Sunday services in the *college* church, the prestige of church vocations, and the living example of sacrificial Christian teachers pointed toward Christ.

Much of that pattern has collapsed under the attacks on compulsory piety as incompatible with Christian freedom and the Anabaptist heritage of voluntaryism. Despite this erosion of an enforced religious nurture, the church-related colleges still have a communal life which is a great crucible for Christian decision-making.

Many of us are now studying and some of us are presently teaching in universities. It is not because we have rejected church-related colleges. Rather, it is due to the old Christian response of following the people with relevant ministries wherever they are: Waterloo, Harvard, Kansas State, or Temple.

In these universities there is more freedom to present one's own perspective on Christian faith and life than is commonly assumed from the outside. Three of my colleagues who teach in the University of Waterloo religion department are conducting courses almost exactly as they would teach them in church-related colleges. There is personal encounter with the students and special opportunities for closer relationships in residential colleges like Conrad Grebel or St. Paul, the latter affiliated with the United Church of Canada.

There are, of course, disadvantages: the intense vocationalism in fields like engineering and city planning; the heavy schedules permitting less and less extra- or co-curricular activity; and, above all, the bewildering pluralism and diversity. The following case studies from my own experience at the University of Waterloo reveal the evangelistic problem of a Christian at this place and the hundreds of institutions like it.

Her name was Sally. She was invited to my class to discuss her work as director of the campus Yoga organization which offered weekly training to place the body under control and discipline. Breath. Muscle. Concentration. All relating the student to the vital forces of the universe. Half of the Yoga students, she said, are "heads"—drug addicts making a last desperate attempt to stop the slide into physical destruction.

Sally also explained that she was a student of Zen since Yoga lacked a fully spiritual dimension. To her, western religions are rational, activist, and violent.

What is Sally's background? She is the daughter of a Lutheran minister unable to find answers in the nurture of this faith. Sally strikes one as uncorrupted, plain, and hungry for a disciplined, luminous faith. Her husband? Oh, he is a Jesus-freak.

Another student brought a taped lecture by Richard Alpert, an original member of the Timothy Leary circle at Harvard. Alpert said that the first commandment of the university is this: "Thou shalt have no other gods before thee but the rational mind." The university is the temple of reason. The professors are the high priests. Richard Alpert was the heretic, the Protestant. Before he became a heretic, he was a middle-class Jewish boy who was a materialistically oriented "games-player." He played the game of a fiercely ambitious young PhD determined to succeed at Harvard in terms of grants, secretaries, big offices, income, and reputation. He succeeded. But it grew cold in his hands. Then his old personality died. He arose through drugs to a new personality, made a pilgrimage to India, embraced a mix of Hinduism and Buddhism which stressed being as against doing or thinking. His problem now? He falls off the spiritual mountain when he is without LSD.

I asked my class of engineers and mathematicians a question on the final exam: "Evaluate critically the most important movie you have seen this year." By far the largest number selected *2001: A space odyssey*. It is the greatest science fiction film to date. The students were fascinated with HAL, the talking computer who commanded the spaceship en route to Jupiter. HAL becomes a Frankenstein who sets out to kill everyone on the ship, forcing the one remaining human being to destroy HAL, the epitome of modern engineering.

The central theme is to investigate the monolith discovered on the moon. It suggests the existence of an extraterrestrial intelligence, a calling card left millions of years earlier. This monolith is either proof that there is a God behind the new space culture, or an evolutionary force which manifests itself in changing cycles of life and death. At the end, the astronaut is reborn—literally—as an infant who will carry life into a new and higher cycle.

State universities offer more freedom to present one's own perspective on Christian faith and life than is commonly assumed from the outside.

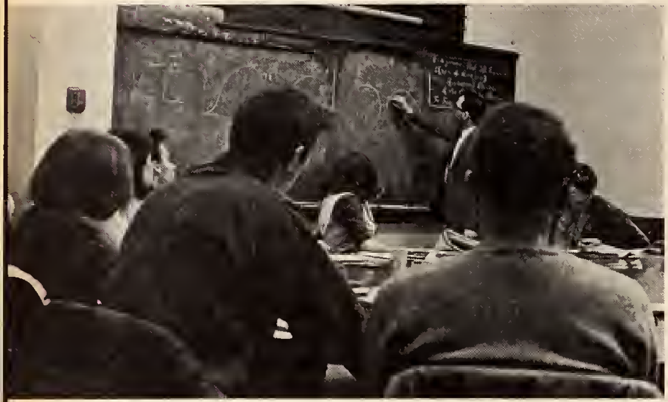
Imagine the shock for bright, young engineers! Computers may kill us. There is an intelligence in the universe bigger than flat, empirical data. Mystery, awe, wonder, and fear have been restored. The religious question has been asked. Yoga and Zen will not satisfy the questioners. The answer must come from a faith which takes history seriously; a faith with a rich philosophy of history having ravishing symbolism and shattering metaphors. A faith which understands spaceships. But, a faith which goes through them to something greater.

"Hi there! I'm Jimmy Robinson, pastor of St. Stephens." Jimmy is very much at home in the university because he really loves this amazing generation of students.

Jimmy is a Catholic priest of the new school. He is mod in his clothes: bell bottom trousers, turtleneck sweater, long hair. Radiant and handsome.

For two and a half years he left the church. Then Jimmy came back, entered seminary for eight years and now has a parish full of church-renewing vitality. His greatest experience was with a house church whose leading spirit was a Baptist.

Jimmy has served in Mennonite communities where he learned to love the plain people who are full of clues for Christian community and Christian living but still too legalistic at many levels. Still, one feels he is now a child of free-church, koinonia Christianity. The mass at St. Stephen's features folk tunes with guitars. He stops the service to quiet bawling babies by holding them, loving them, and praying for them. Everyone, including him, is addressed by first name.



Teaching in a university does not mean rejection of church-related colleges, but may be the old Christian response of following the people with relevant ministries wherever they are.

Like St. Francis, whom he loves, Jimmy has recovered a version of Christianity which really works, bringing the virtues of love, joy, peace, and long-suffering. His outlook makes traditional church divisions ridiculous.

How many Jimmys are there in the churches waiting for new life and vitality? How many students would respond to this radiant, beautiful, Christian man? Gospel faith has been reborn with joyful gratitude. When people in the church start loving each other they find it much easier to love their enemies on the outside.

The visiting lecturer in my class was Hubert Schwartzentruber, Ontario native and now pastor of Bethesda Mennonite Church in St. Louis, where a huge black ghetto continues to upset the fondest plans of the white power structure.

Can Mennonites ever succeed in city churches? Not very often. Frequently the little pietistic enclave starts to decline with its simple program of worship, Sunday school, and youth activities. Outside, powerful social forces are exploding, destroying, and changing the old order. The tiny mission almost always is destroyed by these forces.

Hubert Schwartzentruber thought differently. He was horrified by the rat-infested buildings, the broken plumbing, the drafty rooms, the collusion of politics and real estate. He led the formation of Jeff-Vander-Lou, a not-for-profit community organization which rehabilitates houses in the neighborhood. The Jeff-Vander-Lou outfit meets at Bethesda church every Monday night. They borrow money, mobilize workers from the neighborhood and Mennonite Disaster Service, deal bluntly and directly with city hall including threats to defeat candidates and bond issues which are unfair to the neighborhood.

The class was overwhelmed by this presentation. Many university students are not wrestling with the inner life, be it Zen, Pentecostal, or St. Paul. They want some evidence that the ugly, urban mess can yield to down-to-earth Christian action through a person like Martin Luther King or Jesse Jackson. They heard it and saw it through Hubert Schwartzentruber, a country boy of Pennsylvania Dutch background who wrestles with powers and principalities —and often wins.

It was my first meeting at the university with a brilliant modern scientific thinker. I was chastened by my fragile, feeble background in high school and college science courses—all elementary, all required, all dated.

Quantum physics: An electron traveling two or more different routes through space concurrently without traversing the space between the routes. Absurd. But, as true as observation can verify.

Space: Finite but unbounded!?

Light: Wave and particle at the same time!

He quoted Professor Bridgman at Harvard: ". . . the structure of nature may eventually be such that our processes of thought do not correspond to it sufficiently to permit us to think about it at all. . . . The world fades out and eludes us. . . . We have reached the limit of vision of the great pioneers of science, the vision that we live in a sympathetic world comprehensible by our minds."

For my friend, determinism has collapsed. A randomness of a radical kind has opened up the world of post-modern physics to a universe more like a free verse poem than a cast-iron pipe. To pose ultimate questions of faith in this setting will require one to walk through the vestibule of advanced scientific training. To this, many are called and few are chosen. My friend with the monumental scientific learning observed that I dropped out of

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A Baptist minister from Brooklyn, James Daves, jokes with students at a weekend church-sponsored recreation and dialog program. Drugs, sex, war, poverty, peace, the family are among the topics discussed during the dialog sessions.

the conversation quite early. It is depressing to be a dropout. But, thank God for the few who can deal with the cosmic poem which constitutes our universe.

In the context of the old spiritual hunger so variously expressed (and blocked!) there is no single strategy which is adequate. But, there are priorities: On every campus there must be a community of Christians in which an abundant life is lived together in mutual aid and love. This community transcends the ups and downs of classroom schedules for encounters in depth and sensitivity which are the very heart of love.

On every campus there must be a community of Christians in which an abundant life is lived together in mutual aid and love.

There is a further need for interaction between the campus—university, college, or high school—and the most exciting ministries of the church such as voluntary service, summer camps, Christmas seminars, Probe rallies, and peace action. Again, there is need for a theology which sees the living God at work in both creation and redemption, lest Christian witness be limited to the decision-making which marks the start of the Christian life.

Our witness concerns the total thrust of divine initiative in the whole universe. This theology will sometimes make us humble in the face of new truth (viz. modern physics), and other times will cause rejoicing in the confirmation of the eternal verities of our faith.

The new situation of the 70s is no different from other great historical crises in which the Christian community has been moved to new and daring action. The educational crisis can be met with new strategies which are effective and relevant. After years of teaching I believe both in the possibility of Christian education relating to many contexts and settings, and at the same time the mystery of John 3:8: “The wind blows where it wills, and you hear the sound of it, but you do not know whence it comes or whither it goes; so it is with everyone who is born of the Spirit.” Many times when the teacher thought he was not communicating, the seed has taken root in good soil. No external evaluation of Christian education can ever measure that mystery, even as it seeks clear expressions of its treasure in the gospel.

Higher education is the exploration of possibilities. Elements of this exploration can be guided into confrontation with the gospel. Think creatively about how your congregation can become involved with students in evangelism. Ask students you know what elements would count with them. Evaluate the basic concepts of student autonomy, academic freedom, the free will of man. Attempt to develop an explanation, for a secular student, of how these concepts are compatible with commitment to the lordship of Jesus Christ.

"Ten percent? Oh my!"

Jack Hackl

THE OFFICE OF INTERNAL REVENUE was jammed. I was part of the jam, but I wasn't alone. I could sense worry and anxiety on the faces around me. Had they received the same summons as I?

"Dear Sir: Will you please appear at the Internal Revenue Office sometime before April 1 and present all pertinent data to substantiate your tax report."

What was going to happen, I wondered. "You're next, sir," the clerk called out. "Will you go to desk five, please? Mrs. Adams will interview you."

Mrs. Adams seemed a pleasant woman. "Have a chair, please," she said in a polite voice. She fingered through a file on her desk and pulled out what was evidently my tax report. "Oh, here we are. Hmmm." She "hmmmd" again as she tapped the desk with her pencil and studied the forms before her.

"Sir, you have a rather large amount entered in your contributions column. Can you verify these?"

So that was it. Well, I had them in my pocket, thanks to the quarterly and yearly reports furnished by our church treasurer.

My abrupt, "Yes," must have jarred her program of further questioning.

"Oh, you have," she remarked, as if surprised. I handed her the receipts for all my contributions: Red Cross, community fund, cancer fund, and my reports from the church.

As she studied my papers, an audible "Oh, my," escaped her. "Sir, how long have you been giving these amounts to your church?" she asked.

"About thirty years," I assured her. Another "Oh my," slipped from Mrs. Adams. "And how long are you going to continue giving this amount?"

"As long as I live," I assured her. And for the third time but now suppressed, I heard a little "Oh my."

"Sir," she paused, and then began hesitatingly, "just why do you give so much? We rarely see figures like this. Well," she paused, "we do see them, but seldom can they be substantiated, if you know what I mean."

"I tithe my income," I answered.

"I've heard about tithing. Isn't that something about giving a certain percentage of your income to the church?"

"It is giving at least 10 percent of your income to God and his church because that is his work here on earth."

Another "Oh my" formed on her lips, but she recovered quickly. Handing my papers back to me, she said, "Thank you for coming in, sir, and I promise you that the United States Government will never bother you again. And it has been a real pleasure."

And as I turned to leave I heard a quiet, "Ten percent. Oh my."

Suggest to your church treasurer that he give a written yearly and quarterly report to every envelope giver, made out to his or her name and signed by the treasurer himself. With that in hand, you need never fear the United States Treasury Department.

Then most important, tithe your income. Mrs. Adams was unnerved by the statement of my giving. But, what does tithing mean to a Christian? Something extraordinary? No. Only that he is doing what the Lord asked.

Originally I came from a church that gave much heavy money. Coppers, nickels, and silver. When I first came to my new church I had not heard of tithing, or rather, I did not listen to talk of tithing. So I still gave the heavy stuff. But seeing the offering plates heaped with envelopes and paper money pass by me every Sunday morning, really shamed me. So I graduated to paper money—dollar bills (one) to be specific. I sat through a few sermons on tithing, but I let them fly over my head. These sermons must have affected me somehow, since I gradually slid into the two-dollar, then into the three-dollar-per-week class.

Then a good brother introduced me to using the envelope system. With some serious coercion from my wife, we entered into the five-dollar-per-week department. That was up in the clouds for me.

One evening I attended a young people's meeting. I was not so young, but my children were. The theme of the discussion was tithing. I was wedged into the middle of the pew, so I could not retreat or get out.

Here I was first introduced to the idea of giving 10 percent of my income. There was no escape. I had to listen. But it became interesting when someone asked, "By tithing you evidently mean 10 percent of the amount left over after deductions for taxes, Social Security, savings bonds, and such?" That was my boy. I liked him, whoever he was.

The leader of the evening's discussion, a young woman, quickly broke in. "Oh no. Tithing means 10 percent of your paycheck. Before A. D." she added with a smile, "before all deductions."

I was tempted to give up going to church after that. Ten percent of my paycheck. What was the matter with them? What would I have to live on? The children had to have clothes, and there were payments on the car and on the house mortgage. What about my bowling and golfing?

Well, perhaps I didn't have to go golfing and bowling every week. Sometimes I went on Sunday morning with the excuse that God was out there on that beautiful fairway with the morning sun shining so heavenly. But he surely was not in the rough when golf balls were being lost. Such language you never heard in church.

So I checked my Bible and there it was. "Will a man rob God? Yet you are robbing me. But you say, 'How are we robbing thee?' In your tithes and offerings. . . . Bring the full tithe into the storehouse, that there may be food in my house" (Mal. 3:8, 10).

My wife and I prayed about it. That was more than thirty years ago. We got along wonderfully on our income. I am retired now, but 10 percent still does not bother us. We are still in God's hands.

But just imagine. I have the verbal promise from the income tax people that they would never bother me again. Not many people have that assurance. That is something. And I can still hear Mrs. Adams quietly saying, "Ten percent? Oh my!"

NEWS

Students anxious about Canadian defense posture

The Canadian Mennonite Bible College peace club is worried about the Canadian Government's move toward greater nationalism and isolationism. It sees this attitude coming through particularly in the federal government's new defense and external affairs posture.

Six of the club members—with faculty encouragement and class credit—undertook a detailed analysis of the government's white paper entitled "Defense in the 70s." On the basis of this study, which included a careful reading of the paper as well as interviews with politicians, political scientists, and members of Mennonite peace committees, they prepared a brief for presentation to the standing committee on external affairs and national defense in Ottawa.

Elaine Gerbrandt Bergen and Brian Petkau, two of the drafters of the statement, reported on their experiences to the MCC Peace Section meeting in Winnipeg in March. Mr. Petkau said that one of the main points made by the brief is that Canada, as a middle power, is in a good position to initiate action toward a resolution of international conflict. He said the students were concerned about the government's move away from the 1964 policy which placed more stress on global peacekeeping. Their brief urges Canada's disengagement from collective arrangements such as NATO and NORAD and the placement of greater emphasis on assistance to the third world.

Elaine Bergen reported that word had been received from the government's standing committee on defense that the brief had been distributed to all the committee members. A member of Parliament from Winnipeg who serves on the committee engaged one member of the student group in an hour-long telephone conversation from Ottawa attempting to defend the new policy on political grounds, but admitting that he had some personal reservations about it himself.

The peace club presented the brief to a recent Intercollegiate Peace Fellowship meeting at Bluffton College, Ohio, to inform the student gathering of a live Canadian issue and to give them an opportunity to provide a critique of their statement.

Besides Elaine Bergen and Brian Petkau, the members of the drafting group were Kathy Bergen, Grace Derksen, Harry Harder, and Peter Hiebert.

"Our concern as university students," they stated in the brief, "is the achievement of world peace rather than a nailing down of Canadian sovereignty."

They indicate that they are disturbed by Canada's continued military aid and arms sales, its low foreign aid allocations in comparison to defense spendings, and its economic exploitation of third world nations.

It is the students' opinion that Canada had made a start at responsible international relations. The new policy will reverse this positive trend. "Action that Canada takes toward disarmament and peacemaking," they suggest, "will be recognized by other nations as a step in the right direction."

CROP raises $2 million MCC is one of beneficiaries

CROP raised $2,073,833 from canvasses and walks, in thirty-two states, and from agribusiness firms in 1971.

The sixteen regional programs registered the second largest one-year increase in CROP's twenty-five campaign years. Twelve of the sixteen programs recorded gains in 1971. The increase over 1970 was 24 percent.

The Mid-Atlantic area (Delaware, D.C., Maryland, New Jersey, Pennsylvania, Virginia, and West Virginia) led CROP campaign totals with $244,540.

As a community appeal, CROP continues its unique option to donors which allows them the privilege of designating gifts to other relief agencies.

During 1971, $253,427.29 was transferred at donors' requests to ninteeen different agencies. Among these was the Mennonite Central Committee.

North American church member survey begins

More than thirty research visitors are spending the weeks before May 1 gathering information for the Church Member Profile, a study of beliefs and attitudes of members of five Mennonite and Brethren in Christ denominations in Canada and the United States.

The research visitors will visit about 170 congregations in the General Conference Mennonite Church, (Old) Mennonite Church, Mennonite Brethren Church, Evangelical Mennonite Church, and Brethren in Christ Church.

Members of each congregation have been selected randomly and are completing an information form on their spiritual pilgrimage, where they stand in respect to doctrinal orthodoxy and Anabaptist principles, devotional life, attitudes on peace and other social issues, stewardship, inter-Mennonite cooperation, denominational identity, participation in the congregation, and participation in the larger society.

Data from the survey will be analyzed by National Opinion Research of Chicago and will be studied at regional workshops by the church groups involved. Results will be published later in book form.

Directors of the study are J. Howard Kauffman, Goshen College, and Leland D. Harder, Mennonite Biblical Seminary. Funds for the study were granted by Mennonite Mutual Aid.

RJC is host to 120 prospective students

Rosthern Junior College dorms were overflowing March 17-19, when more than 120 extra young people moved in to experience the prospective student weekend. Students from all over Saskatchewan and Alberta came to look over the RJC facilities, experience a bit of residential life, and attend the annual fine arts festival.

Included in the weekend were a concert by the Saskatoon Junior Symphony, workshops in photography, drama, pottery, and creative writing, basketball, worship, and productions by the music and drama departments.

Pat Cook (center), coordinator of the Winnipeg war objector committee, speaks to Doug Hostetter (left), a member of the MCC *Peace Section. On the right is Tim Maloney, a social worker for draft resisters.*

Amnesty must provide total restoration, says exile

J. Patrick Cook, coordinator of the Winnipeg committee to assist war objectors, reported to the MCC *Peace Section meeting in Winnipeg recently on the draft exiles' attitudes toward some of the moves now being made in the United States to provide amnesty. Excerpts from his presentation follow:*

We view the development and discussion of the amnesty issue with deep concern. The word *amnesty* itself is inherently problematic. It implies forgiveness and we cannot be forgiven for taking a morally correct stand against the immoral acts of our government. The term stems from a Greek word meaning "forgetfulness" and we do not intend to forget, nor should the United States forget, the circumstances which forced us into exile. We are also concerned that the present intensity of discussion over amnesty in the United States will end after the presidential election. We see ourselves being used as pawns in a political game. We see the American news media portraying the exile community as being composed of sad, lonely, misguided youth who made a mistake, and who are now crying at the border to return; and that the United States, being all powerful and forgiving, is now in a position to show its paternal concern for its erring sons. We resent the fact that some people may be using us for personal gain and that others are definitely presenting an erroneous portrait of us.

We fear that in the process of being used, one of the current amnesty proposals might be passed. The bills of Senator Taft and Representative Koch are not at all what anyone interested in a just reconciliation would seek. Both proposals are designed to pacify the American people, to rid them of their guilt for this brutal war, and to wash Indochina from the American conscience. They also include a punitive string called alternative service as a condition for our return, and they exclude military deserters who comprise the majority of the exile community in Canada. If discussion does nothing more than kill these inept bills, it will have been worthwhile.

There are at least 70,000 young American men in Canada. There are hundreds of others scattered throughout the world. Some 500 men are held in the federal prisons for resisting the draft, and about 3,000 have already finished their terms, branded for life as felons. At least 5,000 men are held in military stockades in the U.S. or abroad for offenses committed against the military's code. Another 4,500 are confined while awaiting trial. Over 535,000 men have been discharged less than honorably during the long anguished years of the Indochinese war. Any amnesty that is to be beneficial to the nation and the victims of the war must be extended broadly to include all of these classes.

Since the majority of these men are deserters or were in some way connected with the military, an amnesty proposal must incorporate provisions that will enable them to easily regain their civil liberties. An amnesty that would cover only draft-evaders would only compound the inequities already visited on our generation by the war and the draft.

Yet, there appears to be a feeling that deserters have less morality and their motives are less genuine and more suspect than the motives of their civilian peers. Being in the military in no way disqualifies a man from being morally repelled by the inhumanities of this war. In a sense, the repulsion is heightened by being an unwilling member of the killing machine. A deserter's decision to leave is often more difficult and based on a greater struggle with his conscience. He cannot reflect on his decision from a relative position of ease, and he is in a hostile environment where he can obtain little support. When he makes his decision to leave, based on his "gut" level feelings and education, his motives can only be respected, not questioned. The only real difference then between deserters and draft-evaders is a matter of when they became aware of their moral opposition. What possible rationale could there be for legislation which reduces conscience to a matter of timing?

What we would seek is a totally non-punitive restoration of our civil liberties, without a case-by-case examination of motives. That would turn the amnesty issue right-side-up by removing the indignity of having to accept forgiveness and punitive service. Also, it would apply to everyone and would allow each individual maximum freedom to stay in Canada or to return to the country which had no room for him.

In conclusion, we wish to state that it is the responsibility of the American people to brand the continuing war in Indochina as immoral and to deal with the destruction it has wrought not only in Indochina, but also in America. Thereafter, it would be patently dishonest to continue prosecuting those Americans who knew this painful reality years ago.

Mennonite pastors learn about lay evangelism

The following is the report of Floyd Quenzer, pastor of the Pleasant Oaks Mennonite Church, Middlebury, Indiana, one of seven General Conference pastors who attended the annual evangelism clinic at the Coral Ridge Presbyterian Church, Fort Lauderdale, Florida, February 19-23.

Following a prayer committing ourselves to the task of evangelism and that God might prepare the hearts of those we would encounter, some 100 trained laymen and laywomen from the Coral Ridge Presbyterian Church and 200 ministers from the United States, Canada, and other parts of the world prepared to share the gospel with the persons assigned to them.

The Coral Ridge Presbyterian Church, under the leadership of D. James Kennedy, has become known as the church with the lay witness evangelism program. Beginning nearly twelve years ago with forty-five members, dwindling to seventeen in nine months, Mr. Kennedy developed a program in which laymen were trained in the art of effective sharing of the good news. Today each trained evangelist assumes responsibility for training two more. After fourteen weeks, the two trainees become trainers and thus six more people learn the art of one-to-one evangelism.

The result of this program is a church where nearly 2,500 people worship weekly, some waiting in line for thirty minutes to be assured a seat. In addition, a large program of education, nurture, and work with youth has been developed.

While there will be some question regarding the terminology and theology of the Coral Ridge program, several adaptations can make this program useful to the Mennonite church in the following ways:

1. Few churches will grow if we continue to expect the non-churched to come to us. If, however, we go to them with the gospel, we can anticipate significant numbers of persons being added to the church.
2. Often we are told that there is no future for our church since we have so few youth. The future for many churches therefore lies in the surrounding community. Many persons do not authentically relate to any church. The great commission becomes our mandate to the community of which we are a part.
3. Laymen and laywomen are looking for ways to share their faith. This program, with its on-the-job training in conjunction with the theoretical can very easily be the handle persons are seeking.
4. Having laymen and laywomen participate in a visitation program will bring a spirit of joy and enthusiasm to our churches, resulting in a more total Christian stewardship of life.
5. As this program is put to use, the experience of the early church will become ours in that people are being added daily to the church.

There are many methods of evangelism and this is only one, yet it is an effective and significant one needing to be looked at seriously, especially as we become involved in the emphasis on evangelism in the Mennonite church during 1972 and 1973.

Words and deeds

The income for the Vietnam Christmas appeal which was initiated by the MCC Peace Section assembly in St. Louis last November now totals $23,295. The funds will be used for the purchase of medical supplies and equipment for a hospital in North Vietnam.

A prediction for the church marked a recent convocation on evangelism in Philadelphia. Lyle Schaller, specialist in parish development for Yokefellow Retreat Center, Richmond, Indiana, said historians in the 1980s may record that a "great religious revival began in the U.S. about 1968." Church people have been overly concerned about loss of membership because it meant "bills would not be paid or the church might not exist in the future," Mr. Schaller said, but increasingly "congregations are going into their communities to find what people's needs are and where they hurt."

The East Swamp Mennonite Church, Quakertown, Pennsylvania, has dedicated a new youth center with a full gymnasium, kitchen, classrooms, and an additional recreation area. Members of the congregation donated much of the labor for the new 96-by-50-foot metal building.

The student body at Elim Christian Education Center in Altona, Manitoba, together with youth groups from local churches, have opened a youth center in Altona. The youth center is in the form of a coffee house with musical entertainment and opportunity to interact with other young people in the community.

Bethel College has received a gift of forty acres of land between Elbing and Whitewater, Kansas, from the estate of a Canadian alumnus, Gertrude Harms Hooge of Plum Coulee, Manitoba, who passed away in January 1971. She was a daughter of the Rev. G. N. Harms, minister of the Grace Hill Mennonite Church in Kansas. Two of Mrs. Hooge's daughters, Florence Driedger of Regina, Saskatchewan, and Mary Ann Goerzen of Stony Point, Alberta, are Bethel graduates.

A survey by the Gallup Poll shows church attendance in the U.S. continued to decline in 1971. In a typical week in 1971, according to the poll, 57 percent of Roman Catholics attended church, 37 percent of Protestants, and 19 percent of Jews attended synagogue. The over-all figure for the total population was 40 percent. The Gallup organization found in 1958 that 49 percent of the population attended church during a typical week. The figure gradually dropped to 42 percent in 1970. The study showed that the 1971 attendance figures were 45 percent for women and 35 percent for men.

Variety of vocations at ethics seminar

Over 150 people attended an inter-Mennonite ethics seminar for businessmen and professionals in Winnipeg on a recent Sunday evening.

The three-hour dialog, sponsored by the MCC (Manitoba) peace and social concerns committee, attracted salesmen, management personnel, business owners, farmers, educators, doctors, lawyers, social workers, students, and church leaders.

The meeting, held in the Mennonite Brethren Bible College, began with an address by William Keeney, North Newton, Kansas, chairman of the MCC Peace Section. Following this presentation, the participants chose one of four topics for discussion in smaller groups. The themes for the groups were advertising, competition, life style in an affluent society, and student and teacher activism.

Numerous complex problems make it difficult for church people to be "fully Christian in business and professions," said Mr. Keeney. "Even the Christian who wants to love his neighbor finds it difficult to overcome his own partiality for his own interests."

People's uncritical acceptance of most of their own group's values and mores was cited as another problem. "We each have cultural blind spots which prevent us from seeing beyond the protective and self-serving mechanisms built into our institutionalized life."

He also cited cultural assimilation, the demonic nature of technology, and the projection of self-interest onto a particular group as further problems for the Christian.

Mr. Keeney went on to list several key principles which the Anabaptists established for themselves as guidelines for discipleship. "The Anabaptists were suspicious of business," he noted, "since they saw the dangers of acquisitiveness and the temptation to put property above persons. They showed similar suspicion of the professions because they saw so many who used their skills and knowledge in an exploitative manner, seeking wealth and comfort more than the welfare of those they were to serve."

The Anabaptists were convinced that believers need a community, Mr. Keeney said. "The notion that a Christian can be an isolated individual was alien to their understanding of the Christian life. . . . He needs the brotherhood to sustain him in faithfulness."

In his concluding section, he stated that people's needs are always more important than property, cooperation and collaboration are superior to competition, ecological concerns should override exploitation and acquisitiveness, and profits should be received in the context of stewardship. "Distinctions of sacred and secular in vocation should be obliterated," Mr. Keeney said, "since each person should find his vocation under the guidance and calling of the Holy Spirit."

Over half of the people at the seminar chose to participate in the life style discussion. Adjustments had to be made quickly by the program planners to divide this group into two so that more of the people interested in this subject would be able to participate in the discussion.

The groups on life style, led by Ron Braun, a student at MB Bible College, and Ron Hunsicker, coordinator of ministries for the Charleswood Mennonite Church, suggested that pride is a temptation for both the person who wears a pair of jeans and the man who wears a $200 suit. "Is the question of life style a question for the Christian community to decide or is it a personal decision?" they asked. Some argued persuasively that it should be the former. Proclamation of the kingdom of God was seen as an important element in a Christian style of life.

Henry Boschman, an advertising salesman, and Dave Epp, sales manager for Yamaha of Canada, led the advertising discussion. "Advertising," they said, "is necessary to inform and to make people aware of products. The problem comes when advertising is done to misrepresent goods. For the Christian businessman, advertising should be done with a motivation for service and to provide a good product."

The discussion on student and teacher activism was directed by Ray Hamm, president of the University of Manitoba Student Union, and J. M. Klassen, a high school teacher. This group wondered if the present school system really prepares a person for life. They asked if school is the institution which should teach values. A number of the teachers in the group indicated that learning can only take place when teachers interrelate closely with their students. Too much emphasis is placed on teaching book knowledge, some said. There is not enough opportunity for learning through experience.

The discussion group on competition, led by Rudy Dyck, a container manufacturer, and Henry Rempel, professor of economics at the University of Manitoba, concluded that most people like competition if it benefits them personally. However, they seek to reduce competition when it does not benefit them. The root problem, said Mr. Rempel, is people's selfiishness. The group agreed that it is urgent for the church to become involved in helping businessmen in their decision-making.

The turnout at the seminar was twice as big as the planning committee had anticipated.

MMHS publishes brochure on 25th anniversary

A new brochure telling the story of the Mennonite mental health movement has been published. Prepared by Mennonite Mental Health Services, the sixteen-page pamphlet tells the twenty-five year history of the roots, origin, and development of the recent mental health movement among the Mennonites. Reference is made to the efforts prior to 1947, when MCC made the precedent-shattering decision to start three homes for the mentally ill. The influence of the Russion Mennonite immigrants and the Civilian Public Service experience of World War II are briefly traced. A historical sketch of seven United States and Canadian mental health facilities is included, as well as the story of MMHS itself.

RECORD

Workers

Deckert

Victor Adrian has resigned as president of the MB Bible College in Winnipeg effective this summer. John Regehr and Abe Dueck have been named acting president and dean, respectively, of the college for the 1972-73 school year.

Marion Deckert of Pueblo, Colo., will become dean of instruction at Bethel College, North Newton, Kans., for the 1972-73 school year. *William Keeney,* currently academic dean, will become provost under the new administrative structure.

Henry H. Dick of Fresno, Calif., has been named president of the Mennonite Brethren Biblical Seminary to succeed J. B. Toews, who will step down from the presidency in July. Mr. Dick is at present the general secretary of the U. S. Conference of Mennonite Brethren churches. He also serves as an executive committee member of the Mennonite Central Committee.

William Keeney, North Newton, Kansas, was re-elected chairman of the MCC Peace Section at its semi-annual meeting in Winnipeg recently. *Ferne Umble,* Goshen, Indiana, was elected vice-chairman, and *David Habegger,* Elkhart, was elected secretary at the same meeting. Two members-at-large elected were *Edgar Epp,* Toronto, and *Doug Hostetter,* New York City.

Ted Koontz, a graduate of Bethel College and a senior at Harvard University Divinity School, will become associate executive secretary of the MCC Peace Section, Akron, Pa., starting this summer. Mr. Koontz is a member of the General Conference's Commission on Home Ministries.

Lora Oyer, of Chenoa, Ill., has been appointed to full membership on the MCC Peace Section by the General Conference's Women's Missionary Association.

COM 2
is Coming!

Ministers

Balmer

Brice Balmer has been appointed urban minister of the inner-city ministry program of four Denver area Mennonite churches. The program on Denver's near West Side is a joint effort of First Mennonite Church (MC), Garden Park Mennonite Brethren Church, Glennon Heights Mennonite Church (MC), and Arvada Mennonite Church (GC). Mr. Balmer, a native of Bluffton, Ohio, came to Denver from Columbus, Ohio, where he attended Methodist Theological School. He succeeds *Don Schierling,* who last fall joined Involvement Corps, an agency to bring together corporate, community, church, and individual resources to solve community problems.

Peter Penner, formerly at the Rosenfeld (Man.) Bergthaler Church, will become assistant pastor at the Winkler (Man.) Bergthaler Church in September.

Gerhard Peters of Hamilton, Ont., has become minister in the Erie View United Church, Port Rowan, Ont.

Deaths

Robert D. Corbin, Grace Church, Pandora, Ohio, died Feb. 14.

Tina Dyck, Bethel Lustre Church, Frazer, Mont., was born Nov. 30, 1886, and died March 20.

Mrs. George Ellenberger, First Church, Berne, Ind., died Feb. 12.

Mary Stucky Groves, Bethany Church, Freeman, S.D., was born Feb. 24, 1895, and died March 18.

Mrs. Lee Hershberger, Calvary Church, Aurora, Ore., died Dec. 10.

Jacob H. Hofer, Bethany Church, Freeman, S. D., was born June 30, 1896, and died March 3.

Rudolph J. Kaufman, Bethany Church, Kingman, Kans., was born March 23, 1898, and died March 19.

Edith Lehe, Zion Church, Goodland, Ind., was born Feb. 3, 1901, and died Feb. 27.

Benjamin Nafziger, Calvary Church, Washington, Ill.,, was born Nov. 27, 1878, and died March 16.

George B. Regier, Eden Church, Inola, Okla., was born Dec. 11, 1885, and died March 8.

Emma Epp Siebert (Mrs. Cornelius C.), Bethesda Church, Henderson, Neb., was born Feb. 26, 1903, and died March 23.

Irvin Stahley, First Church, Nappanee, Ind., died Feb. 14.

Opal Steiger (Mrs. Howard), Boynton Church, Hopedale, Ill., was born Aug. 23, 1906, and died March 23.

Barbara Pullman Waltner (Mrs. Michael I.), Bethany Church, Freeman, S.D., was born March 5, 1906, and died March 16.

poverty fund builds
gardens
dams
waterwells
love
peace

Baptisms

Bergthal Church, Pawnee Rock, Kans., on March 26: Rhonda Elaine Countryman, Ida Irene Deckert, Kala Grace Reimer, Leon Dale Unruh.

Bethesda Church, Henderson, Neb., on March 26: Denise Buller, Douglas Buller, Rachel Buller, Stanley Braun, Rachel Epp, Susanne Epp, Curtis Friesen, Kathleen Friesen, Jeanne Friesen, Lori Friesen, Pamela Friesen, Leroy Goertzen, Bruce Hiebner, Elaine Hiebner, Roberta Hiebner, Kevin Huebert, Kimberly Huebert, Ronald Huebert, LaVonne Kliewer, Luann Kliewer, Gaylene Kroeker, Deann Peters, Michael Peters, Galen Quiring, Randall Regier, Sheila Regier, Jean Schmidt, Byron Siebert, Dennis Siebert, Janelle Siebert, Debra Voth.

South Seattle (Wash.) Church, on Jan. 16: Geoffrey Harms, Gordon Harms, Douglas Thiessen.

Tabor Church, Newton, Kans., March 5: Rena Guhr.

Zion Church, Goodland, Ind., March 26: Otto Hunt, David Pettet.

Calendar

April 13-16—Probe 72, all-Mennonite consultation on evangelism, Minneapolis.

April 27-30—Central District Conference, Camp Windermere, Lake of the Ozarks, Mo.

May 4-7—Eastern District Conference, Deep Run West Church, Bedminster, Pa.

May 13—Twenty-fifth anniversary celebration of Brook Lane Psychiatric Center, Hagerstown, Md.

June 15-18—Northern District Conference, Bethesda Church, Henderson, Neb.

June 15-18—Pacific District Conference, First Church, Aberdeen, Ida.

July 5-9—Conference of Mennonites in Canada, Waterloo, Ont.

July 18-23—Mennonite World Conference, Curitiba, Brazil.

Canadian

June 11—Bergthaler Church of Manitoba thanksgiving celebration, Altona.

June 17—MCC (Sask.) relief auction sale.

Marriages

Don Graber and *Nancy Eicher,* First Church, Berne, Ind., on March 25.

Frank Luginbuhl and *Marilyn Cunningham,* Ebenezer Church, Bluffton, Ohio, on Jan. 18.

Milan Mierau and *Debra Epp,* Bethesda Church, Henderson, Neb., on Feb. 25.

Robert Miller and *Janet Lasley,* Oak Grove Church, Smithville, Ohio, on Feb. 19.

Hans Neufeld, Russia, and *Maria Knittel,* Waterloo-Kitchener (Ont.) United Church, on Feb. 12.

Richard Pirdy and *Marlyn Brandt,* First Church, Upland, Calif., on Feb. 18.

Kenny Roth and *Teresa Kauffman,* Wayland (Iowa) Church, Jan. 22.

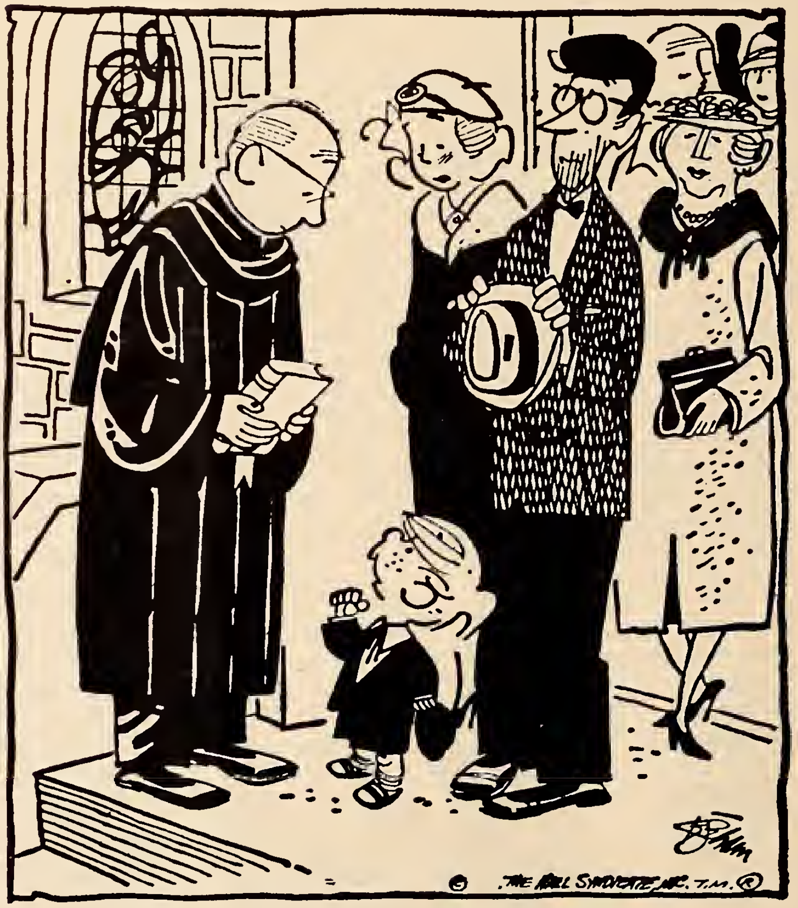
Steven Stauffer and *Letty Hilty,* First Church, Berne, Ind., on Jan. 29.

Gary Stucky and *Rhoda Short,* Hively Ave. Church, Elkhart, Ind., on April 2.

Dennis R. Trone and *Sylvia E. Nester,* Upper Milford Church, Zionsville, Pa., on March 11.

Published

The power of God's love in China by Aganetha Fast has been published by Faith and Life Press, Newton, Kans. The book includes more than seventy short accounts of Miss Fast's experiences as a missionary in China between 1918 and 1949. It is available in paperback edition for $2.00.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"What are you gonna buy with my dad's quarter?"

LETTERS

Misinformed about Brazil

Dear Editor: In a few months a group of North American Mennonites will descend on Curitiba for the Mennonite World Conference. Few of them will be well informed about Brazil. Most of them will be either poorly informed or misinformed. My reason for writing is to correct some serious misinformation that appeared in *The Mennonite.* It is my hope that many of the delegates and visitors who go to Curitiba will take the advice of James D. Kratz and read one or more of the books he lists in his excellent article (October 12, 1971, issue).

Delton Franz (December 27, 1970, issue) compares his previous article and the one by Erich L. Ratzlaff by saying: "It is evident from our articles that each has chosen to focus his concern on different groups within Brazil: your emphasis being on the Mennonites there, and mine on the welfare of the native Indian population." In his previous article Mr. Franz had written about the condition and situation of the general population of Brazil.

David Janzen (April 13, 1971, issue) states: "One of my students who has worked in Brazil told me that there were two million Indians in the country. Now there are 500,000."

In the above quotations, two things need correcting. First, it is doubtful that any Mennonite coming to Curitiba will see an Indian unless he makes a special trip to do so because there are now only 30,000 officially known Indians in Brazil with possibly an equal number of unknown ones. This statistic comes from Benjamin Moraes, head pastor of the Copacabana Presbyterian Church in Rio de Janeiro who, until last year, was the vice-president of the National Indian Foundation. Almost all Indians in Brazil now live in the northwest part of the country, the Amazon region, far from the bigger cities. The Rev. Moraes also said that no one knows for a fact how many Indians lived in Brazil when it was *discovered* in 1500 by Pedro Alvarez Cabral, a Portuguese, but that, like the United States, it had many more than it has today.

If you ask me what happened to the Indians in Brazil, because Mr. Janzen intimated in his article that the decrease of the Indian population in Brazil was due to mistreatment, I would then in turn ask you what happened to the millions of Indians in the United States. Progress, as we know it, took a severe toll of the indigenous populations in both countries.

Second, about the word *Indian* as applied to the native population here, meaning the people, all 93 million of them, who live in Brazil. They are not called Indians. They are Brazilians and proud of it. What is true is that a large percentage of Brazilians are of mixed blood, usually Portuguese with Amerindian or Negro or both.

Delton Franz wrote another article entitled, "Militarism blocks reform in Brazil" (October 6, 1970, issue). Mr. Franz sticks to that subject only briefly and then spends the rest of the article in trying to show how imperialistic the United States is in Brazil and how, and here he goes from Brazil to include all South American countries in his statements, American capitalists drain the lifeblood from these developing countries.

Towards the end of this article he backs up his statements about "American imperialism" in Brazil with these statistics: "The extent to which U.S. capital controls Brazilian industry is illustrated in the following percentages: 50 percent of the meat industry; 50 percent of the iron industry; 56 percent of the textile industry; 72 percent of the electric industry; 80 percent of the pharmaceutical industry; 98 percent of the auto industry and 100 percent of the oil industry."

If Mr. Franz had taken the trouble to call the economics attache of the Brazilian embassy in Washington, he would have been able to check these statistics and as a result not have misinformed the readers of *The Mennonite.*

Let me give you the correct information on just the last two statistics in his list. First, the Brazilian oil industry. The oil business divides itself into four main parts: exploration, production, refining, and selling. The Brazilian Government has set up a government-owned organization called PETROBRAS, which has a 100 percent monopoly on the exploration and production of oil. In the refining field it has only about 98 percent monopoly. Three or four small, privately owned refineries, none of them owned by American capital, are still permitted to operate. That leaves the sales field. Three American companies sell petroleum products in Brazil: Esso, Texaco, and Atlantic. Shell, a Dutch-British company, is probably first in sales. PETROBRAS, too, has stations all over the place, as do several Brazilian private capital companies. The three American companies between them have only around 30 percent of the selling business. Compare this fact with Mr. Franz's statistic above.

Here are the official auto production figures for the month of January 1972. They speak for themselves. The report appeared in *The Jornal do Brazil,* one of Brazil's best and most reliable newspapers.

Company	*Units Produced* (includes trucks)
Volkswagen	18,497
Ford	9,099
General Motors	9,351
Mercedes Benz	1,696
Chrysler	1,725
Five smaller companies	433

The total month's production for the three American companies is 20,175, less than 50 percent of the total. That is not 98 percent of the auto industry as Mr. Franz stated. So far as the rest of his statistics are concerned, all but one are almost as badly inaccurate.

Let me give you a couple of statistics that, so far as I can check, are correct. One-fifth of all private American investments abroad are in Latin America—a total of $13.8 billion. This amount is concentrated mainly in five countries, Mexico, Venezuela, Brazil, Argentina, and Panama. Total foreign capital investments in Brazil are $4 billion. Just about half of that is private American capital.

When the military staged the revolution of March 1, 1964, and took over the country from President Joao Goulart, Brazil was on the brink of being taken over by the Communists. Many of these Brazilian Communists and leftists fled the country. These ex-Brazilians concentrated in places like France, Holland, Belgium, and Algeria. They continued to receive some help from communist sources and so were able to organize and carry on a campaign to discredit Brazil. Among the material these exiles put out appeared a list of false statistics supposedly showing how Brazil was being exploited by American business. Someone, perhaps from Holland, because you may remember that certain persons in Holland were the first to raise objections to holding the conference in Curitiba, probably sent some of that information to Mr. Franz. He then made the mistake of using those statistics in his article without first checking them with the Brazilian embassy in Washington.

Having lived in Brazil for most of the last twenty years, I have studied the history of this country and its culture and development. For this reason I feel that I have a basis for what I am now going to say. The present government, regardless of how you want to classify it politically, has done more for this country and its people than any government since Brazil became a republic in 1889.

The country is calm. People are working. Most are satisfied with the way things are going. Business and commerce are flourishing. At last, most people who should be, are paying income tax. Inflation has been cut from a high of 87 percent in 1964 to a more manageable 15 percent to 20 percent now. The long neglected northeast part of the country is for the first time receiving more than verbal help. Social security and medical help to the middle and poorer classes have been strengthened.

The Amazon highway, a gigantic and daring project to help open up the north of the country, is under way.

Through the Government's MOBRAL program, the 25 percent illiteracy rate of the country is being lowered and their goal is to arrive, in a few years, close to the American rate of 5 percent. The number of schools on the primary and secondary levels has been considerably increased and their curriculum revised to bring it into line with the best in modern trends in education. On the university level there are more places for freshmen in the universities today.

The president, Emilio Garrastazu Medici, is popular and when he appears in a newsreel at the movies he is often warmly applauded. The economy of Brazil has grown 9 percent or more in each of the last three years. Brazilians are now, more than ever, proud of their country.

However, like all nations, Brazil is not perfect and still has a long way to go. Probably the biggest problem Brazil has at present is to bring the poor, who still make up close to 60 percent of the population, up to a higher and more adequate standard of living.

I think our responsibility as Christians is to help build and improve, not to tear down. Come to Brazil and Curitiba. See this beautiful country, meet its interesting people, and observe conditions firsthand. Brazil is a friend of the United States. When you come, bring a message of love, understanding, and goodwill so that you may do your part in further cementing this friendship between the largest and leading countries of North America and South America. Do come in a humble spirit, willing to learn and with no feeling of superiority. Only then will you return home wiser and with more knowledge of this part of the world. *Rudolf P. Wiens, American YMCA's fraternal secretary for Brazil, Rio de Janeiro.*

Feb. 28

Think of poor sisters

DEAR MR. KEHLER: I want to reply to the article "Abortion reform?" by Judith Unruh (January 18 issue). This is a vivid, well-written argument opposing legalized abortion, and might be valid if all the world were middle class Mennonites. But they aren't, and as Mennonites we've had our heads high in our moralistic clouds too long. If we look realistically at what abortion laws mean in America, the problem is not as simple as it appears in Mrs. Unruh's statement.

The rich have always been able to get abortions on demand in this country. If you have money and good connections you can conveniently get around laws prohibiting abortion. It is the poor, the lower classes, who need the freedom of choice that will be granted by liberalization of laws.

Time magazine (March 20 issue) tells of the plight of an unmarried black mother with seven children living in four unheated, rat-infested rooms in a New York City ghetto. Her main concern is to survive. She and her children have no control over the forces that determine their lives, such as the legislation or lack of it that forces them to live in such inhuman conditions. The human potential of her and her children is smothered and reduced to desperate efforts to survive.

How can we as affluent, middle class mothers with salaried husbands and spacious, spotless homes deny our less-fortunate sisters the choice of whether or not to bring another child into such a hopeless world? In denying them this choice, we soothe our own consciences at the expense of their suffering.

I certainly am opposed to killing, but there are many ways to kill people. One can use a gun or a surgeon's curette, as Mrs. Unruh states, or one can allow people to be born into an environment that slowly and painfully kills the body by malnutrition and the spirit by prejudice and humiliation.

To attack these problems of human suffering at the roots means to create a new society where medical care is available to everyone equally and where every child that is born is guaranteed the basic necessities of life.

Until that day comes, I will favor laws that grant each woman the choice of whether or not to have a baby. *Marjorie L. Ropp, 8 Shimogamo Maehagi-cho, Sakyo-ku, Kyoto 606, Japan.*

March 20

MEDITATION

A blind beggar's insight

We jogged along in the darkness. The lights of the small, branchline train had failed. That was nothing unusual. At the wayside halt, where the hurricane lantern perched on its crooked wooden post, was the only dim oasis of light in a desert of confused darkness; someone crawled under the train, adjusted a wire, and brought a faint glow to the ceiling lights. But the lurching, shuddering start of the train plunged us again into darkness.

We sat in silence. Occasionally a match box rattled, a match skidded and hissed into flame, and another cigarette tip glowed.

The blind man pushed his way through the sliding door that led from the next compartment. We heard the rattle of his tin; we drew in our feet and turned our knees to let him pass; we heard his disappointed sigh as he settled down on the floor in a corner of the compartment.

Another halt. This time no one bothered to crawl under the train to fix the wire.

The sliding door opened again. Another blind man entered. He made his way unerringly between the rows of knees, asking for alms and receiving none. The train jogged on through the darkness while we sat in gloomy isolation.

But the two blind beggars had found each other. They sat in their dark corner talking animatedly, as friends talk, face to face. They talked of where they had been, of where they planned to go, of what they had "seen" and what they planned to "see." They even joked at the thought of blind men going to "see" places!

And one said to the other, "Brother, how did you get on here? Did you get much money?"

"No," the other said sadly. "No, I only got five cents."

His friend said, "It is the same with me. I got very little, too. But there is a reason. They tell me the people are sitting in darkness. The lights in the train are out. When the people sit in darkness, they don't give. But when they sit in the brightness of the light, they do give."

Before I left the train, there was enough light for me to grope my way over to their corner to give my gift.

Lily Quy

Communication

My wife was making a chart for her fifth grade class. She had stenciled in large letters *C O M M U,* when our five-year-old neighbor appeared.

"Oh! that's going to be 'communication'," she declared. She was wrong; it was to be "community." But she saw the common property of the two words and made an educated guess.

Communication and community belong together in more ways than a common root word (Latin *communicare,* "to converse, talk together, share"). Men ought to be brothers since they have a common father, common blood, common needs. Yet there is little community among men. They don't communicate. Even husband and wife live together without ever really knowing one another.

Let us learn to listen. We will never be human till we become sensitive to the needs of those around us. Let us communicate, stretching hands to one another across the void. Then perhaps we can develop community, sharing with one another, even being lifted to the highest communion where we are joined together by the shared life in the family of God. *Turner N. Clinard*

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COVER

Sunday, April 16 is Christian College Day. The lead article and the cover deal with this theme. The three university students on the cover used their Easter vacation to help clean and repair slum housing. Donovan Smucker urges more interaction between the church and the campus to highlight the possibilities of such ministries.

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The way chose you

Keith Ratzlaff

THE FOLLOWING is a response to the Christian citizenship seminar for young people sponsored earlier this year by the General Conference and (Old) Mennonite churches:

The one-sixth of the population living in North America uses more than 50 percent of the world's resources.

There's a guy talking who thinks he's Jeremiah or Elijah. He's attacking me and my values. Has he got the right to do that? He quit a $40,000 a year job and he thinks *my* values are cracked.

Not only that, he's after Jesus, too! Or at least what he calls the American Jesus, who teaches that you don't have to give up your possessions for his sake; you just have to be *willing* to. What's that supposed to mean? Wouldn't competition for the almighty dollar have interested Jesus? (Aw, c'mon, that interests everybody!)

What are we supposed to do? All live in a commune somewhere?

Reports estimate that a major famine will hit Asia sometime in the next ten to twenty years.

There are three billion people starving out there, and here we sit. Up to our knees in zwieback with enough left after feeding ourselves to fatten our dogs, cats, and goldfish.

All those people out there are looking for mercy—my mercy? They know we can't feed the world. Even North American food surpluses aren't endless. If we would try to feed the world, our own children would starve, right? Besides, it's not we who decide who starves or not. That's God's business—the living and dying thing.

I wish people would stop this millions-are-starving talk. There's nothing we can do, and it spoils my appetite.

For every dollar invested by the United States in Latin America, we get two dollars back.

So Brazil imprisons, tortures, and kills people who don't agree with them. So it is bowing to U. S. mineral interests by building a trans-Amazon highway to the interior—without thinking of the environmental holocaust it might bring about. Big deal. How does that put any responsibility on me? So the Mennonite World Conference will be held in Brazil. But it isn't going to miss a few dear little Mennos if they boycott.

Isn't there a way to compromise without getting anyone hurt?

About 63 percent of your federal income tax is in Pentagon programs. All of the ten percent telephone tax goes for the killing of people in Vietnam.

No, this has got to be a lie. My government said they were going to stop dumping chemicals on Vietnam. They wouldn't say that—and then continue to fly defoliation missions using South Vietnamese planes and civilian pilots, would they?

They wouldn't tell me the war was winding down if it wasn't, would they? My government would tell me if the boys brought home were being replaced by super-sophisticated computer bombers, wouldn't they?

I just can't accept all these lies! If I can't trust my government on things like this, when can I trust them?

More than three times as many bombs have been dropped by the U.S. in Vietnam than were used in all of World War II.

The system is on top of me, God. It's on all sides, and on the bottom: forcing me up, squashing me down, squeezing me out like so much wax in a candle mold. Right now I'm tired of lighting up when *they* tell me to light up. How do we drive a stake into the heart of a value system?

I can't set a bomb in the men's room of DuPont and hope the exploitation will stop. My reasons for wanting change in the first place won't allow it. But if we wait 200 years for a value change, there may not be a world in which to use our high-strung morals.

And even if we could make the switch, and turn society around, what will it mean? Maybe this is stupid, God, but do I have to give up pizza and power-steering and bicentennial Beethoven collections? Or can I take them along to my mountain commune?

Dag Hammarskjold, in one of his poems in *Markings,* urges those who are becoming tired and lonely because of the struggle not to give in. "It is now," he says, "that you must not fail." He encourages them to weep, but they should not complain. He concludes, "The way chose you—and you must be thankful."

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

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Was it only yesterday?

Within the span of half a life I was flung across the ages to the culture of the atom bomb.

WAS IT ONLY yesterday that men sailed around the moon. . . . And is it tomorrow they will stand upon its barren surface? You and I marvel that man should travel so far and so fast. . . . Yet, if they have traveled fast, then I faster . . . for I was born a thousand years ago . . . born in a culture of bows and arrows. But within the span of half a life I was flung across the ages to the culture of the atom bomb . . . and from bows and arrows to atom bombs is a distance far beyond a flight to the moon.

I was born in an age that loved things of nature and gave them beautiful names like Tes-wall-u-wit instead of dried up names like Stanley Park.

I was born when people loved all nature and spoke to it as though it has a soul. . . . I can remember going up Indian River with my father when I was very young. . . . I can remember him watching the sun light fires on Mount Pay-nay-nay as it rose above its peak. I can remember him singing his thanks to it as he often did . . . singing the Indian word "thanks . . ." so very, very softly.

And then the people came . . . more and more people came . . . like a crushing, rushing wave they came . . . hurling the years aside! Suddenly I found myself a young man in the midst of the twentieth century.

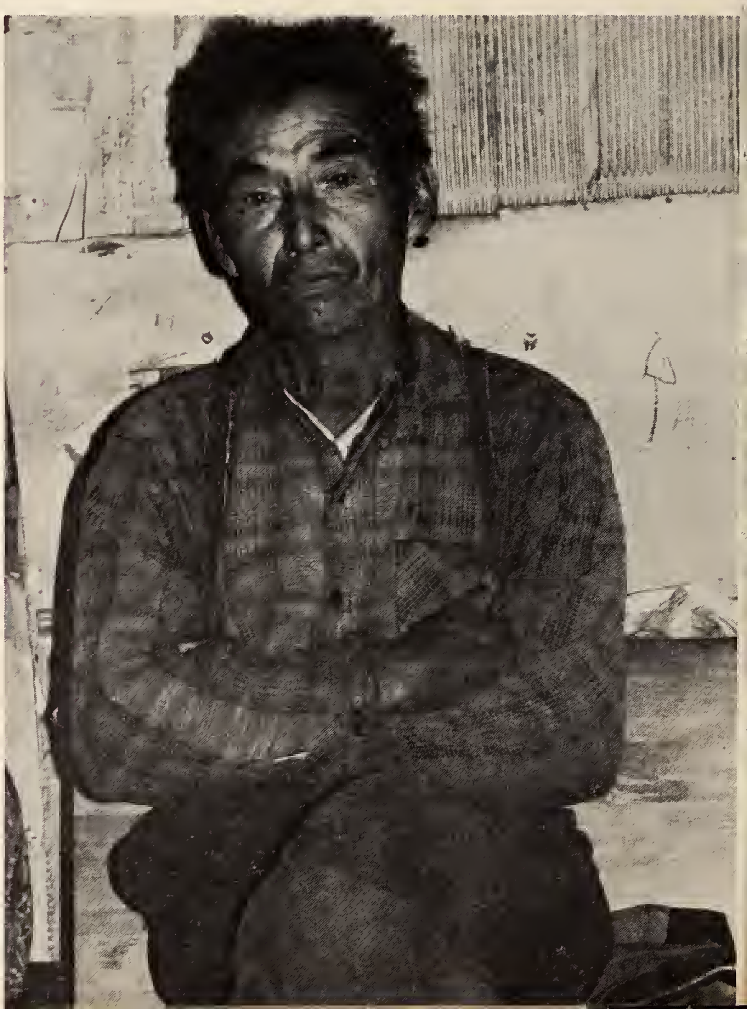
I found myself and my people adrift in this new age . . . but not part of it.

Engulfed by its rushing tide, but only as a captive eddy . . . going round and round. . . . On little reserves on plots of land we floated in a kind of grey unreality . . . ashamed of our culture which you ridiculed . . . unsure of who we were or where we were going . . . uncertain of our grip on the present . . . weak in our hope of the future. . . . And that is where we pretty well stand today.

I had a glimpse of something better than this. For a few brief years I knew my people when we lived the old life. . . . I knew them when there was still a dignity in our lives and a feeling of worth in our outlook. I knew them when there was unspoken confidence in the home and a certain knowledge of the path we walked upon. But we were living on the dying energy of a dying culture that was slowly losing its forward thrust.

I think it was the suddenness of it all that hurt us so. We did not have time to adjust to the startling upheaval around us. We seemed to have lost what we had without a replacement for it. We did not have the time to take your twentieth century progress and eat it little by little and digest it. It was forced feeding from the start and our stomach turned sick and we vomited.

I must delay. I must find myself. . . . I must wait until you need something that is me. Then I can raise my head and say to my wife and family, "Listen, they are calling. They need me. I must go."



Do you know what it is like to be without mooring? Do you know what it is like to live in surroundings that are ugly and everywhere you look you see ugly things . . . strange things . . . strange and ugly things? It depresses man, for man must be surrounded by the beautiful if his soul is to grow.

What did we see in the new surroundings you brought us? Laughing faces, pitying faces, sneering faces, conniving faces, faces that ridiculed, faces that stole from us. It is no wonder we turned to the only people who did not steal and who did not sneer, who came with love. They were the missionaries and they came with love and I for one will ever return that love.

Do you know what it is like to feel you are of no value to society and those around you? To know that people came to help you but not to work with you for you knew that they had nothing to offer. . . ?

Do you know what it is like to have your race belittled and to come to learn that you are only a burden to the country? Maybe we did not have the skills to make a meaningful contribution, but no one would wait for us to catch up. We were shoved aside because we were dumb and could never learn.

What is it like to be without pride in your race, pride in your family, pride and confidence in yourself? What is it like? You don't know for you never tasted its bitterness.

I shall tell you what it is like. It is like not caring about tomorrow, for what does tomorrow matter? It is like having a reserve that looks like a junk yard because the beauty in the soul is dead, and why should the soul express an external beauty that does not match it? It is like getting drunk and for a few brief moments escaping from ugly reality and feeling a sense of importance. It is most of all like awaking next morning to the guilt of betrayal. For the alcohol did not fill the emptiness but only dug it deeper.

And now you hold out your hand and you beckon to me to come across the street . . . come and integrate, you say. . . . But how can I come? . . . I am naked and ashamed. How can I come in dignity? I have no presents. . . . I have no gifts. What is there in my culture you value? . . . My poor treasure you can only scorn.

Am I then to come as a beggar and receive all from your omnipotent hand? Somehow I must wait. . . . I must delay. I must find myself. I must find my treasure. I must wait until you want something of me. Then I can raise my head and say to my wife and family . . . listen . . . they are calling . . . they need me . . . I must go.

Then I can walk across the street and I will hold my head high for I will meet you as an equal. I will not scorn you for your deeming gifts and you will not receive me in pity. Pity I can do without. . . . My manhood I cannot do without.

I can only come as Chief Capilano came to Captain Vancouver . . . as one sure of his authority . . . certain of his worth . . . master of his house . . . and leader of his people. I shall not come as a cringing object of your pity. I shall come in dignity or I shall not come at all.

You talk big words of integration in the schools. Does it really matter? Can we talk of integration until there is social integration? . . . Unless there is integration of hearts and minds you have only a physical presence . . . and the walls are as high as the mountain range.

Come with me to the playgrounds of an integrated school. . . . See how level and flat and ugly the blacktop is. . . . But look, now it is recess time. . . . The students pour through the doors. . . . Soon over here is a group of white students . . . and see . . . over there near the fence . . . a group of native students. . . . And look again . . . the blacktop is no longer level . . . mountain ranges rising . . . valleys falling . . . and a great chasm seems to be opening up between the two groups . . . yours and mine . . . and no one seems capable of crossing over. But wait . . . soon the bell will ring and the students will leave the play yard. Integration has moved indoors. There isn't much room in a classroom to dig chasms so there are only little ones there . . . only little ones . . . for we won't allow big ones . . . at least, not right under our noses . . . so we will cover it all over with blacktop . . . cold . . . black . . . flat.

Do you know what it is like to feel you are of no value to society and those around you? . . . It is like not caring about tomorrow for what does tomorrow matter?

I know you must be saying . . . tell us, what *do* you want? What do we want? We want first of all to be respected and to feel life . . . but we cannot succeed on your terms. . . . We cannot raise ourselves on your norms. We need specialized help in education . . . specialized help in the formative years . . . special courses in English. We need guidance counseling. . . . We need equal job opportunities for our graduates, otherwise our students will lose courage and ask what is the use of it all.

Let no one forget it . . . we are a people with special rights guaranteed to us by promises and treaties. We do not beg for these rights, nor do we thank you. . . . We do not thank you for them because we paid for them . . . and God help us, the price we paid was exorbitant. We paid for them with our culture, our dignity, and self-respect. We paid and paid and paid until we became a beaten race, poverty-stricken and conquered.

But you have been kind to listen to me and I know that in your heart you wished you could help. I wonder if there is much you can do and yet there is a lot you can do. . . . When you meet my children in your classrooms, respect each one for what he is . . . a child of our Father in heaven, and your brother. Maybe it all boils down to just that.

message from dry bones

Levi Keidel

A RECENT THREE-MONTH period of study in Paris on our way back to Zaire gave my wife and me benefits beyond an improved command of the French language. Of the city's many points of cultural and historical interest we toured, none left us with more lasting impressions than our visits to two very different kinds of tombs.

Two miles west of our apartment stands a magnificent edifice known as the Church of the Dome. Its lower part is a two-level colonnaded block-like structure. Upon it are mounted two circular decorated tiers. Upon the top tier rests the dome, considered a masterpiece of French classical art. It is divided vertically into twelve sections, each adorned with a lead garland trophy forty feet long weighing four tons. It is ornamented with 50,000 pieces of gold leaf and is capped with a decorative lantern cupola with a spire reaching to a height of 345 feet.

Inside the edifice, space along each side wall is divided into three alcoves. Each contains colorful, ornately decorated marble caskets, urns, statuary, or altars, in memory of close friends of the French hero for whom this monument was prepared. They were chosen by him to thus share his glory.

In the center of the building, directly beneath the towering dome and sunk twenty feet below ground level, is a magnificent circular tomb crypt seventy feet in diameter. Eighteen months of labor and eight million francs of government funds were spent to prepare it. Along the crypt wall stand twelve 14-foot hand-sculptured marble figures, each representing an historic war. Its floor is an elaborate mosaic.

In the center of the circular crypt, on two huge blocks of green granite, is a casket of polished maroon stone. Its shape somewhat resembles a giant bathtub covered lengthwise with an inverted scroll. Only maroon porphyry granite, the kind used to inter Roman Emperors, could appropriately honor this man. Fifteen huge blocks of the stone were quarried in a distant part of Russia; they took over three years to transport and prepare. The finished monument is 13 feet long, 6½ feet wide, and 15 feet high.

Inside the maroon granite casket is a large coffin of sheet iron; then inside it one of mahogany; then follow two of lead, a fifth of ebony, and finally one of oak. Inside this smallest one are the remains of a short man known to his close admirers as "the little corporal," but to world history as Napoleon Bonaparte I.

Half a mile south of our apartment is an unobtrusive entryway leading to underground corridors and galleries called the Paris quarry. Over the centuries, the enormous layer of white chalk stone which underlies the city was exploited for construction purposes. Later, open areas were used as a repository for human bones, and more recently, as headquarters of the French resistance movement during

When man dispenses glory to his fellows, he is parsimonious to the point of cruelty. But not so with God.

The remains of over five million persons are stacked six feet deep in 185 miles of corridors below the city of Paris.

World War II. I put two fresh cells into a flashlight, and with my wife, went to visit them.

Ninety narrow steps twisting tightly around a center pole led us to the catacombs floor. We paused to adapt ourselves to the damp cool air. I turned on the flashlight. Its beam pierced the inky blackness to reveal a long winding corridor, its white stone walls occasionally broken by a tiny cell cubicle, or a side passageway blocked by a grill gate. At the point where our exploration was becoming routine, we suddenly entered an open gallery. On its opposite wall was an entryway with a sign over it which read: "Stop! This is the empire of the dead."

Passing through the door, our light revealed a gruesome spectacle; the corridor walls were no longer of stone; they were of human arm and leg bones tidily stacked like cord wood. Monotony of the flat plane of bone ends was broken by the craniums of human skulls; here they made a decorative border, there the macabre design of a heart, a diamond, or a cross.

Between 1725 and 1814, bones from Paris cemeteries were relocated here to make room for building construction. Periodically a white cement marker identified the cemetery from which bones in the adjacent wall area originated, and the date of their transfer. At one point I stood on tiptoe and shined the light over the top of the wall; it revealed a mound six feet deep of diverse bones which would not stack easily.

This gruesome corridor zigzagged for over half a mile. We were astounded to learn that over 185 miles of corridors honeycomb the rock below the city of Paris; cadavers transferred to this network of tombs total five to six million.

Surely a sight such as this should give me some sort of message. My earthly existence, what is it worth? Each of us marches bravely and resolutely across the tiny stage that is life, plays his brief passion-filled drama, and then falls silently upon a growing heap of human bones.

I touched a skull and scratched off a black crust of mold. Who was this person? A street sweeper everybody once recognized? A busy lawyer who spent every day at a local tribunal? A begging mother with hungry children in tatters? To each of them, life was terribly important. How could five million persons with their respective cherished little worlds be so ruthlessly forgotten?

But one of their era had not been forgotten. His remains are preserved in that magnificent marble tomb. Everything possible about him has been remembered. Memorabilia of every aspect of his life have been assiduously gathered and are on display in a museum which is adjacent to his tomb: his writing desk, his gray frock coat, the hat he wore at St. Helena, stuffed replicas of his favorite horse and dog, the cot on which he died.

Didn't the person who once lived in this anonymous skull have a hat, or dog, or bed? I turned off the flashlight to meditate. In the eerie darkness I felt I could almost hear the quiet rumble of this horde of dead, each telling his story. Gradually it seemed their message reached me:

In the kingdoms of earth, among millions of people, there is room for only one Napoleon. In the kingdom of heaven, every man can be a Napoleon.

One day the kingdoms of this world will become the kingdom of our Lord and of his Christ. In heaven, the hero if you please, will be Jesus. As Napoleon shares the glory of his tomb with generals who were close to him, so Jesus will share his glory with us, his disciples. As joint heirs, we will be glorified with him. New Testament authors seem virtually to exhaust their vocabularies to describe the grandeur of that glory.

What will that glory be like? It is exciting to speculate.

Those "places" he is preparing for us . . . maybe they're something like personal museums which we are furnishing bit by bit by the tiny drama each of us is playing out here below. On that day, my "place" will not be filled with faded dusty things . . . but with resplendent memorabilia of what I once was, what I did for his glory, and what I became. Maybe for part of eternity we will be visiting museums, and thereby coming to comprehend an astounding panorama: how diminutive interrelated personal histories wove the fabric which eventually became man's total earthly existence.

When man dispenses glory to his fellow, he is parsimonious to the point of cruelty. But not so with God. He still knows the number of hairs which once grew on each of those five million catacomb skulls. No person anywhere who ever played the tiniest drama has been forgotten. With God, the earthly existence of each one of us is terribly important. With him, every one of us can be a Napoleon.

THE MENNONITE seeks to witness, teach, motivate, and build the Christian fellowship within the context of Christian love and freedom under the guidance of the Scriptures and the Holy Spirit. It is published weekly except biweekly during July and August and the last two weeks in December at North Newton, Kans. 67117, by the General Board of the General Conference Mennonite Church. Second-class postage paid at North Newton, Kans. 67117. Subscriptions: in U.S. and Canada, $5.00, one year; $9.50, two years; $14.50, three years; foreign, $5.50 per year. Editorial office: 600 Shaftesbury Blvd., Winnipeg, Canada R3P 0M4. Business office: 722 Main St., Box 347, Newton, Kans. 67114. Postmaster: Send Form 3579 to Box 347, Newton, Kans. 67114

NEWS

Group studies front-burner mission issues

The Mennonite missionary study fellowship, an alliance of Mennonite missionaries, administrators, and scholars committed to a depth study of the missionary task from the perspective of the free church, met in Elkhart, Indiana, for three days in March under the sponsorship of the Institute of Mennonite Studies.

Two men with extensive direct experience in missions were on hand to provide input and to give counsel. Don Jacobs, a veteran Mennonite missionary in East Africa who is currently writing a series of Conrad Grebel Lectures entitled *Christian theology in Africa,* focused on the contrast between traditional African culture and western Christian ideas. Harold W. Turner, director of the Study Center for New Religious Movements at the University of Lancaster in England and currently visiting professor of world religions at Emory University in Atlanta, Georgia, analyzed Christian missionary expansion in its worldwide dimensions. Two Seventh-Day Adventist guests from nearby Andrews University, Gottfried Oosterwaal and Russel Staples, shared from the history and problems in the missionary movement of the Adventist Church.

The study fellowship engaged primarily in a study of issues in missions. The first issue was the nature of the church. What have Mennonites in Africa gotten across about the nature of the church? Don Jacobs, who is working with four Mennonite bodies in East Africa to find out what local churchmen are thinking about the believers' church, said that there are some signs of the believers' church idea taking root in East Africa.

A second issue focused on the meaning of being a "brother" to an overseas church. Paul Miller, one of the seminary professors present, introduced into the discussion a battery of questions which he asked himself about being a brother when he spent two years in Africa recently. The affluent western church versus the struggling third world church emerged as an important hurdle to "brothering."

Christian conduct in situations of conflict was a third issue. To what extent can an overseas worker identify with the oppressed and still be engaged in a ministry of reconciliation? It was suggested that the role of the western Christian might be to sensitize local Christians rather than be on the front lines of social change themselves, which is another way of saying that westerners should not speak to issues but they should encourage the national churches to speak.

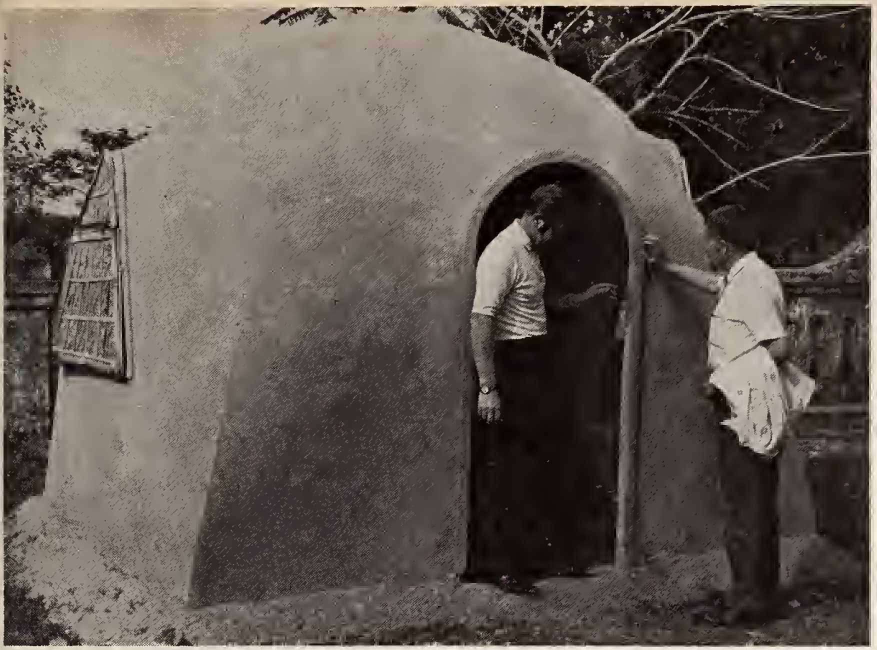
A fourth issue was the internationalization of western mission boards. The question at the root of this issue is how to get the involvement of local Christians in decisions which are being made in North America and which affect them. One possible approach would be to have national Christians serve as members of North American mission boards. This issue was recognized as one which has been discussed by other denominational bodies and no clear answers are yet in sight.

The writing of the history of Mennonite missions by third world people who have come to faith in Christ through these missions was a fifth issue discussed by the study fellowship. "Western churches need the history that third world people have written of themselves," said Harold Turner, "instead of only the West's own interpretation of this history."

A sixth issue was the missionary role. Reuben Short, Congo Inland Mission executive secretary, observed that old roles have disintegrated and new models are not very clear. New models will need to be developed if the church's missionary effort is to continue.

Since the Mennonite missionary study fellowship is committed to a depth study of the church's missionary task, "front-burner" issues ranging from missionary roles to the concept of the believer's church must be studied if the church is to be faithful to the great commission to "go into the whole world and preach the gospel."
Ivan Friesen

Boys wait to use the outdoor facilities at an Amish school in Pennsylvania's Lancaster County. With words and pictures, Britain's Lord Snowdon has captured the simple life of the Amish in a photo essay in a recent issue of McCall's magazine. Lord Snowdon relates how the Amish are being threatened by a tourist industry which exploits their life style and which has forced many of them to move from Pennsylvania, where they came for religious liberty, to other areas in search of that liberty.



STORM-PROOF HOUSING. *Vernon Reimer (in doorway),* MCC *director in South Asia, and Maynard Shelly inspect a model of the thin concrete shell house designed by a faculty member of the technical teachers' training college in Dacca. The paraboloid structure is made of concrete plastered into a steel rod and wire framework. The little dwelling can withstand winds up to 170 miles an hour. It is inexpensive, waterproof, fireproof, and durable. Estimates show that over a million homes in Bangladesh were destroyed during the recent war.*

Bangladesh program okayed

Mennonite Central Committee will field up to fifteen people in Bangladesh and has approved a $300,000 budget for relief and rehabilitation programs there in 1972.

Harry Martens, veteran MCC worker in numerous areas, will serve as MCC commissioner in Bangladesh during April and May to help in the over-all development and implementation of the approved programs. He joins Maynard and Griselda Shelly, who have been in Bangladesh since its founding.

Ken Koehn, who has had experience with MCC in Belgium and Zaire, 1968-71, will serve as project supervisor in the Noakali area, initiating projects on the local community level.

Other team members in preparation for departure are Al Geiser, mechanic instructor, and Harley Snyder, business manager. Additional personnel are being processed to fill out the team.

Emergency programs in which MCC will be involved immediately include housing, medical services, and material aid. Major assistance will also be given to Swadhingram, a community development program of cooperative village building on the fertile delta.

The MCC executive committee encouraged MCC staff to make whatever contacts they feel appropriate to communicate to the United States Governernment MCC's urgent feelings that Bangladesh be recognized.

Four-week school slated for rural church leaders

An interdenominational school for rural leaders will be offered June 12-July 7 by Garrett Theological Seminary, Evanston, Illinois.

Rockwell C. Smith, director of the four-week school, said the seminary would offer a scholarship of room, tuition, and health fee to one person from the General Conference Mennonite Church. Scholarship nominees must hold a college degree and, preferably, have seminary training.

Mr. Smith will teach a course on the sociology of rural life, and J. Carroll Bottum of Purdue University will teach agricultural economics.

Words and deeds

The newly amalgamated bookstore of the Canadian Conference of Mennonite Brethren Churches and the General Conference Mennonite Church has announced a change of name. The new name will be Fellowship Bookcenter. The name originally chosen was Life Books. The change was necessitated by the action of the Manitoba Business Names Registration Branch. Life Books did not meet all of the requirements outlined by the Registration Act.

The Bethel College administration building has been entered in the National Register of Historic Places as a landmark having cultural and historic significance for America. The administration building was built 1888-1893 of Kansas limestone. The cornerstone-laying ceremony was held October 12, 1888, with people from many midwestern and even eastern states at the ceremony.

The cost of the building when completed was estimated at $37,000. The Newton *Republican* of that day made this comment: "The building can be seen for miles. In arrangement it is perfect. That a successful year is in store for Bethel College and a brilliant future, is assured by the very auspicious beginning."

The "Jesus movement" is helping to create a better climate for campus ministries, but at the same time can produce confusion and can neglect serious issues of Christian life, says the director of the National Lutheran Campus Ministry, Donald Hetzler. He adds: "The movement is to be found nearly everywhere. The popularization of Jesus is making campus work easier in some respects. But it is doubtful it will be a long-lasting impact. Campus pastors are in touch with Jesus movement leaders, and some indicate a hope for a broadening and deepening of the conservative, personalistic, and sometimes shallow presentation of the faith offered by the movement people."

"We can do it," say worship creators

Bringing out the creative skills in church members who thought they had no talent has been the task of Lauren Friesen and Lyle Preheim for the last eight months.

Working under the Commission on Education of the General Conference, Mr. Friesen and Mr. Preheim will have helped twelve groups develop creative worship experiences with drama and music when their assignment ends April 30.

They have worked with congregations, students, and ministers, communicating the skills of writing songs, plays, and worship liturgy to people who suddenly discover they can create a meaningful worship experience.

The approach has been low-key, with the emphasis on the groups themselves producing the music and drama. After choosing a biblical passage, the groups began looking at it to discover what the characters were like.

"For many people this was a new way of reading the Bible," said Mr. Friesen. One congregation later spent three Sunday school hours discussing the characters in the Prodigal Son.

Then a group divided into smaller groups to work on music with Mr. Preheim or drama with Mr. Friesen. But the two men emphasized that the work belonged to the groups.

"In one case, I finally did the transcribing," said Mr. Preheim, "but they hummed the notes for me to put down."

Almost every group with which the creative worship team worked found excitement in actually doing the writing of music and drama. Two girls from one congregation have continued composing songs, and others have written that they are continuing to write plays.

"Most churches just send for a play and barely rehearse it," said Mr. Friesen. "But when they write it themselves, they are expressing their own living. They are dealing with the question: What do I believe?"

There have been other benefits from the creative worship experiences.

One group of students who had had difficulty plugging in to the school structure became so involved in the project that they did things their professors never realized they could do.

"They had the skills already," said Mr. Preheim. "They just needed motivation and structure."

A girl in one group learned to know her father (who played the Prodigal Son's father) in a new way.

Other youth and those old enough to be their grandparents learned to work together.

Some people were apprehensive about the new forms of worship. In one city, a couple called their minister to ask, "Are you going to let this thing happen Sunday?" On Sunday evening, they asked the minister to come over and said, "That was the most meaningful worship we have had in that church."

"The fact that the people of the congregation do it themselves and use their own medium makes it easier for the congregation to accept something new," Mr. Preheim said.

And not every person used the same medium. In writing the Prodigal Son worship service, three teen-agers wrote the song for the son in a lively syncopated style. Three adults wrote the father's part in a more sedate hymn style.

Although the creative worship project of the Commission on Education may not continue past April, Mr. Friesen projected a continuing need for this kind of work in the church because the old forms of worship and liturgy are no longer valid to many people.

"What replaces the old forms will be satisfactory only if people find ways of expressing their own lives," he said.

Lyle Preheim and Lauren Friesen (left of center behind table) work with youth and adults from Faith Mennonite Church, Newton, Kansas, to write a choral drama on the story of Amos. The presentation will be given April 23.

CENTRAL DISTRICT REPORTER

April 18, 1972

CENTRAL DISTRICT EDITION

District conference convenes Missouri — April 27-31

A message from the conference president

The final week in April will mark one of the highlights for our Central District Conference as we meet to share and to search anew how honestly Jesus is our Lord. Those few days of conference when representatives of congregations will meet will renew and strengthen our faith as we share how Jesus has shown himself in our lives in the past year.

The report booklets which have been printed contain the reports of the various committees of the conference. They might serve as a direction in our looking more deeply at how Jesus has been Lord, is Lord today, and will continue to be Lord.

Conference sessions provide various experiences for many of us and furnish opportunities for fellowship with other persons who we do not often see. Quite frankly, I have often attended Central District Conference sessions with the primary motive of meeting old friends and having the opportunity to listen and share with these friends concerning many things which have been going on in our lives.

Sometimes the business of the conference has been more interesting than other times. Some years the program has been unusually good. The concern I have for our conference this year is not a new concern but one which I have become increasingly more aware of in the past years. The concern of which I am speaking is: How do we find a way in which we might more fully share the victories, the joys, and the high moments of conference with those individuals in our churches across the district who have not had the opportunity of attending?

I would simply like to suggest a couple of things. For those of us who will be attending, I wonder if this year our experience might be marked with a deep awareness for the need of finding a more perfect way of communicating the message of conference once we get home. I fear that far too often we have looked at conference sessions and have seen the marvelous way in which the Lord has worked in the conference but have found it very difficult to honestly share with those at home.

For those of us who cannot attend the conference we will need to probe further, ask more questions, and give more invitations to those who attended, to share their experience. We should also read more of the printed reports, plus the editions which will be printed in the Central District Reporter following the conference.

Yes, this year's conference will again be one which will be attended by representatives of member congregations, but let us also make this a year in which the discussions, the questions, and the sharing of conference will filter quickly through the lives of individuals in our churches. *Larry Voth, president, Central District Conference.*

Left to right, LaVerne Neufeld, conference office secretary, LaMar Reichert, Marlyn Fast, Phyllis Sutter, Phyllis Baumgartner, Leslie Lehman, Larry Voth.

Bethel Church, Fortuna, Missouri.

Bethel Church will host district conference

Bethel Mennonite Church is a rural church located about four miles southeast of Fortuna, Missouri. It was organized in 1867 by a group of Swiss Mennonites who had moved from Wayne County, Ohio. The first five families arrived in April of 1866.

By autumn of 1869 there were over seventy persons in the new settlement. This was more than could be accommodated in a home or school building for a worship service so on October 9, 1869, it was decided to build a church. Work began and on July 31, 1870, the first meeting was held in the new building. This building was used until August, 1909, when the present building was completed and dedicated.

During the first few years Mennonites from other parts of the U.S., namely Virginia, Ohio, and Michigan, moved into the settlement. Many of them were of different background and tradition. This led to a peaceful split in the congregation in 1871. The major contention was over footwashing, which the Swiss Mennonites did not feel was a necessary part of the communion service. The group which left formed the Mount Zion Church which now belongs to the (Old) Mennonite Church conference. Since this was a peaceful split these two congregations still have friendly relations.

The first pastor, P. P. Lehman, was elected from the congregation in 1871.

Continued—A-2

Inside Bethel Church, the joint Bethel and Mount Zion choir presents Good Friday cantata, with Versailles community invited.

The Bethel congregation took part in the Western District Conference in 1876 but since there was such a difference in the background of the participating churches, Bethel went east to affiliate with like-minded brethren in the Middle District Conference. During the intervening years Bethel has entertained the Middle District Conference on three occasions, 1894, 1910, and 1936.

The first Sunday school was organized in 1867.

In 1887, the first midweek prayer meeting was held. The same year also saw the organization of a Christian Endeavor as well as a sewing circle. The midweek prayer meetings are still held on Wednesday evenings. The Christian Endeavor is now the YPU and the sewing circle has evolved into two missionary societies and a young mission workers society.

Fifteen ministers have served the congregation including the present one.

Now the congregation has a membership of 133, most of whom are rural residents in the community. Several have left though, going to other communities in order to pursue their chosen professions.

Bethel is still active in the community, having relationships with several of the community churches. Once a year they have a joint hymn sing with Mount Zion. Also each church invites the other for special services. On Thanksgiving and Good Friday they take part in union services with the Versailles community churches. The World Day of Prayer is held with the Latham Christian Church, Hopewell Union, and Green Grove Baptist churches.

The Bethel men's brotherhood has a sale every autumn when contributions are sold at auction. The missionary societies, YPU, and Mount Zion also contribute and take part in the sale.

The Morgan County Ministerial Alliance is responsible for the Sunday afternoon worship service at the Good Shepherd Nursing Home. Bethel Church is in charge of the service every ninth Sunday.

The local YPU has been having their own retreat at a state park every year since the early 1930s and they invite youth from other fellowships. These retreats have been very meaningful over the past years, serving to spiritually enrich many of the youths' lives.

During the past year the Bethel Church YPU has affiliated with the Missouri MYF of the (Old) Mennonite Church. They along with the youth of the Mount Zion congregation are hosting the state conference this year.

We are striving to reach out into our community as well as the rest of the world with the gospel. We are exploring ways in which we can be more effective in the work of our Lord and Savior Jesus Christ.

Russell Welty, pastor of Bethel Church.

Inter-Mennonite cooperation needed

Here is a question I would like to raise for discussion: Is it not time for us to work more consciously, creatively, and diligently at inter-Mennonite cooperation at the local church level?

A variety of inter-Mennonite activities have been carried on at the denominational level ever since the MCC program was initiated around 1920. Today we not only have MCC, we also have joint publications, a joint mental health program, a joint seminary, and a coordination of many more programs. Is it not time that we consciously turned the focus on the local situation? What can we do at the local level?

A variety of things have already been done in some of our communities. In the Wadsworth community the newly composed oratorio on the *Martyrs mirror* was done on an inter-Mennonite basis. A peace team was sponsored by the Central District Peace and Service Committee but it was largely run by an inter-Mennonite group centered in Elkhart. The team worked in every community with both General Conference and (Old) Mennonite Churches. In Topeka, Ind., the churches of the community have held a joint Summer Bible school for about five years. In Illinois there has been a combining of activities for youth through James Dunn, who is pastor of a church that is a member of two Mennonite Conferences. In Elkhart the Mennonite churches have a joint Thanksgiving Day service. This fall the Central District Education and Publication committees worked with comparable (Old) Mennonite committees and sponsored several joint workshops. So a lot of things are happening. But with a little more consciousness of the possibilities there could be cooperation and coordination of many more activities.

The question may be raised: Why discuss this at Central District? The reason for this would be to give support to congregations who are ready to find more ways of working with Mennonite churches that are near them. Another would be to allay any fears by giving voice to them openly and seeking solutions to real problems.

Focusing on our district as a whole, we know that our one district covers four (Old) Mennonite districts. In

Indiana and Michigan we have a total of ten congregations while the (Old) Mennonites have about one hundred congregations in the same area. The pastors of the General Conference Northern Indiana churches get together monthly to share their concerns and plan some joint programs. This year the joint Palm Sunday program did not come off because of inadequate early response. This raised the question of the meaningfulness of such activities.

In each of the communities where we have General Conference churches there are several (Old) Mennonite churches. Might it not be more meaningful to have the churches seek to work together with other nearby Mennonite churches than to unite General Conference congregations from a distance? Admittedly the physical distance for area cooperation is not great, but the physical distance is not the problem. When we felt quite different from the other Mennonite churches we felt alone and needed each other for fellowship. Now that the cultural and/or religious distance is not so great, the need is not as great or as apparent.

We need to also recognize that the (Old) Mennonite conferences with their greater numbers and less physical distance are able to plan programs that are particularly attractive to our youth. Last year several General Conference youth went to the (Old) Mennonite international youth Conference at Junaluska, North Carolina. For the past three years several of our youth have participated in the *Out-spokin* bicycle trips with the (Old) Mennonite youth. Programs are being planned in the immediate area into which we can tie. The same is most likely true in the Ohio, Illinois, and Iowa areas as well.

So the question comes with greater urgency. Are we ready to move more rapidly toward inter-Mennonite cooperation at the local level and can we give the blessing of the Central District to these endeavors? And, can we encourage the Committees and Conference Minister to implement such programs wherever possible? Maybe instead of asking "why" should we not ask "how?" *David Habegger*

Program for conference

Thursday, April 27

P.M.—	
3:00	Registration
5:30	Supper
7:00	Opening of conference—Larry Voth
	Song leaders—Ann Dunn, Joan Wiebe
	Welcome—Russell Welty, Jacob Friesen
	Report of program committee—Donald Steelberg
7:45	Robert Carlson
9:00	Worship
9:45	Snack hour

Friday, April 28

A.M.—	
7:30	Breakfast
8:45	Devotions—Jess Kauffman
9:00	Insight hour: "How Jesus is Lord in the church," L. L. Ramseyer
9:30	Small group discussions
10:00	Open Forum discussion with coffee. Resource persons: L. L. Ramseyer, Robert Carlson
11:00	Hearings: Education and publication, peace and service, committee to encourage estate planning
12:00	Lunch
P.M.—	
1:30	Elections
	Concerns and resolutions
2:30	Insight hour: "How Jesus is Lord of scholarship," Elmer Neufeld and Richard Weaver
3:15	Small group discussion with coffee
3:45	Open forum discussions with resource persons
4:30	Closing

Women's Missionary Association

Meeting concurrently 3:00 - 5:00 p.m.

3:00	Registration
3:15	Welcome and opening prayer—Mrs. Ed Baumgartner, persident, Bethel WMA
	Special music—Bethel Mennonite Church, Fortuna, Mo.
	Devotions and offering
3:30	Business session—Mrs. Lowell Troyer, presiding
	Printed reporting
	One-minute activities reports
	Report of nominating committee
	Election of officers
	Camp Friedenswald report—Mrs. Jess Kauffman
4:00	Workshop sessions—separate into small groups
4:45	Return from groups to share
	Report of offering and election of new officers
5:00	Adjourn with prayer—Mrs. Leslie Lehman

Friday, April 28

P.M.—	
5:30	Supper
7:30	Insight hour: "How Jesus is Lord of citizenship," Delton Franz
	Discussion
9:00	Worship
9:45	Inter-generational rap and snack session:
	"How Jesus is Lord of my life," Chester Hilty, Naomi Lehman, Richard Tschetter, Tim Welty

Saturday, April 29

A.M.—	
7:30	Breakfast
8:45	Hearings: Camp Friedenswald, Bluffton College, missions committee
10:00	Devotions in song

Continued—A-4

Alvin Voth with recent membership group.

Program—from A-3

10:15 Open forum sharing of concerns and resolutions

12:00 Lunch

P.M.—

1:30 Exploration of the creation

5:30 Supper

7:30 Sharing concerns from the churches

8:00 Communion & commissioning

9:00 Close of conference

9:15 Snack and rap session

Sunday, April 30

A.M.—

8:00 Breakfast

8:45 Worship in the amphitheater

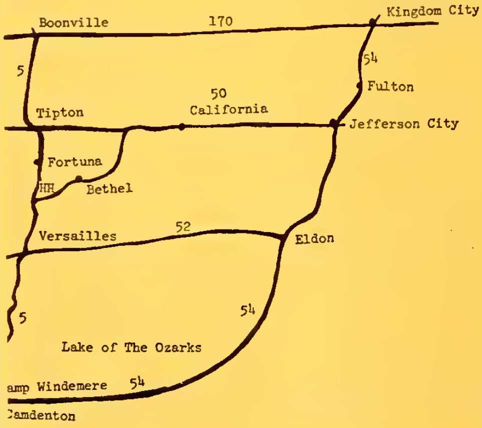
9:15 Break camp

11:00 Morning worship at Fortuna

12:00 Fellowship dinner

Directions to Camp Windermere

All coming from the east come down I-70 to either the Kingdom City or the Boonville exit. Then proceed south to Camdenton. Go west on 54 to the Camp Windermere sign on the righthand side of the road. Follow the signs.



Not in Chicago!

Alvin Voths were willing to go where God wanted them to go, but hopefully not to Chicago. Somehow though they were led right into Chicago to work with the Grace Mennonite Church people. Their five month interim stay was to round out a two year voluntary service commitment with MCC. Four and a half years later with the church members' efforts, Alvin and Lydia are still busily active in new ventures with God. The attendance has tripled. Although it is still one of our smaller congregations of fifty members, the church is growing and its fellowship meets a community need.

Several community groups have begged the use of the upstairs church facilities for their individual meetings such as Brownies, Girl Scouts and Boy Scouts. One Sunday morning when three of the Education and Publication Committee attended, a group of nine Boy Scouts with their leader were sitting up front for the worship meeting, and the pews were about filled. The members greeted and visited with one another in warmhearted friendship.

The church building has been maintained and improved by the experienced hand of former contractor, Alvin Voth, and other church members. Wood paneling was added to several rooms, the sanctuary platform was extended, and some cupboards built in. It is interesting to note that the parsonage had been improved by Alvin when he was doing voluntary service, and before he knew he would be living in the house. Two sides of the parsonage exterior are scheduled to be redone.

When questioned, the church members said that growth in numbers during the last four years has been due largely to the efforts of Alvin Voth who is outgoing and sincerely interested in his fellowmen. However, the members recognize that they too have a responsibility to live and act for Christ and they are trying to do just that.

The members are of Polish, Lithuanian, and German descent. They say that the Wednesday evening Bible study has been a real growing factor in their spiritual life and has led to caring relationships. They are also able to speak to others about their love of Christ. Working together on projects such as rummage sales and carry-in meals has also brought closer fellowship with each other and the community.

Someone expressed pleasure in having a successful vacation Bible school. Some Roman Catholic people are becoming interested in knowing more about the teachings of the Bible and find Grace Mennonite a good place to do this. They feel that their varied religious background of Mennonite, Baptist, Lutheran, and Catholic enlarges their experiences and they state that being Christian is most important.

A young Christian couple willing to be youth leaders and workers with children is greatly needed. Facilities for living are available within a few blocks of the church. The couple could find employment to support themselves and still serve in a needed area here. This is a small church that is warmhearted and growing in Christ. *Helen Fretz*

Open house at House of Simon

In February of 1970 the Topeka Church opened a half-way house for parolees from prison. Now two years to the month another dream came true. They are able to move into a place with more room and shop buildings.

On February 27, open house was held at the new location two miles south and one half mile west of Topeka. The house has been purchased by Richard Shallenbarger, a resident of the House of Simon. About 100 persons came to visit on Sunday for the open house.

At present there are three residents at the house: Richard Shallenbarger, Chauncey Hilbish, and Byron Riedel. The new place will eventually be able to house six or more men. We petition the prayers of all people who love the Lord's work that we may continually recognize that God can and does change lives. *Topeka Newsletter*

Teaching at Woodstock

Linda Sommer, member of the Ebenezer Mennonite Church, Bluffton, Ohio, left on February 6 to continue her teaching ministry at Woodstock School in Landour, India, after a three months furlough.

CONSIDERATION

A forum for the sharing of Christian insight and concern among laymen and laywomen of the Central District. The ideas expressed do not necessarily reflect the position of the Central District Reporter, *because we stand for full discussion of anyone's sincere Christian concern.*

Conference theme — "Jesus is Lord"

"The earliest Christian confession was 'Jesus Christ is Lord,' Phil. 2:11 (And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father). To them this meant that if Jesus was to be Lord at all, he must be Lord of all. It was out of this faith that the apostle Peter, with the other apostles told the authorities in Jerusalem, 'We must obey God rather than man,' Acts 5:29.

"We also make the confession, 'Jesus is Lord.' By this, we understand that the Christian and the church stand over against all human institutions and must make judgments about all relationships, regulations, standards, or laws. If these are found to be in opposition to this loyalty we give to Christ as Savior and Lord, then there is no question that 'We must obey God rather than man.' " *1971 Central District Conference Resolution*

We are conscious of who we are

The statement "Jesus Christ Is Lord" cannot be articulated easily but its meaning has often been pondered by our family in relation to life style. At times we hedge when decisions are to be made in line with that kind of affirmation. However, *we are conscious of who we are, and who we claim to be, and this consciousness affects the type of home in which we live, the kind of car to be purchased, and the amount of money spent on the material aspects of life.*

The knowledge of Jesus creates a desire to be in weekly worship services, offering the opportunity for praise and interaction with God's people. This coming together has much to do with our ability to meet the activities of the coming week.

Too much self-consciousness can remove spontaneous joy from life but our experience has more often been that of making simple decisions according to Lordship. The larger vocational and future decisions are more difficult and not so easily affirmed. Sons registering for war and we, as parents, grappling with the question of tax dollars paying for war, are also a very real part of this whole business of Lordship. Perhaps the difference all of these things make will be evaluated only by the One who created us with a will to decide. *E. Miller, Hively Church, Elkhart, Ind.*

Obey God, not man

"We must obey God rather than man" I guess my strongest reaction to the resolution concerning the confession "Jesus is Lord" centers on the clause "then there is no question that 'we must obey God rather than man.' " Of course there's a question. There's always a question when one is considering God's way over against the world's way. In fact, if I were a gambler, I'd give you odds, long odds, against anyone consistently choosing God's way in every area of his life. What's more, an individual would offer persuasive arguments to convince you that his way was God's way too.

Having said that, however, I'm reminded of Kierkegaard's comments about man's temptation to play the Pharisee. He said something to the effect that if he were God, he could forgive those who came to him admitting that his way was hard and that they had failed to obey him. The ones he couldn't forgive would be those who insisted they had obeyed when all they had done was to play verbal games with his demands.

Yes, I take the confession "Jesus is Lord" seriously, but more often in the breach than in the observance, more often in seeking forgiveness than in living his way. I hope God agrees with Kierkegaard! *David Ewert, Markham, Ill.*

It may mean selling your house!

As we (God, my wife, and I) write this, our prayer is that what we say is only to the glory of God. The story of what happened to us is what occurs when we make Jesus the Lord of our lives. We believe that if you ask God to lead your life and really mean it, your life will not be the same again. After we made this step, things happened that we did not understand. This came because God's will and our will wasn't always the same. God can see the whole picture and how we fit in it. We, as humans, can only see a small part, therefore we must completely trust God at all times.

Our story is involved and we cannot relate all of it to you, but we'll try.

Friends of ours, Paul and Pauline Holsopple, had started a Christian bookstore in their garage. Growth of the store was slow because of lack of finances and most of the work was done by Pauline. In a small group meeting one night we told God we were ready to help the bookstore in any way that he might choose. Through a series of events, God showed us to sell our home, purchase a modular home, and move out next to the bookstore.

At the point of selling our house we tried to get ahead of God and do some things on our own. God was leading us, but we tried to sell our house instead of letting God do it. After several attempts on our own, which were all in vain, we again asked God to lead if this was what he wanted us to do. Five days after this our house was sold.

This by now, may look to you like one of those "happily ever after" stories. Jesus said that those who follow him will not always be understood by others. We weren't either. We were in court because of our modular home, and the bookstore was to be closed or moved. At the bleakest times all we knew for sure was that God was there.

In closing I will say, that the bookstore moved into the shopping center within three months. We'd speculated that it would take two years. The ministry of the bookstore is growing each month.

God has continued to work miracles in other lives as well as our own. Let God be the leader of your life. *Gene Rhoades, Maplewood, Fort Wayne, Ind.*

Peter Stucky licensed

On Sunday, March 5, Peter W. Stucky was licensed for the ministry at the Hively Avenue Church in Elkhart, Indiana. Peter's specific assignment is the Partly Dave Coffeehouse in Elkhart where he has been resident director for some months.

During the service, the ministry of the coffeehouse was explained to the congregation by Peter. The coffeehouse is a place where young people can gather and be accepted and loved by Christian people. Many of them are or have been on drugs and are estranged from their families and society. Many are really seeking for some direction and meaning in life.

Peter explained that the two basic ministries of Partly Dave are reconciliation and healing. Reconciliation of the person to God through Jesus Christ and also reconciliation to his fellowman. Also, there is much need for healing of the body, mind, and spirit, for God wants wholeness for each individual.

Participation in the service was the host-pastor, Rev. David Habegger. Edward Stucky represented the Ministerial Committee of the Central District Conference of Mennonites. There were responses by his father, Rev. Gerald Stucky; by Howard Baumgartner, who is a member of the Advisory Council of the First Mennonite Church of Berne where Peter is still a member; and by Helen Bessemer who is a member of the board of directors of Partly Dave.

Peter is a graduate of Indiana University, Mennonite Biblical Seminary, and also studied at Edinburgh University in Scotland. He has worked and traveled in Europe and lived the first fourteen years of his life in Colombia South America where his parents the Rev. and Mrs. Gerald Stucky were serving as missionaries.

Peter expressed his appreciation to the large group of friends from Berne who traveled to Elkhart for the occasion and also extended an invitation for all to come and visit the Partly Dave Coffeehouse and support this ministry for the glory of God.

Festival of the Holy Spirit

Pentecost in faith and experience

Goshen College — May 19-21

Sponsored by Goshen College and the Associated Biblical Seminaries in cooperation with the Central District Conference Mennonites and the Illinois, Indiana-Michigan, and Ohio and Eastern Conferences of the (Old) Mennonite Church.

Don Kraybill, twenty-six-year-old copastor at Willow Street (Pa.) Church and sociology instructor at Elizabethtown College, will be moderator at the Festival of the Holy Spirit at Goshen College, May 19-21.

"A celebration of this kind requires freedom and chance for spontaneity. Persons must be able to discover the Spirit's gifts in each other, and freely work, worship, share, and create together."

Excited about the event, Kraybill said it holds "potential for great things because of its openendedness. I see the festival's aim as bringing diverse people together to identify, appreciate, and work with each other."

Donald M. Williams, minister to college students at Hollywood Presbyterian Church—the largest Presbyterian church in the United States—will speak on "The Jesus People and the church" at the Festival of the Holy Spirit.

Larry Christenson, Lutheran pastor and author of *Speaking in tongues,* with translations in eight languages, will be Bible studies leader at the Festival of the Holy Spirit. He is known for his balance "between the charismatic and the catholic, between the freedom of the Spirit and the order of the church."

Nelson Litwiller, a seventy-four-year-old international missionary who met the Holy Spirit in a fuller and deeper experience about two years ago, will deliver the final address at the Festival of the Holy Spirit.

Last year Litwiller traveled over 25,000 miles and preached more than 200 times. He says, "I have come to the conclusion, as I travel from congregation to congregation, that on every bench there are deep needs, and in every congregation many broken hearts. But there's also a remedy and renewal for those in need. I want to witness to them of the power of the Holy Spirit to renew their lives, to fill them with a joy, victory, and glow, and to unite them with others in a fellowship as described in the Book of Acts."

Fifty days, a series of study guides written by Howard Charles to prepare persons for the Festival, is now available at 30 cents each.

The purposes of the Festival are several. The coming together from many places on Pentecost weekend in large numbers provides a festival celebartion of the Holy Spirit—his coming, indwelling, and fellowship. The Festival is also an opportunity to share with others in small groups in worship experiences and study of the Scriptures. An informed faith and warm experience are both essential.

FESTIVAL OF THE
HOLY SPIRIT

WOMEN AT WORK

WMA

School for ministers scholarship awarded

The School for Ministers, held annually at the Associated Seminaries in Elkhart and this year scheduled January 12-20, is one of the programs for which the Central District WMA has scholarship money available to active pastors in Central District churches.

This year the award went to Paul Diller, pastor of the Comins Mennonite Church, Comins, Michigan. This school is a cooperative effort of both the General Conference Mennonite Church and the (Old) Mennonite Church, sponsored by Mennonite Biblical Seminary and Goshen Biblical Seminary. Ministers of these groups may experience brotherly sharing and renewal to help them in their task of providing leadership in congregations.

Bible studies focused on Deuteronomy and the Gospel of John. Other themes included the charismatic movement, communication with youth, the pastor's personal life and spiritual needs, reports of active congregations, small groups in the church, and new patterns for ministry.

Persons came from as far as Arizona, Montana, Manitoba, and Ontario. George Leppert of Lima, Ohio, was the only other General Conference pastor in the Central District enrolled. Over the weekend there were seven conference ministers who also met to share their experiences in positions of district conference leadership.

Most found the opportunity for sharing with other pastors, faculty, and students in the discussion groups to be one of the most personally helpful aspects of the ten-day school.

Paul Diller has requested that we convey to the various WMA societies his appreciation for the financial help and encouragement which this scholarship brought him. He felt this time contributed to his work in his own congregation. Although not all expressed their feelings in such unqualified terms, another pastor commented, "I came hungry and you fed me."

Mrs. Lowell Troyer, president

Secretary in new role

Mrs. John Bertsche of Normal, Ill., who is presently serving as secretary of Central District WMA will assume the duties of district advisor after the expiration of her term as secretary in April.

Having served on the C.D. council for the past two years and also being an active member of her own church's mission circle, Mrs. Bertsche is well qualified to take this responsibility. We are looking forward to having her serve as advisor and trust that she will find much joy in her new office.

The appointment was made by the District WMA Council to replace Mrs. Leslie B. Lehman who has served as advisor for the past seven years. Mrs. Lehman is President-elect of the General Conference WMA.

Coffeebreak at School for Ministers. From left to right, Marvin Stutzman, Warsaw, Ind.; Nick and June Dyck, Bloomfield, Mont.; Noah Hochstetler, Elkhart, Ind.; and Paul Diller, Comins, Mich.

Seven years later

That first year as district advisor was pretty scarey. I was quite unprepared for all the responsibilities that came with it. Not having served previously on a district level in any way, I had so much to learn about the functioning of our district WMA.

At the end of the first December, I realized that I should have mailed out the *Annual reports* weeks earlier! Quickly I sent them out, explaining that I had goofed and asking the women to come to my rescue and return the reports promptly. *Every* society responded! That was real encouragement.

The years have passed quickly. This past January, I made the *seventh* tabulation. Seven—the perfect number—and once again each society reported, though not all in time for the final tabulation. Cash contributions for 1971 were $7000.00 more than in 1965, and material aid totaled $5000.00 more. Between those years there was considerable variation, with the all-time high in cash contributions amounting to nearly $40,000 in 1970, and the high point in material aid reaching nearly $35,000 in 1966. Need for material aid is now decreasing as overseas nationals are learning to help themselves.

I believe that Central District WMA will continue to be a strong arm of our churches. We will continue to emphasize the total mission of our conference. We commit ourselves to—

educate and inform,
support and undergird,
encourage and understand,
pray and praise,
serve and witness,
be concerned and involved.

Can anything stop such motivation? No. For it is centered in the dedication of ourselves to God and to his will for us. *Mrs. Leslie B. Lehman*

Retreat officers at work

Evie Bertsche, chairman, Barbara Bowen, secretary, Doris Bohn, Virginia Sprunger, and Dorothy Janzen, committee members, met at Camp Friedenswald in January to plan for the annual women's retreat.

Be looking for the next communique on Faith '72, Sept. 15-17.

Material for this page should be sent to Mrs. Valier Flueckiger, 409 W. Water St., Berne, Ind. 46711.

Mortgage burning at Wayland (Iowa) Church.

Mortgage burning at Wayland

Mortgage burning ceremony was held at Wayland (Iowa) Church, May 23, 1971, just ten years after the building was completed! The service was led by Walter Neufeld with former pastor, Omer Nisley participating. The picture shows J. Laurence Henss, treasurer, and Yvonne Neff, YPU president, and the burning mortgage.

Homebuilders surprise

February Homebuilders meeting was a big surprise! No one knew what the program was until the organist began playing "The wedding march." Rev. Wilbur Nachtigall performed the renewal of marriage vows, complete with the familiar wedding songs, paper flowers and gold thread rings. The YPU members were ushers and presided at the reception which followed in the church basement. A good time was had by all. *First Church, Normal (Ill.) newsletter*

Eicher-Wayland services

Arthur Jackson brought a series of six messages entitled "A passion for peace." In them he attempted to portray the Christian's role in making peace in the world, in the big city, in our own community, in the home, and within ourselves. It was a tremendous challenge!

Material for the Central District Reporter should be sent to: Jacob T. Friesen, Box 28, Bluffton, Ohio 45817.

VITAL STATISTICS

NEW MEMBERS

Grace, Chicago, Ill.: Philip Kalenowsky, Noreen Dodge, Cindy Kluever, Rosemary Dodge, Mrs. Harriet Ewing, Mrs. Eileen Dodge, Mrs. Dorothy Kalenowsky, Harry Ewing.

Hively Ave., Elkhart, Ind.: Beth Gundy, Becky Habegger, Sheryl Classen, Sue Klassen, Mary Beth Berkshire, Cathy Wismer, Beth Miller.

Salem, Kidron, Ohio: Mr. and Mrs. Levi Hershberger, Ray Miller.

BIRTHS

Bethel, Fortuna, Mo.: to the Homer Garbers, Barry Wayne, Feb. 5.

Ebenezer, Bluffton, Ohio: to the Jerry Larsons, Tony Arthur, Feb. 10; to the Darrell Elkins, Brenda Kay, Feb. 28.

First, Nappanee, Ind.: to the Darrell Kings, Samuel Arthur, Feb. 14.

First, Sugarcreek, Ohio: to the Jim Kerrs, Mark William, Feb. 15; to the Bill Hostetlers, Benjamin William, Feb. 16.

Grace, Pandora, Ohio: to the Douglas Reichenbachs, Keric Douglas, Jan. 11.

Maplewood, Ft. Wayne, Ind.: to the Michael Lehmans, Carl Edward, Feb. 25.

Meadows, Ill.: to the Kenneth Bergs, Craig William, Jan. 7.

Salem, Kidron, Ohio: to the Larry Masts, Kristen Michelle, March 3; to the James Browns, Jenise Michelle, March 13.

Silver St., Goshen, Ind.: to the Jim Weldys, Chad John, March 4.

Topeka, Ind.: to the Mark Woodworths, Ted Phillip, Jan. 19.

ANNIVERSARIES

Carlock, Ill.: Mr. and Mrs. Joe Schmidt observed their fifty-fourth wedding anniversary Dec. 23. Mr. and Mrs. John Miller celebrated their fifty-fifth anniversary on Jan. 19. Congratulations to Mr. and Mrs. Elmer Grove on their fifty-second anniversary on Feb. 4.

Silver St., Goshen, Ind.: Jake and Minnie Rink celebrated their sixty-fifth anniversary on March 2. Mabel and Ernest Smoker observed their fifty-third anniversary Feb. 27.

St. John, Pandora, Ohio: Mr. and Mrs. Arthur Badertscher celebrated their sixty-fourth anniversary Feb. 13.

First, Berne, Ind.: Best wishes were extended to Mr. and Mrs. Edwin Neuhauser who observed their sixty-second wedding anniversary on March 3; also to Mr. and Mrs. Jacob Stucky who celebrated their fifty-second anniversary on March 4.

MARRIAGES

Carlock, Ill.: Mrs. Lyndal Fry and Franklin Eppy, March 5.

Ebenezer, Bluffton, Ohio: Arline Dalke and Steve Beck, March 3.

First, Berne, Ind.: Nancy Eicher and Don Graber, March 25.

First, Champaign-Urbana, Ill.: Maralee Joos and Chuck Steury, Jan. 29.

Hively Ave., Elkhart, Ind.: Rhoda Short and Gary Stucky, April 2.

Oak Grove, Smithville, Ohio: Janet Lasley and Robert Miller, Feb. 19.

Salem, Kidron, Ohio: Julie Evans and Gregg Nussbaum, March 4.

First, Berne, Ind.: Letty Hilty and Steven Stauffer, Jan. 29.

Flanagan, Ill.: Terry Strotheide and LeRoy Block, Jan. 30.

DEATHS

Eicher Emmanuel, Wayland, Iowa: Mrs. Otto F. Frey, Feb. 10.

First, Berne, Ind.: Mrs. George Ellenberger, Feb. 12; Lester Nussbaum; Herman Bowman; Clarence Liechty; Tony Solano; Herbert C. Dailey; Mrs. Edward Wittwer.

First, Bluffton, Ohio: Viola Gratz, Feb. 26.

First, Nappanee, Ind.: Irvin Stahly, Feb. 14.

First, Normal, Ill.: Mrs. Ruth Sommer, Feb. 15.

Grace, Pandora, Ohio: Robert D. Corbin, Feb. 14; Mrs. Clement Suter, Feb. 18.

Pulaski, Iowa: Frances Gertrude Baughman, March 2.

Topeka, Ind.: Alton A. Miller, Feb. 15.

Robert S. Kreider will direct MCC self-study

The executive committee of the Mennonite Central Committee is undertaking a comprehensive, one-year evaluation study of MCC. This evaluation is to involve a careful review of the resources, mission, priorities, relationships, and possible future program of MCC. Robert S. Kreider, MCC's vice-chairman, has been named study director.

The MCC chairman, H. Ernest Bennett, said that the study is to involve wide participation of constituent conference officials, present and former MCC workers, and pastors and lay members of the supporting churches. The study will begin September 1, 1972. A progress report will be presented at the MCC annual meeting in January 1973, and the final report is to be made to the MCC executive committee and constituent groups in August 1973.

Robert Krieder, who is completing his seventh year as president of Bluffton College, will give a minimum of half time to the direction of the study. Mr. Kreider served with MCC in Europe, 1946-49, and helped in 1961-62 to develop the Teachers Abroad Program in Africa.

Brethren give up holdings in war-related companies

To bring its investment practices and peace pronouncements in line, the Church of the Brethren general board voted in March to divest itself of holdings in corporations directly producing defense or weapons-related products.

The board of the 180,000-member denomination also voted to sell its $248,813 in U. S. Treasury bonds held for cash flow purposes and to forgo purchasing new governmental securities that may channel funds into military appropriations.

The twenty-five-member board declared it will not knowingly invest in companies which fail to practice fair and equal employment opportunities nor in banks or firms which transact business with governments having apartheid policies. A long standing ban on investments in the tobacco and alcoholic beverage industries was upheld. Investments in companies making excessive profit was similarly prohibited.

On the positive side, the guidelines stipulate the board will invest in companies working to improve the environment, in government agencies that are clearly nonmilitary, and in such industries as food, housing, clothing, utilities, education, and medicine.

Based on market prices, the divestment of stocks represents 10 percent of the general investment portfolio and 8 percent of investments by the pension fund.

Mennonite workers to meet in Lesotho

Five Mennonite mission board and Mennonite Central Committee workers will meet April 28-29 in Maseru, Lesotho, one of the mini-states in the Republic of South Africa.

Donald Jacobs, Eastern Mennonite Board of Missions representative in Nairobi, Kenya; Ray Brubacher, MCC director in Kinshasa, Zaire; Maynard Kurtz, Mennonite missionary and TAP director in Mbabane, Swaziland; James Juhnke, MCC director in Gaborone, Botswana, and James Bertsche, Congo Inland Mission worker on furlough in Ohio, will meet to confer on cooperative planning for Mennonite service and witness in southern Africa.

James Juhnke is presently spending half time on a study of southern Africa as well as the question of whether or not Mennonite agencies have a contribution to make in the Republic of South Africa, and if so, in what ways. Mr. Juhnke's study should be completed in time for the Lesotho meeting.

In May 1970, the Council of Mission Board Secretaries and MCC agreed to coordinate Mennonite efforts in southern Africa. A task force was established at that meeting. It is hoped that the findings of the Juhnke study and recommendations growing out of the Lesotho meeting can be considered at the next meeting of COMBS and MCC in May.

Eastern seminars discuss response to war taxes

At war tax seminars in Akron and Bally, Pennsylvania, recently, about seventy persons struggled with taxes, the Bible, and the war in Indochina.

Wesley Mast, Philadelphia, said, "The degree of openness on an issue as explosive as war taxes was amazing. We wrestled together first of all with the message of the Scriptures. Would Paul, for example, admonish us today to pay taxes, as he did the Roman Christians? Would he do the same to Christians in World War II under Hitler? We noted that the times had already changed in the early church from the 'good' government in Rommans 13 to the 'beastly' government in Revelation 13."

The seminars also discussed the nature of the present war. Mr. Mast said the seminar participants heard that since World War II the need for foot soldiers has declined 50 percent. Present war is becoming automated. "When they no longer need our bodies, how do we declare our protest?"

Another issue concerned tax dollars. "When over half of our taxes are used for outright murder, how can we go on sinning by supporting that which God forbids?"

With regard to brotherhood, "should the few who cannot conscientiously pay for war wait until others come along? How do we discern the Spirit's leading in this and not make decisions on an individualistic basis?"

Howard Charles, Goshen Biblical Seminary, was resource teacher on biblical passages dealing with taxes. Other input was given by Melvin Gingerich and Grant Stoltzfus on examples of tax refusal from history. Mr. Mast presented options in payment and nonpayment of taxes. Walton Hackman broke down the present use of tax dollars, 75 percent of which go for war-related purposes.

The seminars were held at Akron Mennonite Church and Hereford Church, Bally.

Western District teens learn about peacemaking

About seventy 17-year-olds went through a schedule as rigorous as an army boot camp March 24-26 at the pre-draft boot camp in Wichita sponsored by the Western District peace and social concerns committee.

But the object of the boot camp was to learn not to make war, but to make peace as a Christian.

The Western District has been holding pre-draft boot camps for about five years, but this was the first time (Old) Mennonites from the South Central Conference and some United Methodists from Wichita were included. A sprinkling of girls also attended this year's boot camp.

From Friday evening to Sunday morning the schedule went from early morning sit-ups to late-night films. The tone for the weekend was set Friday night with presentations on the war in Indochina by Doug Hostetter of New York City, former Paxman in Vietnam, and Annabelle Haupt of Wichita, member of a U.S. group which visited the parties to the Paris peace talks two years ago.

Mr. Hostetter emphasized that the Christian has no enemy. Some of his students in a Vietnamese village were Viet Cong with girl friends and parents just like anyone else. And he discovered that Green Berets and Marines were real people, too.

Mr. Hostetter also described some of the U.S. weapons now being used in Indochina, not to destroy military complexes or vehicles, but to maim people: pellet bombs (which make it difficult to trace the path of the tiny pellets through the body in order to repair the damage) and fiberglass bombs (the fragments of which cannot be X-rayed and thus cannot be removed).

Ms. Haupt reviewed the political history of Vietnam since 1945 and described her visit to all four sides of the Paris peace talks. All sides, she said, were acting only out of their own interests. All were saying, "My country right or wrong."

"There will be no international community until we get rid of this attitude," she said.

Other presentations during the weekend dealt with the *Way of peace* statement adopted by the General Conference at Fresno last summer, voluntary service, Pax, Teachers Abroad Program, VISTA, Peace Corps, 1-W work outside the church, noncooperation with the Selective Service System, intentional communities, and draft laws.

Between these presentations were small group discussions, recreation, and films, including *Basic training,* a documentary of an army boot camp by Frederick Weismann.

The peacemaker boot camp ended with worship at the Lorraine Ave. Church Sunday morning.

Pre-draft boot camp participants cluster in small groups to discuss the issues between sessions. Girls attended the annual camp for the first time.

Conference on believers' church to include laymen

A believers' church conference will be held, May 26-29, at the Laurelville Mennonite Church Center in western Pennsylvania. This event is planned jointly by a Brethren-Quaker-Mennonite committee.

The purpose is to facilitate the process of translating the work of the scholars into workable models of congregational life through conversations between scholars, pastors, and laymen.

Resource leaders will be Canby Jones, professor of religion and philosophy, Wilmington College, Wilmington, Ohio; Dale Brown, professor at Bethany Theological Seminary, Oak-Brook, Illinois; and John H. Yoder, president, Goshen Biblical Seminary, Elkhart, Indiana.

The total cost for the weekend will be $40. For details write: Laurelville Mennonite Church Center, Route 5, Mt. Pleasant, Pennsylvania 15666.

Seminary schedules three summer courses

Three courses will be available this summer for persons with a variety of interests at the Associated Mennonite Biblical Seminaries, Elkhart. A Christian family life seminar will again be offered and taught by Ross T. Bender and Abraham Schmitt, June 19-30. Elementary New Testament Greek will be taught by Gertrude Roten, July 24-September 1, and a seminar on justice and reconciliation in the Middle East will be led by Millard Lind and John H. Yoder, August 14-September 1.

Band has long history at Friedensberg Church

Using a band in worship is nothing new for the Friedensberg Mennonite Church in Avon, South Dakota, according to Peter Quiring, pastor.

The band has been playing in the church for as long as the oldest members of the band can remember—and they're in their seventies.

Now the band includes about twelve members who, with the pianist, accompany the congregational hymns at the Sunday evening services. There are saxophones, horns, a ukulele, a chordavox (described as an accordion connected to an organ), accordions, and violins. One band member under thirty plays an acoustic guitar and an amplified electric guitar.

Mr. Quiring explained that the band has no high school age players since none of the youth in the church are in the school band. And, too, there's the problem of transposing from the hymnal—old hat to the veteran band members but sometimes a bit difficult for the less experienced.

The band also gets a chance to play on other occasions. It has just finished one concert and plans another one in Marion, South Dakota, soon.

Northern District looking for youth minister again

With the resignation of Malcolm Wenger from his half-time position as Northern District conference minister effective in June, the Northern District executive committee has authorized the education committee to renew its search for a combination youth minister-Swan Lake Camp program director.

The Northern District began talking about a youth minister at its 1970 conference and asked the executive committee to study the possibility of a youth minister to be chosen by the education committee, young people's union, and retreat committee.

The 1971 conference recommended hiring a youth minister-camp program director. But last fall when finances ran short, the executive committee stopped the search for someone to fill the job.

Finances are not much better now, but funds for a youth minister will be available, since the executive committee does not plan to hire another conference minister. Members of the executive committee will take over these responsibilities.

After almost two years of disappointment for the youth, the search for a youth minister will be resumed.

Mr. Wenger has offered his resignation in order to accept a full-time assignment with the Commission on Home Ministries of the General Conference Mennonite Church. He had been working part time in Indian ministries. In June he will begin work also with evangelism concerns of the conference. He has been conference minister for the Northern District for three years.

Churches must do more for mentally retarded

The Mennonite Health Assembly and Mennonite Mental Health Services cooperated in planning a four-session program in March for people now working in institutions or programs for the mentally retarded. Attending the Chicago meeting were representatives from California, Arizona, Virginia, Pennsylvania, Ontario, Saskatchewan, Indiana, Ohio, Illinois, and France.

Leaders and resource persons included Frances Bontrager and Charles Seevers of Aux Chandelle in Elkhart, Indiana; Arthur Jost and Jack Fransen of Kings View, Reedley, California; Myron Ebersole of Lancaster General Hospital, Pa.; Robert Witmer of the Paris Sheltered Workshops, France; and Vernon Neufeld, MMHS, Fresno, California.

The assembly was impressed by the degree of activity in behalf of the mentally retarded. But most agreed that the churches are not doing nearly enough. They felt that more information needs to go out to the churches about existing programs. They felt local congregations should be challenged to join others in providing needed services for the handicapped and for their parents.

Bible colleges take step toward more cooperation

The executive officers of the Mennonite Brethren and Conference of Mennonites in Canada met in Winnipeg March 24 to explore ways of developing a cooperative working relationship between their two Bible colleges.

The chairmen of the two Canadian conferences, Jake Tilitzky and J. H. Quiring, issued the following statement after the meeting:

"The above mentioned representatives together with the two college presidents met without agenda and without recording secretary to explore the possibilities of developing a cooperative working relationship between the two colleges. A free and brotherly discussion followed which focused largely on our common heritage and on a growing bond of unity between the two conferences, based upon the reviving ministry of the Holy Spirit in our congregations.

"The need for more fellowship between the two conferences, a more effective group witness, and wiser stewardship were considered important factors justifying serious consideration of a closer working relationship.

"It was noted that cooperation between the two colleges in such areas as faculty meetings, both at the social and theological discussion level, an inter-Mennonite state/church study by various faculty members under MCC auspices, a joint evangelism conference, a series of annual choral programs, faculty exchanges and periodic student meetings, had been carried on for years.

"It was understood that the respective boards, by virtue of their office, are authorized by their respective conferences to consider other possibilities such as limited faculty exchange (team teaching), and occasional joint board sessions and ministers' courses. Further exploration was encouraged.

"All members present understood their specific assignment and knew that they were in no position to commit their respective conferences in any way. The sentiment was expressed that further conversation could prove beneficial."

RECORD

COM executive secretary to visit South America

Inter-Mennonite ministries in South America will be one of the primary interests of Howard Habegger when he makes an official field visit to Mennonites in five South American countries next summer.

Mr. Habegger, in his capacity as secretary for Latin America for the Commission on Overseas Mission of the General Conference Mennonite Church, will visit mission work in South America July 15 to August 12, before and after the Mennonite World Conference in Curitiba, Brazil.

In Argentina, Mr. Habegger will visit the evangelical seminaries in Buenos Aires, with which the Mennonite seminary in Montevideo, Uruguay, will have increased relationships. He will also visit church officials and missionaries of the Mennononite Church in Argentina.

In Uruguay, he will talk with faculty, staff, and students of the seminary and will visit the congregations in La Paz and Timbues, in which the General Conference and the Mennonite Church have been cooperating.

In Asuncion, Paraguay, he will meet Gerhard Goerzen, chairman of the Paraguayan Mennonite mission committee, who will accompany them to the Chaco. There his visits will include Mennonites of German background.

The Mennonite church in Argentina controls the mission program in the Chaco, to which North American Mennonites make a contribution. Argentinian Mennonites have also sent Mr. and Mrs. Jose Godoy as mission workers to Bolivia. Mr. Habegger will visit the Godoys in Tres Palmas, Bolivia, and Mennonite Central Committee personnel in Santa Cruz.

His final visit will be to Mennonite churches in Colombia, where Mr. Habegger and his wife Marlene spent five years as missionaries. Mrs. Habegger will accompany him at personal expense.

Workers

Linda Sommer, member of the Ebenezer Church, Bluffton, Ohio, left recently to continue her teaching ministry at Woodstock School in Landour, India, after a three-months furlough.

Stucky

Gary L. Stucky, specialist in bioinorganic chemistry, has joined the Eastern Mennonite College faculty. He is also conducting contract research on behalf of the American Leprosy Missions. Mr. Stucky, a graduate of Bethel College and a member of First Church, Pretty Prairie, Kans., recently completed a one-year term of overseas service as a research scientist in a leprosarium clinic at the Institut Medical Evangelique in Kimpese, Republic of Zaire.

Waltner

Jorgiann Waltner, Salem Church, Freeman, S.D., has begun a one-year term of voluntary service with the Mennonite Board of Missions, Elkhart, Ind. She is serving as a community service worker in Pittsburgh, Pa. The Pittsburgh unit assists the local Mennonite fellowship with city and neighborhood development. The first floor of the unit house is the church meeting place, while the second and third floors serve as VS living quarters. The unit also works with an interdenominational coffeehouse ministry. Miss Waltner, daughter of Mr. and Mrs. Carroll Waltner, Parker, S.D., is a 1972 graduate of Goshen College, Goshen, Ind.

Marriages

Tom Balfe and *Deborah Janzen,* Menno Church, Ritzville, Wash., on March 17.

Fred Wilson Berry and *Harriet Ruth Sprunger,* First Church, Berne, Ind., on March 18.

Melvin Friesen, Bethesda Church, Henderson, Neb., and *Grace Mishler,* Mennonite Brethren Church, on March 31.

Leon Goering and *Eva Maire Scheffler,* Menno Church, Ritzville, Wash., on March 21.

Donald Graber, Evangelical Mennonite Church, Berne, Ind., and *Nancy Eicher,* First Church, Berne, Ind., on March 25.

James LeRoy Martens, Lehigh (Kans.) Church, and *Virginia Mae Funk,* First Church, Hillsboro, Kans., on March 25.

John R. Montgomery and *Marilyn Fae Stucky,* Eden Church, Moundridge, Kans., on March 25.

Steven Stauffer, First Church, Berne, Ind., and *Letty Hilty,* Trinity United Methodist, Berne, Ind., on Jan. 29.

Stanley Taylor, Bloomfield (Iowa) Methodist Church, and *Sandra Schindler,* Pulaski (Iowa) Church, on March 25.

Baptisms

Apostolic Church, Trenton, Ohio, March 26: Sharon Bauman, David Hiltbrand, Ronald Johnson, Kimberly Marxen, and Carol Riethmaier.

Bethel Church, Fortuna, Mo., April 2: Debbie Baumgartner, Mrs. Larry Beutch, Debbie Gerber, Kenneth Gerber, Coleen Hilty, Dora Loganbill, and Kent Loganbill.

East Swamp Church, Quakertown, Pa. March 26: Janya Awckland and Janet Schlegel.

Southern Hills Church, Topeka, Kans., April 4: Althea Woelk.

LETTERS

Deaths

Tina Dyck (Mrs. Julius P.), Winkler Bergthaler Church, Winkler, Man., died Jan. 17.

Bertha Hanni Ellenberger (Mrs. George), First Church, Berne, Ind., was born Jan. 5, 1894, died Feb. 12.

Eventt Lehman, First Church, Berne, Ind., was born Nov. 26, 1908, and died March 21.

Florence Lora, First Church, Bluffton, Ohio, was born July 3, 1886, and died March 29.

Laura J. Miller, Salem Church, Freeman, S.D., was born March 4, 1904, and died March 1.

Louise Richert, Lorraine Ave. Church, Wichita, Kans., died March 20.

David S. Schroeder, Immanuel Church, Downey, Calif., was born May 11, 1893, and died March 21.

Clara Ellenberger Sprunger, (Mrs. Joel), First Church, Berne, Ind., was born March 16, 1894, and died March 26.

Calendar

April 27-30—Central District Conference, Camp Windermere, Lake of the Ozarks, Mo.

May 4-7—Eastern District Conference, Deep Run West Church, Bedminster, Pa.

May 13—Twenty-fifth anniversary celebration of Brook Lane Psychiatric Center, Hagerstown, Md.

May 26-29—Believers' church conference (Brethren-Quaker-Mennonite), Laurelville Mennonite Church Center, Pa.

June 15-18—Northern District Conference, Bethesda Church, Henderson, Neb.

June 15-18—Pacific District Conference, First Church, Aberdeen, Idaho.

July 5-9—Conference of Mennonites in Canada, Waterloo, Ont.

July 18-23 — Mennonite World Conference, Curitiba, Brazil.

Canadian

June 11 — Bergthaler Church of Manitoba thanksgiving celebration, Altona.

June 17—MCC (Sask.) relief auction sale.

Clinics or butchers

Dear Editor: Dr. Epp and Ms. Elias (March 14 issue) and other correspondents are missing the point. The point is not whether they personally believe abortion is morally justifiable, the point is whether our laws should be changed. The Christian church can take a position which differs from that of the state. For a Christian doctor to play Pilate and not wish to be involved in an abortion is his decision. However, he must be made aware that in so "washing his hands" he is giving the woman—who rightly or not wishes to be rid of her unborn child—no alternative but to go to a butcher, possibly losing her own life in addition to that of the fetus.

To say women "should" have used contraception, or should carry the child to term and then give him up, or learn to love the child, or that legal abortions are not 100 percent safe anyway, is again begging the issue. The fact is that some women *will* seek abortions. Are we going to see that safe, antiseptic clinics with psychiatric counseling are provided? Or are we going to continue to cite pro and con arguments and then say that we are not responsible for those who die?

I think Mennonites can campaign to get the laws changed without themselves espousing abortion. *Ruth Fireoved, 538 Spruce Street, Philadelphia, Pa. 19106* March 20

Women must have choice

Dear Editor: I am pregnant and happy with the unborn growing child. I have known others who have not been blessed as I with a home, a husband, a future, but they were also pregnant looking toward a bleak fuure for themselves and the unborn one.

We may all utilize the middle-class prerogative of the unafflicted to discuss, to disagree, to despair over what someone else chooses as right for herself and the child. We may not all sense the guilt, frustration, and loneliness of the woman locked in a box from which her escape is murdering an unborn child, herself, or often both.

Christ spoke, "Let him without sin cast the first stone. . . ."

Abortion should be available to all women. We may counsel them, but we cannot choose for them. We may disagree with, but not condemn them. If we are Christians, we should love them, strive to help them through a difficult time, and forgive what only God can judge as sin. *Ruth Lawler, 2920 Magnolia, Denver, Colorado 80207.* March 23

Thoughts on peace

Dear Editor: Today the world is preaching the doctrine of Jesus, the gospel of love, but we practice bloodthirsty savagery. Every day we invent something new with which to kill and make men more vile, vicious, and barbarous.

Jesus said, "Love one another," and yet we are being taught to murder each other. . . . I hope and pray that the Mennonites will make every possible effort to bring the gospel of love to all the world to make this God's world, the paradise of all mankind. *Oscar V. Mamigonian, 812 N. Broadway, Wichita, Kansas 67214.* March 18

About our letters: *To encourage our readers to express themselves on a variety of issues, we try to use all letters submitted for publication. Such statements may or may not reflect the views of a majority of readers. They may or may not agree with the official positions of our brotherhood. But we respect each person's right to be heard, which is a part of the larger obligation of membership in the brotherhood to both give and receive counsel (Heb. 3:13). Because of the limitation of space, shorter letters will be given preference, but longer statements, carefully and thoughtfully prepared, will be considered for use in other sections of our paper. Unsigned letters will not be published, though we may withhold names for valid reasons in a special situation. Letters to the editor marked "personal" or "not for publication" are always appreciated and, of course, will not be published.* Editor.

Questions of life and death

Harold R. Regier

The issue of life termination is pressing upon the Mennonite brotherhood for discussion. That we should have questions about such a matter may seem ironic and unnecessary in light of our historical Anabaptist theology which places a premium on life and its sanctity and clearly rejects the taking of human life. The law of love and respect for life led us to reject violence and war as the way to deal with the problems of human relationships and issues of life and death.

However, new questions are being asked today. Medical technology makes it possible to extend life beyond the point of awareness. Dying a "natural death" is a luxury that the medical profession, in some cases, can prevent. Patients and their families are sometimes requesting that death be permitted to come when illness is terminal and deterioration of body robs the person of awareness and/or consciousness. Euthanasia (inducing death) and antidysthansia (permitting death) are subjects of serious discussion among theologians, ethicists, physicians, psychiatrists, sociologists—and many other persons concerned.

More difficult yet is the question of abortion. Is the termination of pregnancy the taking of life? Are there circumstances in which such action is evidence of a higher respect for life than permitting the pregnancy to reach fulfillment?

The issue at stake is the meaning of life and death. What are Christian definitions? When does life begin and when does it end? Is it a matter of the heartbeat or a matter of quality of existence?

There are several positions which people take on the issue of abortion. The first is an absolute position. This position would state that abortion is always the greater wrong. Life begins at conception. No one has the right to destroy that life. This is the traditional position of the Roman Catholic Church.

A second general position is that hospital abortion is approved when the health or life of the mother is at stake. This is a position which in general is that of many Protestant and Jewish groups. The National Council of Churches in 1961 accepted this position.

A third position is one which broadens the kinds of conditions under which abortion is accepted. It is a position which rejects induced abortion except in the following situations: a) when the continuance of the pregnancy may threaten the health or life of the mother; b) when the infant may be born with incapacitating physical deformity or mental deficiency; c) when the continuance of a pregnancy resulting from forcible rape or incest may constitute a threat to the mental or physical health of the patient.

This general position is held by the American Medical Association and the American College of Obstetricians and Gynecologists. The American Psychiatric Association includes as reason for abortion, a threat to the mental and emotional health of a woman whose pregnancy is not terminated.

A fourth general position that there should be no restrictions at all on abortion sees abortion as an inherent right of a potential mother and a legitimate way to control the number and spacing of children. This is a position of the American Public Health Association, the American Civil Liberties Union, and others.

Many Mennonites are not certain which position to accept regarding abortion. Helen Alderfer, home life editor of *Christian Living,* in a recent issue of the *Forum* reflects where she and others are: "I am ready to study seriously the question, 'Should abortions be performed?' and I am looking for help. I want to make a personal decision regarding its moral dimension. I don't expect the Mennonite church to hand down edicts on abortion as the Pope has done for the Catholics, but my hope is that the church will help all of us to think carefully about it for ourselves and for mankind."

The Commission on Home Ministries, in response to a mandate from the General Conference and the Canadian Board of Congregational Resources, is initiating a process through which this can happen. A study commission to do research on abortion and other life termination issues will be appointed. The team will be carefully chosen to include both men and women. It will include persons representing disciplines such as theology, medicine, and psychiatry. The team will listen carefully to what people and the constituency are thinking and saying. Their resources will take seriously the complexities of the issue, searching out the facts necessary for responsible decision making. They will also take seriously our Anabaptist theology and the teaching of Scripture.

Individuals, groups, or congregations are encouraged to begin reading and studying on this issue. Articles and statements that have been written by Mennonite and other peace church persons are available upon request from the Commission on Home Ministries.

A future issue of *The Mennonite* will carry a bibliographical essay on life termination issues. This will give guidance for wider reading and more in-depth study of the issues involved.

Through Bible study and prayer, research, and discussion we must all become a part of the process of discovering options open for Christians in dealing with moral questions related to life and death.

Material for this page provided by Women's Missionary Association.

MEDITATION

I'm so tired of all the talk

I'm free in the eyes of God,
But not in the eyes of man;
For freedom is a word often spoken,
But not known throughout the land.

I'm so tired of all the talk
And the preaching of brotherly love;
For it seems the only one practicing it
Is the almighty creator above.

There's so much one person can do
To help his fellowman in need:
Plenty of people in pain and ghettos,
Plenty of mouths we can help feed.

It seems the way to be happy now
Is to flourish in fame and wealth,
Or perhaps to get strung out on drugs
Or to smoke and drink away our health.

Whatever happened to the friendship
That used to help get us by
All the hardships and sorrows of life
And to get happy instead of high?

The world's in an awful mess, God,
And it looks as though no one could care
'Cause all that goes on is talk.
Please remind us that you're still there.

Donna Hodson, 15

Carl

CARL WAS NEVER REALLY welcome anywhere. His father was an alcoholic. His mother—well, she didn't have much time with a family and a drunk to support.

Carl had a hard life. His wife was a cripple. She had a stroke and for years Carl wore himself out nursing his wife and feeding and dressing their nine children.

Carl was a failure. He never could earn enough to support his family. Oh, he did odd jobs—maintenance, farm work—but nothing financially productive. He didn't have the skills.

Carl was proud of his children. He liked to talk about their accomplishments. One is a computer technologist, and one plays in a band. But his children never seemed to notice him much. They were busy with other things.

The community tolerated Carl. They became accustomed to the forlorn little figure in blue jeans and crumpled cap walking down the street, hands tucked in pockets. No one paid him much attention.

What Carl needed most was for people to notice him. He responded so eagerly if someone happened to smile at him or call his name. But the only steady friends he had were the welfare staff.

Carl died this week. His nine children have gathered from both ends of the country and from around the community to pay their respects. The community has closed its businesses for the funeral.

How come no one noticed him till now?

Elvera Goering

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COVER

School children in Pauingassi, northern Manitoba, do their homework by the light of a kerosene lamp. Mennonite Pioneer Mission brought the first school to this community of nearly 200. Now Pauingassi has a government-operated school.

CONTRIBUTORS

Chief Dan George comes from Vancouver, B.C. He was nominated for an Academy Award a year ago for his supporting role in the motion picture Little Big Man. His address was given to an educational conference in Banff, Alberta.

Levi Keidel, who writes frequently for The Mennonite, is now back in Zaire. His address is B.P. 1, Tshikapa via Kinshasa, Zaire.

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After the calm

B. Menno Berg likes to face issues head on. As a member of the council at the Last Mennonite Church, he is usually the one who raises the sticky questions which the other council members are reluctant to ask.

For the past while there have been few controversial issues on the council's agenda, and Menno was beginning to wonder if he was losing his sensitivity for the live issues or if the congregation had actually moved into an era of tranquility. He didn't mind admitting that the smoothness of the church's operation pleased him. The problems with which the church had struggled for many years—the Vietnam war and the draft, black-white relations, campus riots, and a number of local issues—were still there but they had been pushed onto the back burner by consensus. The monthly council meetings were now regularly over at 9:30 rather than at 11 o'clock. The most heated discussion in recent months occurred over the question of whether the congregation's part-time secretary should be paid the government-stipulated minimum wage or a straight $40 per month, which averaged somewhat more than minimum wage but was easier for the treasurer to handle.

Now, suddenly, a host of larger issues were again beginning to press in on the congregation for discussion and decision. A divorce and remarriage in the church needed attention. Since there were no women on the Last Mennonite council, several of them suggested to B. Menno that he urge the council to arrange some discussion on abortion. A group of students came home from Blitheton College during spring break and showed a filmstrip which gave documented evidence that the war in Indochina was not winding down; it had simply been automated. "What are you going to do about your tax dollars, which are clearly the most important ingredient in the war now?" the young people had asked.

The school busing issue couldn't be ignored any more either. It was now the subject of national debate, and a number of Last Mennonite families had already announced that they would send their children to a Mennonite residential high school to avoid the busing order.

Even revival had become controversial. Pro and con arguments were beginning to heat up on the Jesus People, the charismatic movement, Campus Crusade, and a variety of other forms that revival seemed to be taking.

B. Menno Berg was sad to see the period of serenity come to such an abrupt end. He wondered if his age was beginning to show when he waited through two council meetings for someone else to suggest that the council should make arrangements for the congregation to discuss these new issues. Finally, he could hold himself no longer. "Brother chairman," he said, "I have several new items to propose for our agenda. I think we should plan for a coffee break at nine o'clock because I suspect we may be here until after eleven tonight. . . ." LK

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

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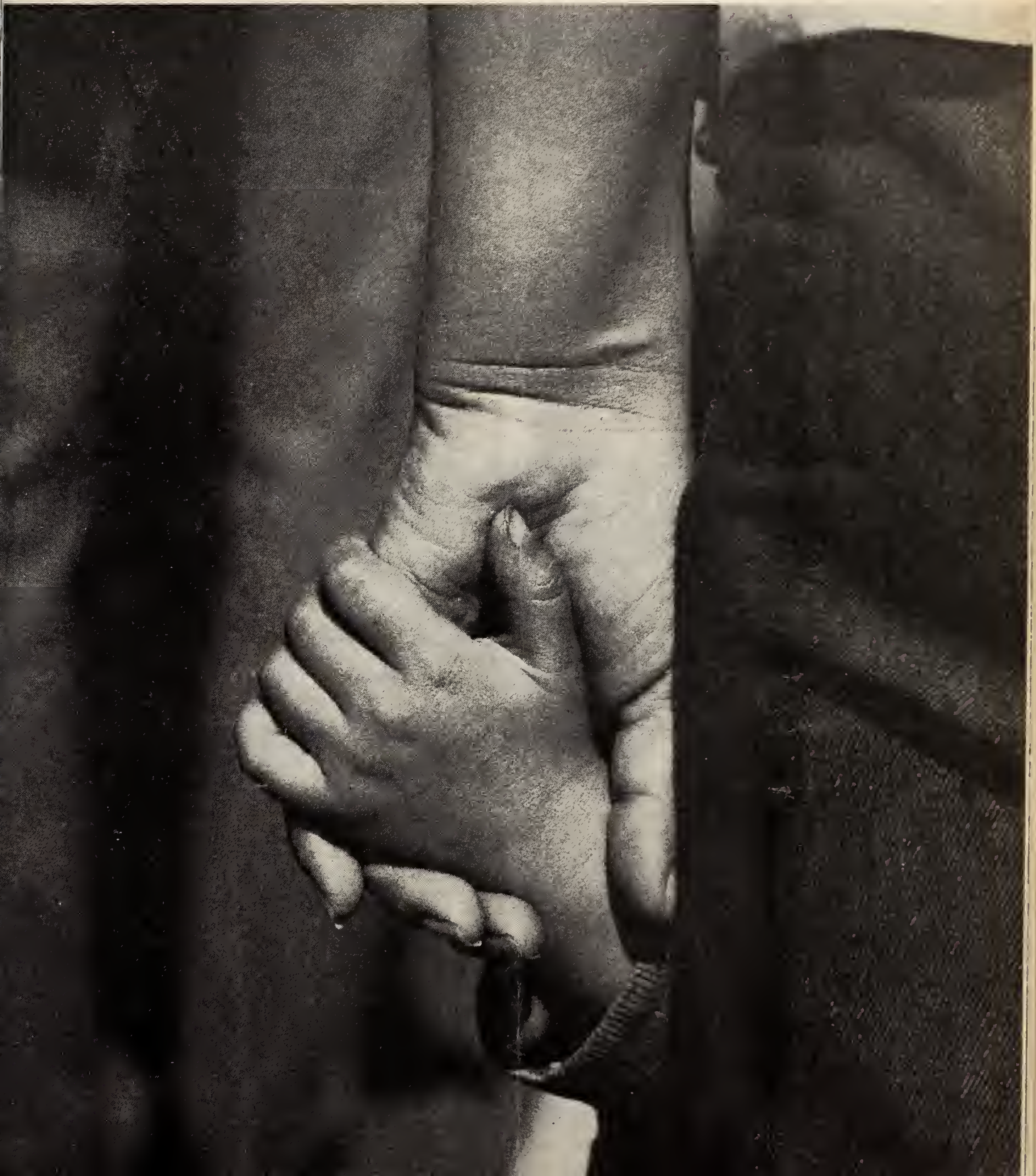


IS THE FAMILY OBSOLETE?

The future of the family rests with husband and wife working through their difficulties, establishing discipline, rearing children in the admonition and love of God. Their success will depend on their ability to inspire children to live by demanding principles.

G. CURTIS JONES

THE CELEBRATION of the Festival of the Christian Home next Sunday and the return of Mother's Day prompt perplexing questions: Does the North American family have a future? Since 1890, divorces have increased 521 percent in the United States.

Does the family have a future when 33 percent of the working force in America are women, one-third of whom are married? Thousands of children come home from school every day to empty houses, babysitters, or definitive notes of instruction.

Annually an estimated half-million teen-agers run away from home.

Problems relating to schooling are so numerous and frightening that the U.S. Office of Education is experimenting to ascertain if bonuses paid teachers and parents would result in better cooperation. It costs husband and wife $24,000 plus to rear one child to age eighteen.

Does this God-ordained unit, the family, have a chance of survival in a climate saturated with politics and propaganda? Will our children be mere statistics for war lords and newscasters?

Does the family have a future when premarital and extramarital sex relations are increasing; when the Puritan Ethic is disappearing; when an evening at home is as infrequent as a fifth Sunday?

According to studies of 4,000 marriages by Landis and Landis, four-fifths of those divorced had absolutely no church connections.

Does the family have a future in an alienated society?

One of the more subtle inferences of women's liberation is its disenchantment with motherhood. Some feminists consider marriage and childbearing as discriminatory, oppressive. They would have us believe the domestic scene is archaic.

There are indications that the family is losing its function in society. The once stable core, initiating impulses of change and conversion, is now a mobile, divisive, harassed little institution bearing all the scars of our embattled society.

The stereotyped mother of home, children, and church has virtually disappeared. Today's women are challenging their conventional roles, creating new life styles, seeking personal careers and self-fulfillment.

Coupled with the inescapable parental obligation of caring for children, the rising identity crisis, is the fact that modern mothers are extremely busy. Surveys indicate rural housewives spend sixty hours a week running the home, while their urban counterparts spend eighty. Nowhere is Parkinson's Law (a law of triviality) more visible than in the average middle-class family. The pyramiding of gadgets, so-called timesaving devices, is deceptive.

In *The working mother,* Sidney Cornelia Callahan quotes a psychiatrist as saying: "The dichotomy would seem to be not between motherhood and career. but between women who do well in both and women who do well in neither." This is close to the heart of the controversy.

One cannot generalize. Some women are poor mothers irrespective of special days and gifts, freedom, and income. Others, however busy, manage to keep their homes bright with joy and warm with love.

In whatever context, the price of parenthood is forever the same—responsibility! A demanding schedule does not necessarily imply success, neither is the desire for additional income adequate motivation nor compensation for abandoning parental roles. There must be a quality of worship in one's work. Busyness and blessings are not synonymous.

Jesus illustrated this while visiting friends in Bethany. Martha was upset over the work she had to do, complaining that Mary, her sister, had the advantage of the Master's conversation and presence. To which the Lord replied: "Martha, Martha! You are worried and troubled over so many things, but just one is needed. Mary has chosen the right thing, and it will not be taken away from her" (Luke 10:41-42, *Good news for modern man*).

If parents could rediscover their God-given function in the matrix of materialism; if they could get their kicks out of sending well disciplined, maturing Christian young men and women into the world, how much richer would be their marriages; how fortunate the community! Parents are God's indispensable priests.

There is a crisis in America as crucial as civil rights, dangerous as bureaucracy, insidious as communism, unpredictable as politics, uncontrollable as inflation. It is the erosion of the home.

The future of the family rests not with anthropologists, sociologists, psychologists, statisticians, and the media; but with husband and wife working through their difficulties, establishing discipline, rearing children in the admonition and love of God.

The congregation at Corinth asked Paul for domestic counsel. There were honest differences between professing Christians and pagans. Although the Apostle recommended his own state—celibacy—he was careful not to impose his opinions on others. He warned against mixed marriages—that is, being "mismated with unbelievers." As he put it, "For what partnership have righteousness and inquity?"

During the Corinthian confrontation, Paul raised these perennial questions: "Wife, how do you know whether you will save your husband? Husband, how do you know whether you will save your wife?"

Will not the future of the family be commensurate with its image, sense of values, awareness of God?

There is a pertinent story in the sixteenth chapter of Exodus. The Israelites, wandering in the wilderness leveled complaints against Moses. They found fault with the food.

God promised the whimpering nomads that they would be fed morning and night. The record declares the supply covered the ground like a frost. The magnificent leader warned the pilgrims not to gather more than a day's supply at a time. But as always, there were those who thought they knew better than God's spokesman and collected enough for several days. They craved security. Next morning, however, the greedy souls discovered their food was sour and full of worms.

Men have always endeavored to protect themselves against the future. This is normal, commendable, if security does not become an inflexible economic system, a meaningless religion.

A prominent Englishman said not long ago Americans have the largest incomes and the finest homes and automobiles in the world. "They also write more books on how to be happy."

Physical security is never enough. Like our spiritual ancestors, we must learn that certain values cannot be stored, accumulated against the future, but must be fresh every morning.

Love must be awakened. Marriage is an adventure in common commitment and faith. Parents are pilgrims in search of the deeper meanings of life.

Will not the future of the family be determined by its ability to communicate and demonstrate punctuality, integrity? What we would have the nation become, we must first teach our children. What we would have the church epitomize, we must practice in our homes.

In a day of annoying credibility gaps, how can parents instill a sense

The future of the family rests . . . with husband and wife working through their difficulties, establishing disciplines, rearing children in the admonition and love of God.

Does the family have a future in an alienated society?

of responsibility in their children? How can truth be a liberating force when hypocrisy is the common practice? How can punctuality be stressed when procrastination is such a common tool?

A story from Milford, Connecticut, intrigues me. According to the report, the 117-year-old clock on the Congregational Church had been silent for a decade. In rather typical church tempo, the brethren finally decided they should arouse the clock. A contractor agreed to repair it for $1,000.

While older heads debated the validity of the bid, a fifteen-year-old boy, Howard Ward III, a member of the congregation, investigated the situation. With parts worth twenty-five cents, a pair of pliers, and an oil can, he persuaded the clock to run again.

This is youth at its best. Equip them, point to need, and turn them loose. But they must be free to fail. Given that type of encouragement and freedom, I venture that Howard Ward and his kind will get the church going.

Will not the future of the family be commensurate with its ability to inspire children to live by demanding principles? Permissiveness is no substitute for discipline. Honor is never bequeathed, it must be earned.

You may remember the struggle of John D. Rockefeller III. After attending prestigious universities in this country and abroad, living in semi-isolation from his family, identifying with the poor, and switching his political allegiance — this young man faced and found himself.

What fascinated me most, however, was to learn that at birth he was not given the initial "D" (which stands for Davidson). "I was told," he is quoted as saying in *Life*, "that I should make up my mind whether I wanted to carry on the full name which I think stands for public service, a sense of responsibility, and a high standard of demand on myself. When I was twenty-one, I wrote a letter to my father saying I wanted the name and responsibility."

Irrespective of prominence or obscurity, when sons and daughters demonstrate this concern, the future is assured. Every day then becomes a day of preparation for the implementation of the highest and best in tradition and faith.

Will not the future of the family be commensurate with the breadth and depth of its love? There is a difference between managing a family and loving its members.

At times there is no place like home for neglect, drunken brawls, swapping sex, beating children (at least 2,000 die annually from parental brutality), being lazy, and incorporating deteriorating values. But it can be a patch of heaven, a Christian community wherein each person is wanted, respected, considered, and loved.

Love is not always affirmative, but it is kind. It knows discipline, trust, failure, and success, but it keeps no score.

The leaping, welding, contagious sparks of love can energize and inspire each member of the family to perform and to respond at his best.

While visiting in a church home, the father lamented difficulties encountered in being a parent in a pressurized society. Patiently I listened. When at last an opportunity arose, I said: "You are right, but there is only one thing harder than being a parent today and that is being a child." Whereupon a daughter lustily commented: "You are so right!"

THE MENNONITE seeks to witness, teach, motivate, and build the Christian fellowship within the context of Christian love and freedom under the guidance of the Scriptures and the Holy Spirit. It is published weekly except biweekly during July and August and the last two weeks in December at North Newton, Kans. 67117, by the General Board of the General Conference Mennonite Church. Second-class postage paid at North Newton, Kans. 67117. Subscriptions: in U.S. and Canada, $5.00, one year; $9.50, two years; $14.50, three years; foreign, $5.50 per year. Editorial office: 600 Shaftesbury Blvd., Winnipeg, Canada R3P 0M4. Business office: 722 Main St., Box 347, Newton, Kans. 67114. Postmaster: Send Form 3579 to Box 347, Newton, Kans. 67114.

NEWS

Brazil's variegated brotherhood

R. Herbert Minnich

"Are we going to a Brazilian (Portuguese) church or a Mennonite (German) one today?" Our children asked this question frequently during the year we lived in Curitiba, capital of the state of Parana. In this area of ethnic Mennonite concentration, where German is the usual language for worship, seven mission congregations (five Mennonite Brethren and two General Conference) utilize Portuguese exclusively. Although Brazil's Mennonites are divided into these two cultural groups, fellowship between them and cooperation in mission is growing.

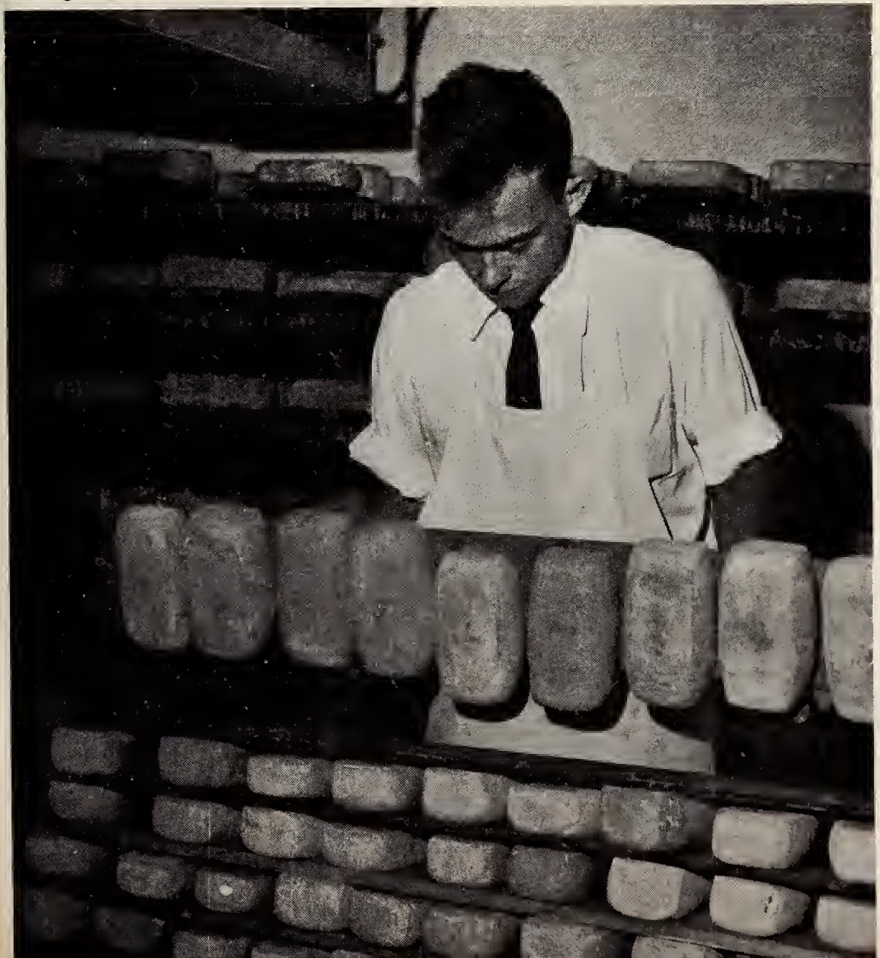
The larger group, currently about 3,800 adults and children, is the German-Russian immigrants and their descendants. More than two-thirds of them live in the Curitiba area in three major communities.

Boqueirao is the largest and is located on the city's southern perimeter. Until recently it was a dairy community and at one time supplied most of the city's milk. Here Mennonites had "commuter cows" which grazed on public pastures while their owners practiced intensive production of green fodder on their eight-acre farms. This practice persisted for over three decades from the time they settled there in the mid-1930s.

A second community, Vila Guaira, is an urban neighborhood in Curitiba. It has an unusual proportion (33 percent) of businessmen and professional persons. About 1,800 ethnic Mennonites live within sight of Curitiba's skyscrapers.

Witmarsum colony is the third settlement and is forty-five miles west of the capital. About 1,000 Mennonites live in this 20,000-acre colony; it is experiencing rapid agro-industrial progress with an emphasis on milk, butter, and cheese production. Governmental leaders are well impressed with their practical object lesson in agrarian reform and rural development.

Curing cheese at Brazil's Witmarsum Colony.



Far to the south in the state of Rio Grande do Sul is another major colony, Colonia Nova, where 750 Mennonites engage in wheat and dairy production within sight of the Uruguayan border.

A small number of German Mennonites (about 200) live in Sao Paulo, but this is the major area of non-ethnic Mennonite population. Total church membership in the nation now approaches 2,600, of which about 1,200 are non-ethnic Mennonites. All three major Mennonite groups are active in Brazil.

Mennonite Brethren are the most numerous in German and Portuguese congregations. They have a combined total of about 1,750 members.

General Conference membership, largely limited to the Curitiba-Witmarsum area, numbers about 450. The (Old) Mennonite Church has about 400 members in mission congregations in the states of Sao Paulo and Goias. The GC and OM groups joined in a cooperative missions organization in 1964.

If unbaptized members of non-ethnic families are included, as is done when calcuating the ethnic population, Mennonites in Brazil now exceed 6,000 persons.

Curitiba is the throbbing heart of Mennonite activity in Brazil. In this modern city of almost 600,000 and its surrounding area (including Witmarsum), Mennonite Brethren have nine congregations plus an additional preaching point (770 members). General Conference Mennonite churches number five plus several mission outposts (450 members). These data combine German and Portuguese groups.

In Boqueirao all German Mennonites cooperate in the Colegio Erasto Gaertner. This is the nation's largest Mennonite school with 650 students and a fourteen-year curriculum, which includes two years of pre-primary instruction. In Curitiba the Mennonite Brethren operate an orphanage, an elementary-secondary school (over 500 students, largely non-Mennonite), and a combined German-Portuguese theological institute.

Jumping for joy

Stephen Whittle

Sunday morning in Nairobi: a study in contrasts. On one side of town, groups of worshippers, dressed in their Sunday best, prepare to make their restrained way to the services in the cathedrals and churches of the traditional denominations. Meanwhile in the heart of the township area, the air throbs with the sound of drums banging, bells clanging, and cymbals clashing as processions wend their dancing way through the streets to the community halls where the African independent churches meet.

Dressed in white worship robes, the faithful follow their banners, jumping, chanting, and shouting. For them the procession to church is evangelism in action. It is an opportunity to show their joy of their lives and the fact that it is *their* African church. A chance to demonstrate to the people of the township that the church is something which belongs to their way of life. People join the procession as it moves along.

As they arrive, the banner is planted in the earth outside, to show that worship has begun and they dance into the hall. Women move to one side and men to the other, shoes are discarded. There is no doubt here that worship is something joyful, something you rejoice in and wear on your face. Every part of the service, which can last for as long as three or four hours, is one in which the whole community shares.

Prayers and alleluias ring out. The congregation claps and chants. Great gestures sweep up to the sky as the leader speaks of heaven. Then the whole congregation rises to its feet to dance and sing "Crusade for Christ." It begins slowly but the beat gradually becomes more insistent as the cymbals and bells add to the chant. The people sway from side to side, led by a tall, turbaned man who gives himself completely to the dance. The music builds up to a climax that slowly dissipates.

In every community hall in the city, independent churches are gathered. Sometimes the impression can be a little chaotic when two are meeting in the same center and while one is sitting silently the other is exploding in praise. Some churches are relatively simple in their style while others are more sophisticated with colorful robes and elaborate rituals—much like the churches from which they sprang.

There are about two hundred or so independent churches in Kenya and of these, sixty are registered bodies, submitting membership returns to the government. Most have broken away from one of the traditional churches. David Aoko, a young Methodist minister who has made a study of the independent churches of Kenya, has noted that most of the churches were founded by Africans who were already committed to a particular tradition but who then fell out with the church and its leadership.

He claims there are two main reasons for this. "One was an increasing feeling that they could not be African within the traditional churches which brought custom, style of worship, and conception of behavior from an alien culture." The second factor was that "the founders were men of ability who were being denied leadership in the traditional churches by the missionaries. Many of the churches came into being in colonial times and were one of the few places where Africans felt free to express themselves in a thoroughly African way."

The Nomiya Luo Church is perhaps a typical example. Solomon Oiro, its secretary, told me how the church began in 1907. The founder was Jonah Owalo, who seems to have been variously a Muslim, an Anglican, and a Roman Catholic. A junior clerk, he was sent to Mombasa where he read the Bible a lot and eventually decided to become a preacher. He had already been involved in translating the Bible into Luo. The call took him to a Catholic mission in Nyanza where he had another vision that told him to reject communion.

Owalo then went off to a Church Missionary Society mission, but he again had disagreements with the missionaries and so he decided to gather his own followers. His basic message was a return to the law of Abraham and Moses, with circumcision as the sign of the true believer. Circumcision is a most unusual rite in the Luo tribe and as it is carried out on adult con-

Members of the African Israel Church dance to worship through the streets of Nairobi.

ONDONDO AND SONS PR SION ST

The marks of an independent church are a dovetailing of Islamic and sometimes Judaic custom with the Christian tradition, African leadership, traditional African hymns and instruments, special robes, and a strong leaning toward Pentecostalism.

verts without anesthetic, it is perhaps its own test of faith.

About seventy people were drawn to the prophet, Solomon's father being one, and they spread the word throughout the western provinces of Kenya. There are, unusually, a number of well educated members of this particular church, which makes baptism and circumcision a central ceremony with specified periods of confinement and so on. Its basic appeal is amongst the Luo people, but Solomon Oiro claims that now "many neighboring people are coming into the church," which has most of its sixty thousand members in the rural areas.

The specific marks of an independent church are a dovetailing of Islamic and sometimes Judaic custom with the Christian tradition, African leadership, traditional African hymns and instruments, special robes, and a strong leaning towards Pentecostalism. It makes for an intriguing mixture, with a heavy emphasis on the power of the Spirit. In some of the churches, at the time of prayer the windows and doors are shut to keep the power of the Spirit within the community, and he is felt to manifest himself in the dancing, shouting, singing, and crying.

Most of the independent churches would argue that the traditional churches do not take the Spirit seriously enough. Another point of difference is over moral teaching. With the independent churches morality is interpreted strictly. It comes from a literal reading of the Bible, particularly the law and the commandments, which are taken as absolute regulators of behavior. However, some of the churches permit polygamy, which causes the traditional churches great problems.

The African Israel Nineve Church is among the most strict, as well as being one of the most well known. Interviewing its leader in Nairobi, Ezekiel Otieno, it was possible to get some idea of the moving force behind the independent churches and learn something of their appeal.

Ezekiel Otieno is a printer by trade. Aged about fifty-five, he is chubby with a pointed beard. I went to talk with him in his home on Sunday morning just as he was preparing to lead his services. Every linen object in the room, in his poorly-lit township house, curtain, tablecloth, clothes, and so on bore the embroidered name of the church. He sat dressed in his white worship robe wearing a turban.

I began by asking him to try to explain his church and he immediately began to talk, in biblical terms, of having once been blind and suddenly receiving sight which enabled him to see things he had never seen before. "There is nothing you can ask me more," he said, "I have faith in him. That is why we dance and sing. We praise the Lord with our singing and instruments. I have nothing to give except my thanks to the Lord."

The directness and simplicity were impressive and came from a deep inner conviction. The significant fact about these churches is that they really involve the ordinary person—the clerk and the messenger, the unskilled worker—who has little education. It is their church and they feel free and at home within it. There is much within the church that the western secularized Christian finds difficult. Every day the believer must "ask forgiveness for his sins" publicly in the home or church. Much is made of sin and one of the reasons that Ezekiel Otieno gives for the breakaway from the traditional churches was the gap they display between theory and practice.

The morality they practice and preach is of a very individualistic and personal kind. Morality is seen largely in terms of sex, drink, and gambling. There is little, if any, idea of a *social gospel* which tries to relate morality to the whole of life instead of only parts. However, perhaps more important, there is a strong sense of community within the African Israel Church. The local church helps the newcomer to belong by finding accommodation, food, and work for people coming to Nairobi for the first time. The church, I was told, "naturally feels it should do this."

But the moments that Ezekiel Otieno really came alive were when he spoke about the Holy Spirit. The traditional churches, he explained, say they believe in the Holy Spirit. "But in practice they do not believe. We have the Holy Spirit in our church and we hold him to be our guide. We give him the chance to work with us." It was difficult not to believe him.

For the African leaders of the traditional churches, the independent churches pose something of a problem. A number of African Christians are afraid even to admit that the members of the independent churches might be Christians. They have, after all, been brought up within traditional western church structures and have come to identify the structures they have as almost the only way of expressing the gospel. The independent churches are very different, take a pride in their Africanness and, of course, are also growing at a tremendous rate. It is little wonder then that they are sometimes regarded as a threat.

But there is a good deal of evidence that the independent churches, or at least some of them, are very anxious to have greater contact with the traditional churches. The Africa Israel church, for example, is an associate member of the National Christian Council of Kenya. David Aoko detects a growing need for rapprochement.

Both groups of churches have something to contribute and learn from the other, he maintains. For the independent churches the big question is "what to preach, where to preach, and how." The traditional churches can help them with this. It is significant that a member of the African Israel church is now studying theology at the joint theological college, St. Paul's, Limuru.

Ezekiel Otieno's last remarks to me were that the Word of God is poorly preached in Kenya. "We all need to share in this task," he said. "We want to fit into our society. What can you do to help us in this?"

Violet's gifts

The following reflections on the contradictions and dilemmas of our benevolences was written by James Juhnke, MCC *director in Botswana.*

Violet Ramosu has taught me much about giving. Violet is the three-year-old daughter of our African maid in Gaborone, Botswana. She has no father. She lives with her mother in the small servant quarters in the back of our lot. She is prone to colds and to skin sores. Her twenty-six-year-old aunt died last month of tuberculosis.

We have given many things to Violet. Our children, four-year-old Joanne and Carl, who is one and one-half, share their toys and their inflatable swimming pool with her. Joanne gives her outgrown clothes to Violet. There were Christmas gifts and a birthday cake for Violet this year.

Violet also gives to us. She gives smiles of gratitude. She gives respect and obedience to our commands. She provides touching joy in the unfeigned enthusiasm of her greeting when I come home from work in the afternoon.

The mutuality of our giving is captured in one of Violet's special rituals. When she wants to come play in our house, she does not ask permission. She brings a gift. The gift can be anything—a toy that was left outside or a scrap of paper from the kitchen floor. If we accept her gift she knows she is welcome to our house. If we refuse her gift, she knows she cannot come. It would violate the integrity of our gift-giving ritual to refuse her offering and still pretend she is free to come play in our house. Her gift establishes her presence and her acceptability.

Violet's giving has led me to reflect that there is no such thing as a one-way gift. Giving is inherently mutual. The gift sets in motion a pattern of expectations and obligations which cannot be escaped. It is not possible to give without expecting something in return, and it is a form of tyranny to give and to pretend disinterest in the recipient's response.

Violet Ramosu shares a gift with her North American playmate, Carl Juhnke.

The Mennonite Central Committee has given millions of dollars worth of goods and services to needy people around the world. This giving has always been a hazardous operation—hazardous because gifts can destroy people if they deny the inherent mutuality of gift-giving. The recipients of all our benevolence will be humiliated if they cannot find appropriate means for returning the gift. They will come to hate their dependence upon us, and their incapacity to share something of themselves.

Our gifts need not be returned in kind, in the way that families exchange invitations to dinner. The gift can be returned through hospitality shown in a mud hut home, through the giving of an object made by hand of natural materials or through the symbolic sharing of meager material resources. Poor people can be most imaginative in finding means of gift-giving which establish their integrity.

The fact that gift-giving is always in the nature of a contract—the recipient is obligated to reciprocate in some form—does not eliminate the possibility of spontaneity in mutual sharing. The best gifts are often those given spontaneously and impulsively. Gifts are expressions of joyous self-affirmation. Gracious receiving makes possible the fulfillment of other persons.

There are many problems in the exchange of gifts between unequals. Our mutual sharing of gifts with our African maid, Alice Ramosu and her daughter Violet, is continually frustrated by their poverty and our wealth. They wear shabby clothes, eat starchy foods—almost no fruits and vegetables—and have no electricity. Alice sends her monthly check to her even poorer family back in the rural village.

Meanwhile we have here in Gaborone nearly all the comforts of our home back in Kansas — vitamin-enriched foods, money for medical and dental care, and vehicles for transportation. We were used to making our gifts to the poor in one carefully considered sum at regular intervals—and then feeling generous about it. It is something new to be in continual contact with poor people we know personally and care about. We are not used to having the poor observe our private indulgences—a shortwave radio, a tasty but expensive dessert, fancier clothes than we really need. They know anything we give is a pittance in comparison to what we have. It would be absurd to tell them we made a financial sacrifice to work on an MCC allowance.

The rich and the poor are sharply separated in the world today. Our temporary relationship with Alice and Violet Ramosu is an exception to the pattern of our lives and the lives of most people we know. Our wealthy country keeps out the world's poor through immigration control. Our community's residence patterns ensure that lower income people live in another part of town.

Only when our great distance from the needy is broken down do we begin to feel deeply the dilemmas and contradictions involved in our efforts at benevolence. We are ashamed to know that Americans spend more on cat food in one year than Botswana's gross national product. But we ought not attempt to overcome our shame in simple one-way generosity. We must find ways of giving that protect the integrity of the recipient and that foster his capacity to give to us in return.

MDS signs agreement with federal emergency agency

Mennonite Disaster Service and the Office of Emergency Preparedness have signed an agreement which ensures swifter relief measures for people affected by major natural disasters in the United States.

The agreement provides for full Mennonite cooperation when a major disaster is declared by the President of the United States, plus mutual planning, exchange of information, and continuing liaison when disaster is imminent.

Signed in a ceremony in Washington by Nelson Hostetter, MDS executive coordinator, and OEP director George A. Lincoln, the agreement spells out ways in which recovery efforts will be tailored to serve people struck by a disaster.

All resources of the Mennonite Disaster Service are readily available when disaster does strike. They include:

1. General immediate cleanup and restoration and, at times, prevention, warning, evacuation, and search and rescue operations.
2. Temporary repairs to damaged homes so that they may be reoccupied.
3. Reconstruction and rehabilitation of homes and other buildings.

As stated in the agreement, MDS agrees "to function in a supportive role under the direction of a duly appointed federal coordinating officer from OEP in the area designated by the President as a major disaster."

MDS also agrees: to keep OEP informed about its operations and projects and to seek guidance from OEP if necessary; to permit federal agencies to distribute supplies, equipment, and services through Mennonite programs for emergency assistance; and to provide available personnel for OEP programs of disaster preparedness and training, and for disaster assistance teams and relief centers.

The agreement says that OEP will, among other things, notify MDS of each disaster and provide office space and facilities for MDS personnel.

OEP signed similar agreements last year with the American Red Cross and the Salvation Army. These agreements insure against duplication of benefits and services and guard against discrimination in disaster assistance.

MDS took considerable time to carefully plan the agreement with OEP. The written agreement includes two clear statements that protect MDS and MDS volunteers from undesired involvement with the government. The agreement states that MDS involvement with the OEP is at the consent of MDS, and that MDS will field "available personnel," meaning that the volunteer can state a preference of activity for which he is available through MDS.

Taiwan Christian Service expands, takes leadership

Taiwan Christian Service, being helped to stand on its own feet by Church World Service, has started a railway station service center in Taipei and is contemplating starting a training center for the handicapped and a new community development project among aborigines.

At Taiwan Christian Service's annual meeting in March, W. T. Hwang, executive director, emphasized that the new projects were being started in spite of reduction in Church World Service support at the rate of $10,000 (U.S.) every year until 1975. This policy, which began last year, is designed to accelerate the rate at which local churches take up the responsibility for administration and finance.

The railway station service center has served more than 2,000 people since it opened in October. A social worker, nurse, and dormitory manager provide emergency medical services to travelers, find employment for job-hunters from other parts of the island, deliver babies on the train, give money to victims of pickpockets, contact relatives of new arrivals, give milk to babies, buy train tickets for those who have no other way to return home, and provide temporary housing for young men and women.

Taiwan Christian Service is also involved in food-for-work road construction, emergency relief, sewing classes, family planning, preschool education, milk distribution, home craft industries, senior citizens' clubs, medical treatment, tuition subsidies, demonstration farms, and credit unions.

The General Conference Mennonite Church in Taiwan is one of forty-six religious groups related to Taiwan Christian Service.

MCC to break tradition Annual meeting in Canada

The Mennonite Central Committee annual meeting, which has been held in Chicago for the past three decades, will break tradition in 1973. MCC (Canada) has invited the board to meet in Canada. Its invitation has been accepted, and Leamington, Ontario, has been selected as the site.

The move is significant because it will be the first time that the international MCC has met in Canada and because the Leamington location will permit grassroots constituency participation.

Words and deeds

The United Church of Christ of Japan (*Kyodan*) has ended its two-year temporary suspension on requests for evangelistic and some other types of missionaries from overseas. The 200,000-member Kyodan, largest Protestant body in Japan, asked for the suspension to give time for evaluation of the role and function of certain categories of missionaries. Primarily affected were those who went spefically to evangelize and organize churches—a task for which major responsibility has been accepted, and strongly, by the Japanese church itself. Now, however, after the study and after a favorable response from its leaders, the Kyodan has reaffirmed its policy of inviting evangelistic missionaries. The Kyodan is related to the United Presbyterian Church, the United Methodist Church, the United Church of Canada, and other North American denominations which have indicated willingness to seek the best qualified candidates to fulfill requests from Japan.

Cheyenne pastor asks help for Indians

"Though some significant and meaningful work has been done by Mennonite Central Committee on the North American continent, an insignificant amount of work has been done with the poorest of all minorities, the American Indians," said Lawrence Hart, Cheyenne Indian chief and pastor of Koinonia Mennonite Church, Clinton, Oklahoma.

Mr. Hart, an MCC member at large, presented this concern to the MCC executive committee meeting March 21-22.

He raised a broad question on MCC's stance in the multitude of human problems in North America. "It is my understanding that much of MCC's focus has been directed overseas," he said. Narrowing his focus of concern, Pastor Hart continued:

"What can MCC do with helping the American Indian's own effort to reduce or eliminate his problems?"

Following this challenge, Mr. Hart explained the goals and organization of the Committee of Concern, Inc., an Oklahoma-based nonprofit corporation, founded by several concerned laymen and pastors, including two Mennonites, whose purpose is "to prevent mental illness and alcoholism in the Indian population; to formulate an education program for the benefits of the Indians; and to work toward the establishment and operation of an alcoholic guidance and mental health program in western Oklahoma."

The Committee of Concern, of which Mr. Hart is program director, operates programs for Indian offenders, alcoholics, and juvenile delinquents.

He made specific note of the present needs in the Committee of Concern's program for Indian juveniles. The goal of this program, known as project PRIDE, is to give the local Cheyenne youth an opportunity to reach out, with minimum expectation of failure, towards a better life. It hopes to develop self-esteem, a sense of purpose and identity, and an appreciation of the Indian's own heritage.

Mr. Hart spoke of the "failure syndrome" present in the expectations of the non-Indian community for the Indian.

Lawrence Hart

"In the non-Indian community, the Indian is often stereotyped as a drunken, shiftless, apathetic nonachiever who is doomed to failure. This climate of social and economic discrimination has fostered a vicious cycle of disorganization," he said.

Unfortunately, this failure syndrome is also present within the Indian community. Indian parents expect their children to fail. The child gets the feeling that he is doomed, and will do what he can to hasten his failure. This failure often gives the child a gain in status among his peers, where he most wants to be accepted.

Mr. Hart said that 52 percent of the Cheyenne-Arapaho population is below the age of twenty-one. Between 18 and 20 percent of all Indian children below the age of eighteen and living in Clinton are either in foster homes or have been taken from their families entirely. In the same community, 35 to 40 percent of the Indian teenagers have been adjudged juvenile delinquents. During the last half of 1970, there was one suicide attempt a month among Clinton Indian youth. There is an 80 percent dropout rate by twelfth grade among Indians in Custer County, in which Clinton is located.

Following Mr. Hart's presentation, the executive committee appropriated $5,000 from the voluntary service increment fund to support youth activities and to finance creative arts supplies and recreation equipment for project PRIDE in its ministry to Indian youth.

"Hopefully," said Mr. Hart, "the positive attitudes and expectations engendered by project PRIDE's activities will help to produce youngsters who can fulfill their true potential rather than turn to activities that lead to delinquency."

The Committee of Concern is also one of the first Indian groups in the Unites States to have developed a significant alcoholism program. Grants-in-aid provide help for alcoholics and opportunity for counseling and referral. United States Government figures show that of all Indian alcoholics in Oklahoma, 50 percent are in the Cheyenne-Arapaho tribe in western Oklahoma. Mr. Hart stated that in the Clinton community 75 percent of the families have felt the social and economic effects of alcoholism.

The Committee of Concern also operates a pilot program in resocialization for the Indian offenders. The Indian population in Oklahoma is 93,000. This represents less than one percent of the total Oklahoma population. However, the Indian population in the state reformatory is ten percent, and in the state penitentiary it is 16 percent. "These figures," said Mr. Hart, "do not indicate a higher crime rate among the Indians. Rather they reflect the system of justice for the poor and oppressed."

"No matter how you look at the American Indian, he ranks at the bottom," he said. "The first American is last in everything."

The total population of American Indians in the United States is 600,000. The average age span of the Indian on a reservation is forty-two. For Indians not on a reservation the age span is fifty-three. The average age span for the rest of the United States is sixty-five. Indian unemployment is four and

Writers, editors plan uniform lessons for '73-'74

Writers of uniform Sunday school lessons, editors, and representatives of agencies and commissions of the Mennonite Church and the General Conference Mennonite Church met March 29-30 in Elkhart, Indiana, to look at lesson outlines for 1973 and 1974.

Carlyle Groves, editor for the General Conference's Commission on Education, said the group's task was to find intersections between the themes of lessons and the program emphases of the agencies and commissions.

The General Conference and the Mennonite Church will begin cooperating on the youth and adult uniform Sunday school quarterlies starting with the March-May quarter, 1973. Writers from both conferences will be used, but all the quarterlies will be printed in Scottdale, Pennsylvania.

Although the meeting had been planned to discuss lesson themes and methods of writing, the most intense discussion with agency and commission representatives concerned the future of Sunday school as an institution and how it could be changed to meet people's needs.

The next day the writers and editors discussed new ways of writing, group processes, using drama and role playing, and how to ask the right questions.

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one-half times higher than the United States average. Indian infant mortality is one and one-half times higher.

"The Indian today lives in conflict," said Pastor Hart. "One continual conflict is between the traditional, natural generosity of the Indian people, and the hoarding, capitalistic economy of the United States. Success for the Indian means to be able to share. Honor goes to the one who gives most. Indians give to the point of self-destitution." Success in the non-Indian culture, in which most Indians also move, is not sharing, but hoarding. American success is having a second car and a boat.

When asked in what ways he could see non-Indian Mennonites walking beside the Indian brothers, Pastor Hart replied that non-Indians should first sit down with Indians to see what Indians feel their own needs are. Then, at the request of the Indian brothers, the non-Indian should walk beside him.

"We are no longer a colony of strangers in a numerous people," said Pastor Hart. "We are fellow citizens of God's kingdom and members of the household of God. I hope that as a Mennonite brotherhood and through MCC, we can go forward and develop peace and friendship across cultural and racial barriers in the name of Christ, and that the Holy Spirit may guide us to this end."

MCC units approved in four new locations

Four new voluntary service unit locations have been approved by the Mennonite Central Committee in British Columbia, Colorado, Virginia, and Arkansas.

MCC has received a series of requests to supply medical personnel to the Queen Charlotte Island hospital, located about 500 miles north of Vancouver, in the Pacific Ocean.

In Denver, Colorado, a unit has been requested to work with juvenile delinquents. There are also requests for medical and skilled recreation and education personnel to serve with social agencies in the Denver Westside.

The Flatwood Job Corps Center, Coeburn, Virginia, will receive several volunteers to serve in educational and vocational training.

Ranch workers have also been assigned to Heifer Project's new facilities at Fourche River Ranch, Perryville, Arkansas.

Before these new location approvals, MCC had a total of 212 VS personnel serving in ten locations in Canada and sixteen locations in the United States.

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Serving in a black Appalachian holler

George Neufeld, who is an MCC volunteer in Appalachia, has prepared the following report.

The Letcher County Family Services, Whitesburg, Kentucky, is an umbrella agency which allows me to participate in many different social activities.

There are only two black "hollers" in Letcher County. There are no black "hollers" or communities in Leslie County. This means that the black communities are distinct minority groups within a minority—the poor people of southeastern Kentucky.

The black communities are decaying. The garbage dumps are within a quarter mile of the black communities. Social services are many mountain miles from the black communities which are far back in isolated hollers.

Over a year ago I met a lady in the black community of McRoberts, Kentucky. She and her two children were living in a house with no electricity. In winter she had asked me in jest to come ice skating on her kitchen sink. It was colder inside her house than out. After we had electricity again flowing through her wires, we continued further rehabilitation work on her house.

As often happens, relationships change when people begin to share time and understanding of the problems faced by the other. Her frustrations of wretched housing, schools, jobs, and being black began to surface. I listened and shared as much as possible. Together we tried to work out some solutions to the heat, to the school system, and to incompetent medical aid. Sometimes we had only marginal success.

This is but one example of our involvement as MCC volunteers and Christians in Appalachia. I feel that it is important that we hold to our mandate of working toward justice in an arena of love and understanding. To do less would be to violate our commitment and our relationship with Christ.

RECORD

Workers

Dale Flickinger, Monroe Community Chapel, Monroe, Wash., will enter voluntary service in Hamilton, Ont., April 29. He will spend two years as a community service worker at the Welcome Inn, as the Hamilton unit house is called. The son of Homer and Beatrice Flickinger, he has attended Seattle Pacific College.

Miller

Mary Jane Miller, Eden Church, Schwenksville, Pa., was to enter voluntary service April 16. She has been assigned to work for one year in hospital work or in community service programs of the Welcome Inn, the voluntary service unit in Hamilton, Ont. Miss Miller is the daughter of James and Esther Miller, Skippack, Pa. She has attended Central Montgomery Area Technical School and Temple Dental School, where she received a degree as a certified dental assistant.

Deaths

Ora Lee Badertscher, First Church, Bluffton, Ohio, was born April 12, 1890, and died April 8.

Neil G. Berry, Friedensberg Church, Avon, S.D., was born Sept. 22, 1893, and died Feb. 25.

Julius Block, Steinbach (Man.) Church, died March 25.

Louise A. Deckert, First Church, Ransom, Kans., was born Jan. 14, 1909, and died April 6.

Mrs. John E. Friesen, Pasadena, Calif., was born Dec. 18, 1896, and died April 8.

Rebecca Hofer, Bethany Church, Freeman, S.D., was born Oct. 10, 1880, and died March 29.

Johann K. Martens, First Church, Saskatoon, Sask., died April 3.

William Tiahrt, First Church, Beatrice, Neb., was born May 12, 1890, and died April 6.

Barbara Pullman Walter, (Mrs. Michael I.), Bethany Church, Freeman, S.D., was born March 5, 1906, and died March 16.

Marriages

Marvin Basinger, Ebenezer Church, Bluffton, Ohio, and *Janice Ditti,* Marion Baptist Church, Delphos, Ohio, on March 18.

Kenneth Christopher, Kansas City, Mo., and *Joyce Nikkel,* Alexanderwohl Church, Goessel, Kans., on March 25.

Emil Friesen, Bethesda Church, Henderson, Neb., and *Huldah Myers Weiss,* West Swamp Church, Quakertown, Pa., on March 31.

Kevin Gratz and *Mary Hanthorn,* Ebenezer Church, Bluffton, Ohio, on March 25.

Fred Hildebrand, Bethel Church, Inman, Kans., and *Malinda Wedel,* West Zion Church, Moundridge, Kans., on April 7.

Calendar

April 27-30—Central District Conference, Camp Windermere, Lake of the Ozarks, Mo.

May 4-7—Eastern District Conference, Deep Run West Church, Bedminster, Pa.

May 13—Twenty-fifth anniversary celebration of Brook Lane Psychiatric Center, Hagerstown, Md.

May 26-29—Believer's church conference (Brethren-Quaker-Mennonite), Laurelville Mennonite Church Center, Pa.

June 15-18—Northern District Conference, Bethesda Church, Henderson, Neb.

June 15-18—Pacific District Conference, First Church, Aberdeen, Idaho.

July 5-9—Conference of Mennonites in Canada, Waterloo, Ont.

July 18-23—Mennonite World Conference, Curitiba, Brazil.

Canadian

April 30—Twenty-fifth anniversary celebration of Canadian Mennonite Bible College, Winnipeg, Man.

June 11—Bergthaler Church of Manitoba thanksgiving celebration, Altona.

June 17—MCC (Sask.) relief auction sale.

COM 2

100 YEARS AGO A. B. Shelly, Christian Schowalter, C. J. van der Smissen, J. H. Oberholtzer, and Christian Krehbiel were designated as the official Mission Board by a conference session in 1872. (Schowalter and Shelly shown above.)

In the past 100 years 701 missionaries have been sent to foreign fields and approximately $25 million has been appropriated for mission work. Please join us in our second century of mission.

COMMISSION ON OVERSEAS MISSION

DISCUSSION

Chasm between the sexes

Susan Unrau Stucky

THE FELLOWSHIP HALL KITCHEN, the pastor's filing cabinet, and the Sunday school nursery are not the side of the church the world sees. However, these are the inconspicuous corners where women in today's Mennonite congregations are found. Theology, on the other hand, has usually been written by men in masculine terms, sermonized by male pastors, and translated into action at conferences by delegates attired in business suits. This unfortunate division of labor in our congregations is so pervasive that we have rarely questioned it.

The powerful precedent was set at the birth of the Christian church, reflecting in its organization social customs at the time of Christ. Because the first believers did not consider women socially or intellectually men's equals, the servile sex held little responsibility outside the sanctuary of the home.

Evidence of these practices, found throughout the Bible, is particularly apparent in Paul's writings. His strict admonitions to Christian women regarding the length of their hair and the covering of it in the presence of males are not distinctively Christian. Neither was the prevalent attitude of female inferiority unique. The demands made of this abused group still exist in the Hindu and Muslim cultures today.

The new consciousness raised by the current women's liberation movement has not yet instigated serious evaluation of women's role in light of Christian principle. This discussion may be started with the fact of Christ's maleness, an unalterable historical truth. There is, however, no historical fact of the maleness of God, although the fatherhood of God is a familiar concept. Why is God referred to in terms of a father image and not a mother image?

If the New Testament image of God is examined according to social stereotypes of Christ's day, it may be surprisingly apparent that God is a mother figure rather than a father figure. The concept of a loving God, concerned and forgiving without distinction, is not a male stereotype as we know it, generally more powerful, dominating, and less kindly. However, such an argument becomes meaningless since a truly omnipotent God is beyond femaleness or maleness.

Yet the implications of male-dominated religious beliefs are important. The usage of the pronouns "she" and "he" in the language of the church becomes significant with the realization that these terms represent stereotyped images. The preponderance of masculine pronouns in literature and history has meaning only because of their proportion to the number of feminine pronouns. That things are less often called "she" defines the world in masculine terms. Unfortunately, values become these definitions: massive size, physical force, dominance, and power. This outlook holds disastrous consequences for the world. Certainly in this age of violence and nuclear aggression these values can only command fear and destruction.

The situation in the Mennonite church, then, seems to be this. Women have not generally carried responsibility either in writing its theology or in carrying it out through active participation in administrative functions. Christian love may have something to say about remedying this situation. Christ, God incarnate, came offering salvation to all young, old, rich, poor, the oppressed. Surely women find themselves in all of these categories. If indeed the love of Christ is a freeing experience and if God offers this gift to women as well as men, why is there such a wide chasm between the sexes in the church? Christians should investigate the impact of sex on theology not because a new social revolution demands it, but because Christian integrity and thoroughness does.

The direction for the Mennonite church seems obvious. Women must take responsibility themselves as it seems unlikely the old pattern will change itself. Perhaps as a first step, Christian women should leave their church kitchens and nursery classrooms for the pulpit.

LETTERS

We failed Taiwan church

DEAR EDITOR: The news that there are no conscientious objectors among the 600 members of the Mennonite church in Taiwan has troubled me deeply (February 29 issue). We need to repent over this situation and ask the members of the Taiwan church for forgiveness. Why? Because it appears that we cannot say with Paul in his farewell to the Ephesian elders: "Therefore I testify to you this day that I am innocent of the blood of all of you, for I did not shrink from declaring to you the whole counsel of God" (Acts 20:26 f.).

Are we justified in shrinking from declaring the whole counsel of God because of economic, political, and social difficulties? The church that was faithful to the Lord Jesus Christ has always answered the question negatively. Certainly we should have learned this from our Anabaptist heritage. With Paul, our forefathers suffered the loss of all things, in order that they might gain Christ (Phil. 3:8).

Jesus commands us to love our enemies (Mt. 5:44). His disciples are not only to abstain from training to hate and kill, they ought to learn to love redemptively, even as Christ loved us and gave himself for us while we were yet sinners (Rom. 5:8). Hans Denck, one of the early Anabaptists, said that morality is of no value in itself, without love.

I am keenly aware of the dilemma in which the Commission on Overseas Mission found itself. It wants to teach peace and love and at the same time show understanding for the nurses in the Taiwan situation by affiliating with an institution for military training. The situation is an exact parallel to the Reformation period, only we find the Commission taking its stand with the reformers rather than with the Anabaptists. . . .

Hans Denck warned against the offense of teaching a commandment of our Lord only to break it . . . or to prevent someone else from keeping it.

In a debate with Butzer, Leonhard said, "You must admit that from the beginning the pious have never persecuted the impious." Butzer took the position that all men should stay in the church if true doctrine is preached, "regardless if at the same time some are found of evil life." If there are one or two who teach well in the church, "he (Jorg) should not turn away as long as pure doctrine and sound sacraments are there."

"(Jorg) said to the last points that he wanted to hold fast to those who rightly understood the Lord. . . . Philip Melanchton visited and discovered that the teachers had forgotten repentance; that caused much wickedness. Our teachers do the same. Luther said: It is impossible for me to build the Christian church because I don't have the people for it. . . ."

So now we are going to try Luther's approach. Instead of being truly repentant, we will try to correct the situation by preaching love and peace in the hope that some might respond. In the meantime, however, we affiliate with an institution for military training causing offense and denial of our teaching from the start.

Not all missionary activity is good as Jesus teaches us when he says, "Woe to you, scribes and Pharisees, hypocrites! for you traverse sea and land to make a single proselyte, and when he becomes a proselyte, you make him twice as much a child of hell as yourselves" (Mt. 23:15).

Paul bore witness to his people that they had a zeal for God, but it was not enlightened (Rom. 10:2). Paul says that he does not preach to please men, but God, "If I were still pleasing men, I should not be a servant of Christ" (Gal. 1:10). "For the time is coming when people will not endure sound teaching, but having itching ears they will accumulate for themselves teachers to suit their own likings" (2 Tim. 4:3).

The correct approach to this difficult situation is to repent and to ask the Taiwanese church to forgive us for shrinking from teaching the whole counsel of God. Only then can we again become free to take our stand on the gospel, to reject the military training compromise, and to place Christ above enslaving economic interests (Mt. 19:21) or political pressures (Acts 5:27 ff.).

The affiliation with the Presbyterian Church at this juncture is also to be deplored for other reasons. It appears that the Nationalist Chinese representatives, elected twenty-five years ago on the mainland, have ruled Taiwan. Political expediency accepted this situation. But since Peking has been admitted to the United Nations and since Mr. Nixon has made his overtures to China, there is a growing fear of a return to mainland China. Is it truly "a great act of faith" to lobby for an independent Taiwan or a two-China policy in this situation, or is it merely another move of political expediency? *David Janzen, Niagara-on-the-Lake, Ontario.* March 29

Out of perspective

DEAR EDITOR: When I read the headline, "Racism darkens a beautiful continent" (March 21 issue), I hoped to read an article on American racism and the many unsolved Negro and Indian problems. But no, again an American journalist prefers not to mind his own business.

I feel that most articles on apartheid are out of perspective. The blacks have practically no opportunity to make a living. What can you expect after only a few years of existing homelands? Look at the black countries to the north of South Africa. The unemployment there is so high, that to those blacks South Africa appears to be like a paradise where they would go, if they were allowed to go. It is not surprising that the black politicians in those countries with the highest rates of unemployment and economic problems are the most outspoken against South Africa.

Let us be practical: By boycotting countries like Rhodesia and South Africa, we do more harm to the black population. The Rhodesian chrome boycott was a good example. The U.S. had to buy chrome ore from the Soviet Union for almost twice the price, and some sources claim that some of that "Soviet" chrome ore originated in Rhodesia.

What can we do? I go along with points one and two in the editorial (last page). Point three should recommend economic aid to South Africa, especially to the homelands. Point four again should definitely include the South African homelands, unless the governments and voluntary agencies do not want to see the homelands to succeed economically. Point five wants us to apply pressure on American corporations in Africa. What could that mean? Pressure implies strikes, rioting, possibly bloodshed. Point six should have been point one in the beginning. It would have appeared less self-righteous.

I do not think that the South African government claims that apartheid is perfect. They are honest and try to do the best they can, but differently. Can America claim that integration works perfectly and will solve all problems of racism? Let us cooperate within the system without attempting to overthrow the existing order. Gradual changes are better than sudden changes. *Adalbert Goertz, 22 Strickler Avenue, Waynesboro, Pennsylvania 17268.* April 3

ABOUT OUR LETTERS: *To encourage our readers to express themselves on a variety of issues, we try to use all letters submitted for publication. Such statements may or may not reflect the views of a majority of readers. They may or may not agree with the official positions of our brotherhood. But we respect each person's right to be heard, which is a part of the larger obligation of membership in the brotherhood to both give and receive counsel (Heb. 3:13). Because of the limitation of space, shorter letters will be given preference, but longer statements, carefully and thoughtfully prepared, will be considered for use in other sections of our paper. Unsigned letters will not be published, though we may withhold names for valid reasons in a special situation. Letters to the editor marked "personal" or "not for publication" are always appreciated and, of course, will not be published.* Editor.

MEDITATION

God is not a baby-sitter

When I was a young pastor's wife with more enthusiasm than common sense, with more zeal than knowledge, I sometimes would become exasperated with parents who couldn't give their time for some job in the church that I thought was important.

I thought then, "Some day I am going to write an article on how God will take care of your children if you will only give all your time to him."

Twenty-five years later I finally am writing to say, God does not promise to care for our children! That is why he put us here. There is no substitute for a parent, and when we finally admit this to ourselves, our home life will be a lot happier. Any parent who leaves all the spiritual training of his child to the church is sadly kidding himself.

Mission boards are just now beginning to recognize the problem and are advising the parents to come home for a few years when their youngsters can't adjust well to a boarding school.

One missionary and his wife came home from Africa because their children just couldn't stand to be parted from their parents. They are now serving a pastorate but somehow feel guilty as if they have failed the Lord.

Some Christian parents think that if they give all their time and talents to the Lord, in some mystical way God will protect their children from sickness and accidents or even death.

After our five-year-old son died suddenly I told myself, "God knows I have always given him everything, and if he wanted Larry, I am willing to give him up, as much as we loved him." I felt God was just testing us and would never allow it to happen again. When five years later our seventeen-year-old daughter died, I felt like I must have failed God in some way and he was punishing me.

It took several years for me to realize that our children are still subject to the laws of life and death that other children are. God hasn't put a hedge around them to protect them from the world; instead he put you and me here to watch over them and protect them!

Giving enormous sums of money to the Lord's work around the world does not insure our children from the sin that is in the world.

An electrical engineer who has been giving almost a third of his large income to the Lord's work around the world, was crushed when his oldest daughter ran away and married an unsaved boy she had been forbidden to speak to. In spite of his dedication and devotion to the Lord, he had never taken time to teach his children spiritual truths. He was so depressed by her act that he gave up all his positions in his church, quit teaching his Bible class, quit the church board. He had given all that money thinking that God would somehow give a special blessing to his children.

God did promise in the Old Testament to be a "father to the fatherless." But what about your children and mine who have fathers and mothers?

Who doesn't know parents who take no time for spiritual education for their children because they expect the church to do it? Then if the child goes wrong it is the church's fault. There too are the preachers who work so much with other people's kids that they neglect their own.

Our children are our God-given responsibility. They are not the responsibility of the church or of God. Neither can we buy his care of them by our good works or much giving. There is no substitute for a parent and it's time for all of us to face up to it.

Marjorie Brumme

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Who's going to take out the garbage?

Barbara Jurgensen

We have some friends who,
though they've been married for thirty-seven years,
have not as yet solved the problem
of who's going to take out the garbage.
She maintains
it's strictly a husband's duty;
he insists
that an *efficient* housewife
would cart it out at least once every twenty-four hours.
When I visited their home the other day,
I had to make my way between
overloaded garbage sacks and corrugated boxes heaped with trash.
Their yard is a similar blighted area—
like our world,
getting more and more littered,
more and more cluttered with junk.
Perhaps the question is:
Who's going to take out the garbage?

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

87:18 MAY 2, 1972

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Yes, Virginia, there is a rural church

Victor Obenhaus

Some rural churches are simply family chapels celebrating the past. . . . There is little emphasis on lifting the quality of our common or national life.

To CALL THEIR CHURCH RURAL is for many people unacceptable. A student bristled when asked about the rural church he served during the summer in a South Dakota town, population 1,300, "My parishioners are not rural." He meant they had TV, drove to larger cities for shopping, and wore "contemporary" clothes. Of course the community was rural, but the attitudes of the people were hardly those fitting an earlier stereotype.

At the other extreme, are those who delight to be identified with soil, crops, and livestock. A woman whose farmer husband met her when she was a Wall Street secretary enjoys being classed as a country woman. Innumerable others also prefer identification with rural life.

On the other hand, there are small communities near metropolitan centers that are certainly not rural. Even the Census Bureau has had to devise a new category for them.

Numerous studies reveal the fact that most of these people go to church. Are their churches rural? Does the size of the community earn the title rural for the churches? Is it the distance from a metropolis or is it the way the parishioners make their living or is it the degree to which they have adopted attitudes of the communication media?

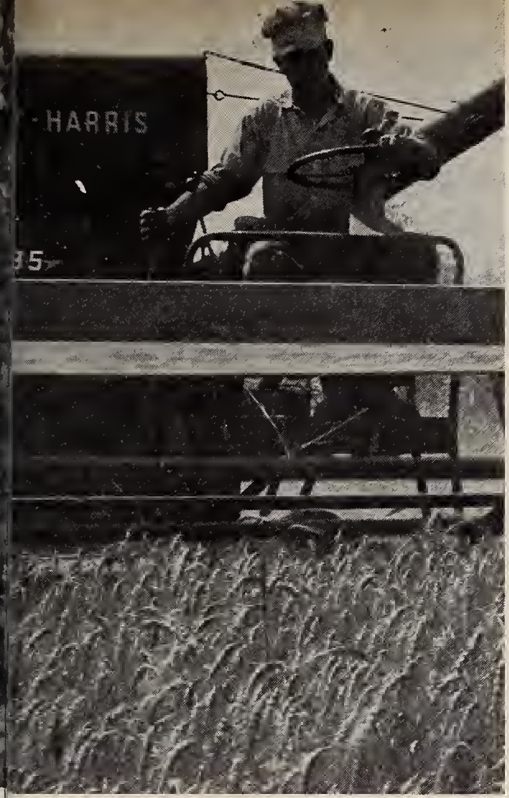
Yes, Virginia, there is a rural church. It may go by some other name, either to flatter its parishioners or to satisfy those people who classify groups in our society. Successively it came to be called town and country church, then non-metropolitan, then agropolitan. Who knows what's next? Each of those name changes, however, means something. They are not simply accidental or capricious.

The late Mark Rich, historian of the rural church movement, contended there have been four distinct periods in the development of the rural church in America:

1. The *period of solidarity,* 1620-1775, when there was only one church in the community.

2. The *period of division,* 1775-1870, when the churches were in competition and lost their united impact on communities. In this period, the minister no longer belonged to the whole community.

3. The *period of decay and concern,* 1860-1909. America was still 80 percent rural. Government programs for improvement of rural life were initiated, such as the United States Department of Agriculture land grant colleges. There was anxiety for Amer-



During the last century it was believed by many church and national leaders that if they could only preserve the rural church, the best aspects of American life could be maintained.

ica's rural life, and a mighty tide of interest in the rural church developed.

4. The *period of cooperation and integration,* 1900-?. Every major denomination eventually installed a rural church (later called town and country) department. They worked with each other because offsetting the decline of the rural church was too much for any one of them. New organizations and centers for strengthening rural life and its churches proliferated. Even a Rural Seminary was created. The name was too much of a handicap and it had to be changed.

In the third and fourth periods it was believed by many church and national leaders that if they could only preserve the rural church, the best aspects of American life could be maintained. Patriotism and religion became intertwined in the interests of saving that church. Preserving the church meant the saving of rural America and hence all America. Rural sociologists came to the rescue. Religious leaders became sociologists to understand what was happening and to make reconstructive suggestions.

The period of World War II was the great watershed in the life of the church in America — and in much of the rest of the world. The World Council of Churches came into being around the rallying cry, "Let the church be the church."

America had only recently shifted from a predominantly agricultural population to an industrial-technological nation. Agriculture lost no time in adopting technology. Farm and nonmetropolitan people, already market conscious, became machine conscious. These were the people attending rural churches. The slogan, "Let the church be the church" meant no more to them than to most urban people. It is no accident that H. Paul Douglass gave up his important research projects in this period and turned his attention to editing a prestigious journal designed to interpret the basic meaning of the church to religious "leaders."

Churches reflected the culture or society around them, which is saying that church people are influenced profoundly by that culture. Rural people settling this continent have been themselves largely shaped by the experience of conquering the wilderness, developing government, marketing agricultural products, and socializing in general. Europe had not experienced this combination. It is no wonder that the church life of America reflects these influences. This explains why with the exception of the period when New England experienced a theocracy, American churches have been cool to any theological interpretation of community responsibility. Rural religious life has been highly individualistic, while simultaneously stressing sociability through women's organizations, men's clubs, and church dinners.

Most of our rural churches were established in the days of horse

Tourism and a new interest on the part of many to live and work in small communities means that the number of people to be served by the rural church is not declining, it is expanding.

transportation. It has been estimated that under those conditions, an hour was needed to cover four miles. This peppered the landscape with churches (and cemeteries). But thousands of those churches remain, many of them with twenty-five to fifty members or less. Of course, it must be added that the changing size of farms and smaller families has had an effect on church size, too. Some of these churches are simply family chapels celebrating the past. Young people are something less than enthusiastic about a church primarily concerned with itself and its past.

Undeniably many of these churches still serve a purpose. They provide opportunity for meeting friends, for Bible study, for singing familiar hymns, and upholding the common decencies. But there is little emphasis on lifting the quality of our common or national life. In a large measure these churches are captives of our culture—not shapers of it. Why? Answering this is much too large an order for so brief a space. Some clues, however, can be cited.

The church and its faith have a perspective from which to evaluate every other aspect of life, but we have found it easier to refrain from passing judgment on community and national issues from the standpoint of our faith and its perspective. This has been costly. On the *Today* show recently, an animated talk session brought the comment that government, universities, and business set the standards for our society. The church was not even mentioned.

Earlier, in period four referred to above, it was stated that some of the farseeing leaders of the churches recognized what was happening. The assumption, however, that the rural church would give leadership to American society evaporated with Thomas Jefferson's conviction about the primacy of the agrarian man. Just keeping rural churches alive provided no guarantee they would fulfill their function. The prophetic note was usually muted, and the forces of "things as they are" dominated. As the church softened the harshness of the frontier and made life more bearable, it provided a prophetic function for its day; but the prophetic note for an agriconomy or a technological society is not prominent today.

In the big society, individuals feel small. The church helps to provide identification and importance. Any emphasis which points to the larger meanings in the Christian faith actually provides a threat to the security of many people. And that little

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church may be a place where an individual actually counts. There is strong evidence that denominational ties contribute much to the individual's need for identification.

The president of the largest agricultural organization in the nation was complaining about the proposed merger in his denomination. I asked him how his farm organization became so effective. "But the church is different," he said.

One of the final indices of what has happened to the rural church and its "movement" is the closing or merging of all the town and country departments in the major denominations and seminaries of the United States. This does not mean there is no rural (or agropolitan) church. It is a recognition of the fact that the church is the church irrespective of its type of community. This is the new awareness to be taken into account. The student who bristled had something on his side. The denominations and seminaries which formerly sponsored rural church departments have blended this interest in departments of "church and community."

Future shock. It can hardly be contended that the rural church is providing leadership for rural communities or our national life. But there are some conditions which could change this fact.

Youth are groping for something that makes a difference. Even the 12,000 young people assembled at Champaign Christmas vacation 1970 under evangelical auspices were pressing for responsible action by their denominations on the issues of our day. Many of those denominations have been reluctant to deal heretofore with social issues. I would surmise there is a heavy rural influence in some of those denominations and the strong note of individualism comes out of that background.

A large part of the rural church problem is leadership. Well trained clergy are eager and willing to serve churches in the non-metropolitan communities. They know, however, they must not dissipate their energies on a church which is only interested in serving itself. The church exists for mission. These little self-centered "family chapels" are rarely if ever interested in mission. They are a contradiction of the church.

The *Wall Street Journal,* highly respected medium of the business community, has recently been featuring the yearning of many executives and high salaried employees for rural living. To the annoyance of tax assessors, school administrators, and others who regret the loss of their resources, many factories have already moved into small communities. This has brought a new mix. They may be no less conservative than the agriculturalist, but they know a different side of our society. Communities which have been homes for the "not-yets, and has-beens, and the leftovers" are experiencing a new constituency.

Then there is tourism. The lake country, skiing, camping, hiking, and all the activities which have burgeoned, provide a whole new outlook for the only church in those areas—the rural church.

Planning is no longer an offensive word. The formation by all major denominations, including the Roman Catholics, of the Ecumenical Center for Renewal and Planning is one response of the church to this need in rural areas. The recently established Agropolitan Ministries is another. Had most churches not been established in that horse transportation era, they would not be where they are now. Charles Galphin's method of discerning trade areas in the first quarter of this century has been replaced by the functional-planning area or the functional-economic area. Alert rural churches of our generation will utilize these resources.

A rediscovery of the real role of the church is emerging. In the inter- and intra-denominational competition for existence, some churches have lost sight of their reason for existence. Other agencies and institutions are also doing useful and constructive things in the community. In our study of Corn County, we found only an infinitesimal percentage of church people who could explain any relationship between their church life and the good works they were doing through those organizations. The farm organizations, the PTA, and the county commissioners are working toward constructive ends. The values they espouse lie in the nature of man and what to him is ultimate. The discernment of the basis of human values is a major function of the church. Awareness and acceptance of this fact could make the rural church a significant force in our national life.

What's ahead? So—the number of people to be served by the rural church is not declining, it is expanding. (There are some areas, notably the Great Plains, which for the time being show reduced population.)

The new populations and attitudes it confronts provide it with a highly useful role for our generation, even though different from what is conceived to be its function in preceding generations.

The issues of war, ecology, race, power, and distribution of goods are fundamentally theological problems. Survival on this planet will depend on realizing this. Who should understand this better than people living in rural areas?

New and perhaps not yet visualized forms of the church will arise. Can the rural church adapt as readily as its people did to new varieties of seeds and technology?

A leadership training in group life, institutional use, a comprehension of society as well as theology must emerge. Government, universities, and extension services demand such training. Will the people of the church do likewise?

Congregations of a size adequate to support a teaching program, superior quality worship, music and art, and an imaginative relation to its communities and society at large—all these are important considerations.

In this kind of setting, the Holy Spirit could find opportunity for expression.

NEWS

Crowds at Probe 72 hear methods, messages

A diverse group of more than 2,100 Mennonites and Brethren in Christ crowded into the Hotel Leamington in Minneapolis April 13-16 for Probe 72, an all-Mennonite consultation on evangelism.

Every style of evangelism seemed to be represented. There were Bible studies, speeches, testimonies, and workshops on evangelism through small groups, social action, peace witness, one-to-one visitation, teaching, healing arts, mass media, and preaching.

The messages were almost as diverse as the methods. Some points of difference among the delegates were over saving people for life after death versus caring about people's lives now, the word versus the deed, and individual discipleship versus the community of discipleship.

Waldo Wiebe, Collinsville, Oklahoma, pastor pointed to three reasons why the Christian should be involved in personal evangelism: the challenge from God, the awareness that hell is still burning, and the message of need from the surrounding community.

John Howard Yoder, president of Goshen Biblical Seminary, on the other hand, emphasized, "When you love, you are communicating that love and you can't communiate it any other way. Your love must be gospel. Your helping must be grace."

Jesus People talked about fighting the world, the flesh, and the devil.

Some workshops passed out tracts on the street and witnessed door-to-door in Minneapolis.

George Brunk led the delegates in a Jesus cheer.

Delegates sang the old gospel songs at scheduled times from the printed sheet which, underneath the Probe sticker, said "crusade hymns." But they spontaneously broke into "Kum bay yah" and "We are one in the spirit" during pauses due to technical difficulties.

Another workshop collected 1,500 signatures from Probe participants on a petition pledging prayer for personnel of the Honeywell Corporation in Minneapolis, manufacturers of anti-personnel bombs, as they make their policy decisions.

Joyce Shutt, Orrtanna, Pennsylvania, was one of about twenty-five Probe delegates who took the signed petition to the Honeywell headquarters in Minneapolis. "In our concern for the victims of the war, we communicated our concern for those at Honeywell and forced them to face the question of individual responsibility," she said. "Honeywell will keep on making war products. The war will go on. But at least one man, and to a lesser degree another spokesman, experienced a few brief moments of love and acceptance and bared his soul and anguish," she said.

Some of the delegates, frustrated by the direction in which Probe was going, turned off the mircophone during Sunday morning's presentation on preaching evangelism and a voice came over the public address system: "We interrupt this program for a special news bulletin. Dateline—the Pentagon, Sunday, April 16. B-52s bomb Haiphong. Indochina war escalates. Dateline—Jerusalem. Isaiah reporting. Thus says the Lord, I cannot endure iniquity and solemn assemblies. Even though you make many prayers, I will not listen. Your hands are full of blood. . . . Dateline — Minneapolis. Two thousand Mennonites gathered in Minneapolis and covenanted together to pray for peace and cease paying for war. Correction, correction. The above has not yet been confirmed. We continue with our regular programming."

The regular programming was halted temporarily, and the speaker, Peter Wiebe of Hesston, Kansas, gave a short prayer, and turned the program back to Palmer Becker, moderator of the session, who sent the delegates into their small group discussions, where the suggested topic was what local congregations could do about evangelism.

The consultation ended Sunday morning with an address by Marshall Tate, Mennonite Brethren pastor in Omaha, Nebraska, who criticized the

Hubert Schwartzendruber, St. Louis pastor, right, questions the witness, Tony Brown, Goshen, Indiana, center, during the "trial" of the Mennonite church at the social action evangelism session of Probe 72. From left are Ernest Bennett, the defendant, Mennonite Central Committee chairman; Dale Suderman, defense attorney, Mennonite Biblical Seminary student; and behind them, the judge, Vernell Fuller of St. Louis.

For some participants at Probe, the small groups which met after each major session were the most meaningful part of the consultation. Others disliked the structure of the groups, which, they felt, focused on personal growth rather than the issues of evangelism.

church for "trying to make people what we want them to be within our limited conception of what God wants them to be." He said 90 percent of the admonitions of the New Testament were to love, not to evangelize. "If we do that (love), people will knock on our doors."

In the keynote address, Myron Augsburger, Eastern Mennonite College, said the church exists by converting people, but ethnic characteristics move in to threaten the reality of fellowship based on conversion.

After the keynote address Thursday afternoon, the pattern was: Bible study or biblical address, an hour-and-a-half or two-hour presentation on one of the eight major topics, followed by discussion in small groups for fifteen to thirty minutes. Workshops were held late each afternoon after the small group meetings.

Small groups. Eugene Herr of Goshen, Indiana, with the Faith at Work organization, told the delegates, "The evangelism that we do needs to grow out of our living with a group of people." The small group can be the setting in which the gospel of Jesus Christ can be lived out and thus serve as an example of Christian commitment.

Social action evangelism. The Mennonite church went on "trial." The charges included willful negligence in dehumanizing the hungry and the poor, refusing to speak out against social evils, race hatred, discrimination against minorities and women, and promising money for minorities but not delivering.

The verdict came from the jury, the delegates to Probe: 169 small groups voted guilty, 34 not guilty, and 40 juries were hung. For the sentence, most groups asked forgiveness and mercy. Others suggested reparations or a simple life style.

Peace as evangelism. "A true evangelist cannot be silent about war," said John Stoner, a Brethren in Christ pastor from Harrisburg, Pennsylvania. The method to be employed in peacemaking is the way of the cross.

Peace action groups during the consultation met with representatives of the American Lutheran Church, the Lutheran Church in America, the Minneapolis police, and staff of the Billy Graham Evangelistic Association. Some persons felt that the Billy Graham staff had been less responsive to the peace witness than Honeywell employees.

Visitation and personal evangelism. Waldo Wiebe said there should be no hesitation in sharing the good news on a one-to-one basis. God has promised to give victory to his children if they persevere in his cause of evangelism.

Visitation action groups witnessed during Probe in high rise housing, on campus, and in eating places.

Teaching evangelism. David Schroeder, Canadian Mennonite Bible College, emphasized the witnessing role of the public school teacher. He said, "Witnessing to the faith is engaged in by every person in every area of life, including the classroom." He added that witnessing Christians should be just as good listeners as talkers.

Healing arts evangelism. Charles A. Neff, M.D., of Pomona, California, said, "The close-knit Christian church community has a vast healing function. 'I care about you!' not 'Come join my church' is the genuine Christian message."

Media and evangelism. Kenneth Weaver of Mennonite Broadcasts, Harrisonburg, Virginia, organized a multimedia presentation of radio programs, printed materials, and television spot announcements which Mennonites are producing. Said one speaker, "Our sermons have less impact than the black box at home."

Preaching evangelism. In the workshops, Peter Wiebe focused on the congregation as the basic unit of evangelism.

Women. After protests that women had not been involved in the planning of Probe and were hardly included among the speakers, a workshop on women and the church was scheduled. Only one woman was listed on the program.

Youth workshops dealt with communal life styles, coffeehouses, congregational youth fellowships, the university campus, the Jesus People, voluntary service, and ministering to urban young adults. The large number of adults at many youth workshops witnessed to the fact that the range of opinion among the 600-700 youth at Probe was as wide as that among adults.

Africanization affects Zaire churches

Nationalization is sweeping Zaire, and the churches have been among those affected by recent government moves to do away with anything European or anything which would divide national unity.

The name of the country was changed from Congo to Zaire last October. Since then, the city of Luluabourg has become Kananga; Charlesville is now Djoka Punda; Port Francqui is Ilebo; street names have changed; statues of Europeans have been torn down.

President Mobutu has changed his given name from Joseph to Sese Seko. Exactly how many Zairians are Africanizing their names is unknown, but Executive Secretary Kabangy of the Mennonite Church of Zaire has changed his name from Moise (Moses) to Djeke.

James Bertsche, Congo Inland Mission worker now on furlough in Archbold, Ohio, said enthusiasm for such changes varied depending on the loyalty to Mobutu's government of an area of the country.

The name changes have been more of a problem for Catholics, since the ruling party has declared that any priest baptizing a Zairian child with a Christian name would be imprisoned.

The issue of Africanization has led to a series of confrontations between Mobutu, himself a Catholic, and Joseph Cardinal Malula, top prelate of the Catholic Church in Zaire. Besides the name changes, the government has demanded that all schools, including seminaries, organize youth cells of the political party. When the cardinal refused to do so, his seminary was closed, his personnel evicted from government housing, and his medal of honor, the Royal Order of the Leopard, taken away. Cardinal Malula has now gone to Rome, some say voluntarily; others say he was deported.

President Mobutu held a mass meeting recently in a Kinshasa football stadium to explain that the Zaire government is not anti-Christian or anti-Catholic, but it cannot tolerate "a state within a state."

Mennonite schools have made no fuss about organizing youth cells of the political party. Mr. Bertsche says some of the youth cells are mere formalities. The most friction among Protestants has been over which Protestant groups the government will recognize. Under recent legislation, the government will recognize only three church groups: the Roman Catholic Church, the Kimbanguist Church (an indigenous African church), and the Church of Christ of Zaire (EPZ), a Protestant group of churches organized in 1970 which grew out of the old Congo Protestant Council.

Since the reorganization, a number of church groups have withdrawn, including the Mennonite Brethren, and organized under the title Council of Protestant Churches of Zaire (CEPZA). March 31 was the deadline for this group of churches to resubmit their requests for official recognition, which meant meeting a number of stringent requirements concerning purposes and finances—and proving they were not dissident groups.

The reasons given for the split between Protestants vary. Some call it a power struggle between Bishop Shungu of CEPZA and Jean Bokeleale, secretary of EPZ. For some there is an element of regional and tribal competition. Some fear ECZ is leaning toward the World Council of Churches. Others are worried about mushrooming bureaucracy, possible creation of a national Protestant church for Zaire, and infringement on local church freedom.

Mr. Bokeleale has countered that a minority of western missionaries is spreading its own divisions among Christians in his country.

The Mennonite Church of Zaire is a member of EPZ. Mr. Bertsche said its leaders felt that, as long as it is possible to go to EPZ assemblies with the right to express their opinions and the power to vote, they can better wield influence as members. However, there is a strong feeling among Mennonites to retain "church" in their title, instead of the term "community" as proposed my EPZ.

All universities in Zaire have been nationalized, and rumors have been circulating for two or three years tha the primary and secondary schools would also be nationalized. Mr Bertsche felt, however, that nationalization would probably mean very little with regard to day-to-day operations of Mennonite schools.

What may have more effect on Mennonites is the gradual cutting of quotas for expatriate teachers, including those in the Teachers Abroad Program and a few missionary teachers working under government contract. Part of the money they earn is now coming back to the sending agencies.

South Africa changes CO laws, apartheid critics investigated

South Africa's Parliament has voted to relax its legislation regarding the punishment of conscientious objectors, and at the same time has decided to crack down on the critics of the government's apartheid race policies.

South Africa has no alternative service system for its conscientious objectors, most of whom are Jehovah's Witnesses. Under the new law, conscientious objectors will still be imprisoned, but they will have to serve only one term of twelve to fifteen months. Under the old law, a person refusing military training could be imprisoned repeatedly for an indefinite number of years.

The South African Parliament has created a special investigating committee to look into the "un-South African" activities of four organizations which have criticized the government's conscription system and race policies. The four organizations are: the Christian Institute, the University Christian Movement, the Institute of Race Relations, and tht National Union of South African Students.

Several of South Africa's most prominent churchmen have leadership positions in the organizations to be investigated. Some observers see the investigation as a further step in an emerging pattern of church-state conflict in South Africa.

Synanon director speaks to social worker group

Community organization, advocacy, and drug addiction were concerns of the Association of Mennonite Social Workers at its fifteenth annual meeting in March in Bluffton, Ohio.

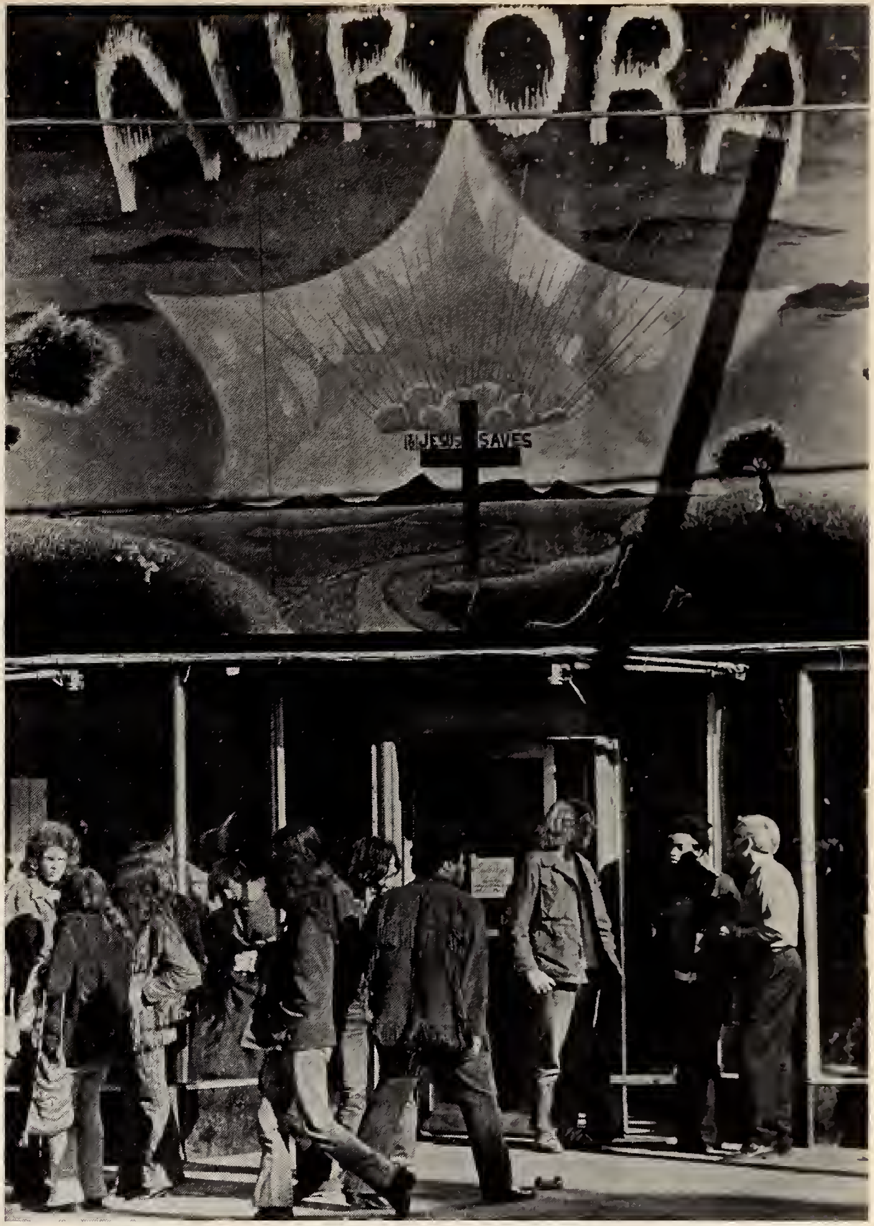
John Liechty of Cincinnati shared his experiences in mobilizing a low-income community for improved medical care. He and two others tried to educate people to use the system to fulfill their needs. Through the efforts of the People's Health Movement, community health facilities were upgraded and made more readily available.

Rodney Hartzler told of community organizing in Appalachia, where the political and educational systems are closed and residents are socially isolated. Mr. Hartzler was able to institute a craft program to provide jobs and help people break the cycle of poverty. He is presently involved in a rural child care project which used local nonprofessionals as staff.

John Mecartney discussed the need for advocacy in the areas of migrants and minorities. He pointed out that farm workers and migrants have been excluded from the protection of national legislation and their jobs have been taken over by automation.

Howard Albert, assistant director of Synanon in Detroit, related his experiences as a drug addict. He said nine years with Synanon had changed his character and released him from the need for drugs. The Synanon program, centered in California and often maligned, is an alternative life style to keep former addicts free of drug dependency. Within the Synanon environment, violence, chemicals, and smoking are prohibited. Its focus is on rebuilding character and respect for humanity.

The next executive committee of the Association of Mennonite Social Workers includes James L. Norton, Detroit, president, and Orvan Miller, secretary-treasurer.



In Atlanta's "strip"—a two-block section full of street people, bars, peep shows, and head shops -- young people gather at the Aurora, a youth center provided by and staffed by the churches of Atlanta. And the youth asked for it — some of them just walked into a church and asked for help. In 1969 a group of hippies had decided to pull out of the "strip" and carry their communal life into the country. But they were sensitive to the deterioration of the strip. They were concerned about the increase of hard narcotics, about the rough crowd moving in on the drug supply, about rising disease rates and the need for medical help, about the shortage of housing for the kids who kept streaming in. They had heard that churches were interested in helping, so four of them decided to walk downtown and enter the first church building they saw. That was the First (Southern) Baptist Church. A meeting was arranged with a group of the church's deacons, who agreed to investigate possible actions and invited the hippies to other meetings. In the end, with encouragement from the metropolitan area council of churches, First Baptist and First Presbyterian churches agreed to provide some sort of recreational center. Soon other churches and Christian organizations joined forces and together they opened the Aurora.

4,000 at festival of art and music

Wally Kroeker, a reporter with the Winnipeg Tribune, *prepared the following report for* The Mennonite.

Manitoba's first Mennonite festival of art and music was greeted so enthusiastically that its sponsors are considering making it an annual event.

The Polo Park Mall in Winnipeg was jammed during most of Sunday afternoon, April 9, as an estimated 4,000 persons turned out to get a glimpse of the wide variety of art forms being explored by Mennonite artists. Featured were some 1,000 works by about eighty artists, as well as renditions by a dozen musical groups. Displays were varied and colorful, and included painting, decoupage, photography, embroidery, pottery, leatherwork, and sculpture. Themes also were diverse, ranging from nostalgic paintings of the Ukraine by Jacob Suderman, who died in a Siberian concentration camp in 1940, to the impressionistic welded steel sculpture by Gerald Loewen.

Other popular features included a collection of published works by Mennonite writers and poets. Adding an element of "down-home" flavor was a demonstration of the forgotten skill of spinning wool on an old-fashioned wheel.

Most of the artists were from Manitoba, and their ages spanned five decades.

Of the painting displays, one of the most popular was an exhibition by B.C. artist, Kornelius Epp. A native of Schoenwiese on the Dnieper in Russia, he gained many of his inspirations in a Siberian labor camp where he spent two years in the 1930s as a conscientious objector. He later spent several years in Paraguay before settling in British Columbia. The influence of both of these regions show up in his pastoral scenes.

Sponsored by the ladies auxiliary of Westgate Mennonite Collegiate, the idea of holding an art festival was first conceived in mid-January. More than 100 people were involved in preparing for the event. Mennonite businessmen were canvassed to underwrite expenses, so that almost all of the proceeds from admission tickets were turned over to Westgate.

Bill Kruger, Westgate's principal, believes the art festival may herald a breakthrough in visual arts for Mennonite artists.

Although Mennonites have long been known for their contributions in music, art as a worthy medium of expression of faith and feeling has had a checkered history in the development of the Mennonite church, Mr. Kruger points out.

However, Mr. Kruger feels, as do many of the people who visited the art festival, that Mennonites are breaking away from the austere position that in the past has not allowed them to recognize art as a worthy Christian expression.

Mennonites coordinate Gulf Coast involvement

Some inter-Mennonite coordination of new and existing service projects in the Gulf Coast area will result from an April 10 meeting between Mennonites in Louisiana and Mississippi and representatives of four Mennonite agencies.

In the first meeting of its kind in the area, seven congregational leaders from the Gulf Coast Conference, a loosely organized group of Mennonite congregations in Mississippi and Louisiana, met with Simon Gingerich and David Miller of the Mennonite Church, Mark Peachey of the Conservative Mennonite Conference, Paul Leatherman of the Mennonite Central Committee, and George Lehman of the General Conference Mennonite Church.

The Gulf Coast Conference had proposed that its relief and service committee be given general administrative responsibility for starting two new voluntary service units, become the advisory board for current projects, and directly administer all outside work in the area.

What emerged from the meeting, however, was a consensus that outside agencies retain the main responsibility for administering projects, but that the Gulf Coast Conference committee act as an advisory board, with annual meetings with the agencies to plan new programs.

The Mennonite Board of Missions in Elkhart, Indiana, was encouraged to start a day care center and residential center for young Indian offenders in Pearl River, Mississippi.

The Conservative Mennonite Conference will establish a new voluntary service unit in the predominantly black West End Noxubee County, Mississippi. Volunteers would help with a day care center and a community center and possibly teach in the public schools.

The General Conference was encouraged to continue work at Camp Landon, a voluntary service unit in North Gulfport, Mississippi. In addition, the General Conference voluntary service program will find staff for Pine Lake Fellowship Camp near Meridian, Mississippi, perhaps volunteers from Camp Landon on a part-time basis. Developed as a camp for the Gulf Coast Conference, the campgrounds will be used as a retreat center for such activities as interracial discussions, day camps, and Head Start excursions.

The MCC voluntary service program was asked to open a new area of community development around Oxford, Mississippi, working with the black community and drawing on the resources of the nearby University of Mississippi.

Mr. Lehman pointed out that this was the first time outside administrative staff had listened to local Mennonites' ideas on developing programs in the area, and the first time responsibilities for new programs had been assigned on an inter-Mennonite basis.

However, he registered his personal disappointment that it was not possible to work out a structure through which the Gulf Coast committee could have the responsibility they were requesting.

Arms sales to third world soar

The value of major weapon deliveries to the third world over the past twenty years grew almost twice as fast as the gross national product of third world countries, according to an exhaustive arms study published recently.

Whereas the big powers are studiously avoiding a direct confrontation, by their massive supplies of arms to the developing countries they are escalating local conflicts and thus increasing the threat of a global nuclear holocaust, the study said.

The points are contained in a 900-page volume produced by the Independent Stockholm International Peace Research Institute and described as the most comprehensive study of its kind.

Unlike previous SIPRI weapons surveys, the book analyzes statistics against a political and economic background. It took five staff researchers four years to compile, and encompasses year-by-year major arms deliveries—planes, tanks, ships, and missiles—the ninety-one third world nations.

The institute noted that all wars in the past twenty-five years had been fought in the third world, but with weapons supplied by the big powers.

Since 1950, the total yearly value of major arms exports to third world countries had increased sevenfold, amounting last year to more than $1,500 million, it added.

The book said this represented an average yearly rate of increase of 9 percent, which is nearly twice the average increase of the gross national product of third world countries.

It said this build-up of arsenals was one of the most striking facts of the post-war period, adding: "Perhaps even more worrying than the staggering increase in the value of this arms trade is the increased sophistication of the weapons supplied to developing countries. More and more third world countries have acquired supersonic aircraft and anti-aircraft missiles, some of which even have nuclear capabilities."

The book disclosed that in the 1950-70 period, four countries — the United States, the Soviet Union, Britain, and France — accounted for nearly 90 percent of the total trade.

Russia and America together shared more than two-thirds of the total, while the British and French were responsible for some 20 percent.

On recipient countries, the book said, 70 percent of all major weapon supplies had gone to the Middle East and Asia, 15 percent to the Indian sub-continent and 8 percent to Africa, although the latter's share was rising swiftly.

While the most dramatic increase had been in Vietnam—imports in the second half of the 1960s were twenty-four times higher than they were a decade earlier—in recent years the growth in major arms imports had been at least as rapid in the oil-rich countries of the gulf as in those countries directly involved in the Arab-Israeli struggle.

In North Africa, the book noted an arms race between Morocco and Algeria and big purchases by Libya.

Supplies to South Africa had increased from $1,000,000 in 1960—the year when many black African countries achieved independence—to $41,000,000 in 1969.

Despite the United Nations security resolution of 1963, South Africa imported more major arms in 1969 than the rest of sub-Sahara Africa put together, the book stated.

In Latin America the level of supplies was hardly higher in 1965-69 than in 1950-54, although it was beginning to rise again as South American countries re-equipped their air forces and navies.

The book said that while several third world countries had embarked on domestic defense production programs in an effort to become independent of outside suppliers, no developing country had managed to acquire military self-sufficiency.

Most of the countries had devoted considerable resources to the development of weapons, particularly aircraft and missiles, which had never reached the production stage because of the enormous costs involved.

"Third world nations wishing to buy or even produce weapons more sophisticated than rifles, machine guns, or mortars are dependent on the goodwill of the government of a few industrialized countries. In particular, those countries with scarce foreign exchange resources are dependent on the goodwill of the two super powers," the book said.

The authors concluded that it was doubtful whether proposals on the regulation of the arms trade alone were the most appropriate instrument for limiting it—mainly because such proposals inevitably discriminate against non-producing countries—but that any effective international agreement should be part of a general disarmament agreement.

MEDA has 139 projects in sixteen countries

Snowy weather cut severely into the attendance at the Mennonite Economic Development Associates (MEDA) annual meeting on March 29-30 in Chicago. About thirty members, one-fourth of the total MEDA membership, attended the dinner meeting on the opening day. Robert Kreider, president of Bluffton College and speaker for the evening, recalled the first "flying mission" to Paraguay in 1952. "Flying mission," a group of individuals interested in providing economic aid to the Mennonite colonies in Paraguay, was organized in 1954 as a forerunner of MEDA.

Area committees this year reported 139 MEDA projects in sixteen countries. Opportunities are being pursued in six other countries where MEDA is not yet involved.

Officers reelected were: chairman, Erie J. Sauder, Archbold, Ohio; vice-chairman, Henry J. Pankratz, Mountain Lake, Minnesota; treasurer, Olen L. Britsch, Archbold, Ohio; members at large, Peter A. Enns, Dinuba, California; and Milo D. Shantz, Preston, Ontario.

Newly elected officers were: secretary, Lloyd J. Fisher, Akron, Pennsylvania (Fisher is also executive secretary); and member at large, John Weber, Ephrata, Pennsylvania.

From New Jersey to Bolivia, with love

It has long been the custom for a missionary serving overseas to write a missionary letter home to friends and supporters in the U.S., telling of his or her work. Less common is a missionary letter from one recently back in America to friends in the adopted "homeland" of mission service. This is one such letter. Mary Sayre returned in February to her hometown, Leonia, N.J., after three and one-half years' service in Bolivia in community development — which meant anything from teaching vacation Bible school to helping build a sanitary community latrine. In the primitive, rugged, tropical Santa Cruz-Yapacani region, she worked side by side with Bolivian church workers, sharing their life and experiences, and those of villagers whom they served.

Missionary-community developer Mary Sayre sings and plays guitar as she leads a worship service at a Bolivian annual church conference.

DEAR FRIENDS, I write to you this time from the urban pueblo of Leonia, New Jersey. It's a rather abrupt change from the quiet excitement of a Bolivian tropical village, but the natives seem friendly and assure me that I will soon become accustomed to their civilized way of life. I must warn you, however, that you mustn't amble across the asphalt as you did at home. The streams of busy cars are a bit more ornery than our bicycles and trucks, and they have no potholes to keep them at a decent speed. One must be careful not to become lazy, too, as it's no longer necessary to bring water from the well, nor to wash clothes in the river.

Here you can take that long awaited vacation you were planning. Imagine the joy of living without the constant threat of revolution. You can vote for your president and feel that you have had some part in deciding who will be your leader — no more political arm twisting. At least that's what they say.

I miss my friends in the church. Weren't you proud of Jaime and Ramiro (Bolivian pastors working with poor farmers) when they were arrested last August, saying, "We have done nothing wrong. God is our leader and Christ is our example regardless of what regime is in power."

The church is living through difficult times as it is once again criticized for its beliefs and actions. But it seems as though only through the church are agricultural, medical, and educational programs given continuity and stability. Only through the loving concern and economic assistance from brothers and sisters around the world are Bolivians being given the opportunity to dream new dreams and to begin again in the midst of chaos—learning to read and write, understanding how to raise a healthy family, or entering seminary.

Unfortunately, you and I know that many North Americans feel Bolivians are bitter and unjustly judgmental of them. Bolivians may be frustrated from so many years of fruitless waiting, impatient with politicians and the military, and questioning of North American motives for involvement in South America. But all of this is just an expression of deep love for their country, great hope for its future, and an intense pride in who they are as a people. These are the Bolivians whom I want to present to Christian brethren in Leonia—a Bolivian people of warmth and of courage, who wish to meet their brothers face-to-face, but who refuse to come to "father" on bended knee.

I wish to discover the real church and the true North American in this little town. I know that he is a man of concern, for in Bolivia we have received generous gifts to help further our work. He is a man of love, for it is evident in the notes of encouragement he has sent us. He is our brother, for he is of the same Father.

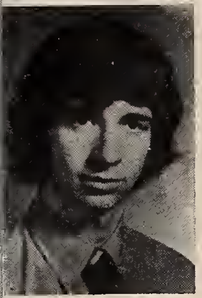
But I long to look into his eyes to see if somehow we can't help him! Does he need our courage to face the days ahead? Can he use some of our peaceful moments to reflect on his world? Will he accept our love and know that he has a concerned *amigo* many thousands of miles away?

If so, I will do my best to unite Bolivians and Leonians in an understanding and a relationship which will help both to experience God's peace in the time to come.

Mary Sayre

RECORD

Workers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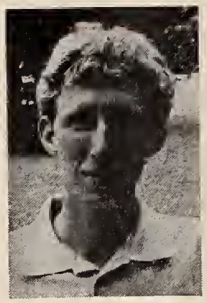

Koehn

The Intercollegiate Peace Fellowship (IPF) which met March 2-4 at Bluffton College, Bluffton, Ohio, elected three students to the IPF executive committee. Those elected include: Lois Keeney, Bluffton College; Leslie Brandt, Canadian Mennonite Bible College; and Dennis Koehn, Bethel College. They will be responsible for planning next year's IPF conference and the total IPF program in its fifteen member colleges.

Marriages

Michael Derstine and *Sherry Walters,* Deep Run Church, Bedminster, Pa., on March 11.

Fred Hildebrand, Bethel Church, Inman, Kans., and *Malinda Wedel,* West Zion Church, Moundridge, Kans., April 7.

Ray Hunsberger, Deep Run Church, Bedminster, Pa., and *Joyce Willcox,* Wellesley Hills (Mass.) Congregational Church, on April 1.

Joseph Michael Jantze, and *Mary Eileen Colter,* Normal (Ill.) Church, on March 26.

Rick Long and *Sue Fleming,* Maplewood Church, Fort Wayne, Ind., March 18.

Terry Smith and *LaVonne Regier,* Bethesda Church, Henderson, Neb., on April 8.

Robert D. Sommer, Ebenezer Church, Bluffton, Ohio, and *Virginia Shank,* Methodist Church, Rawson, Ohio, on March 25.

Ronald Eugene Winsor, First Presbyterian Church, Dodge City, Kans., and *Trudy Jean Deckert,* Bergthal Church, Pawnee Rock, Kans., on April 8.

Deaths

Julia Humes (Mrs. Donald) Kansas City, Mo., was born Nov. 24, 1918, and died April 1.

Raymond Miller, St. John Church, Pandora, Ohio, was born Sept. 3, 1898, and died March 23.

Helena Wall, Buhler (Kans.) Church, was born Nov. 19, 1883, and died April 9.

Calendar

May 4-7—Eastern District Conference, Deep Run West Church, Bedminster, Pa.

May 7 — Twenty-fifth anniversary service at Prairie View Mental Health Center, Newton, Kans.

May 13—Twenty-fifth anniversary celebration of Brook Lane Psychiatric Center, Hagerstown, Md.

May 26-29—Believer's church conference (Brethren - Quaker - Mennonite), Laurelville Mennonite Church Center, Pa.

June 15-18—Pacific District Conference, First Church, Aberdeen, Idaho.

July 5-9—Conference of Mennonites in Canada, Waterloo, Ont.

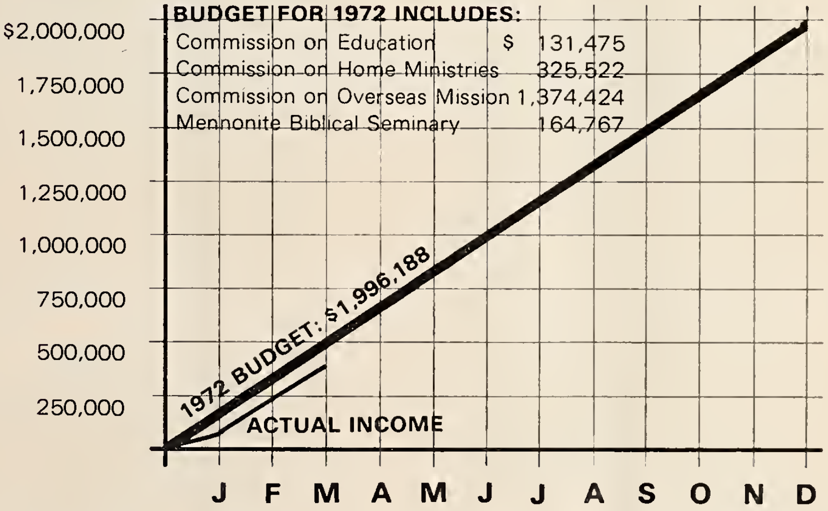
July 18-23—Mennonite World Conference, Curitiba, Brazil.

Canadian

June 11 — Bergthaler Church of Manitoba thanksgiving celebration, Altona.

Conference budget

March



BUDGET FOR 1972 INCLUDES:

Commission on Education	$ 131,475
Commission on Home Ministries	325,522
Commission on Overseas Mission	1,374,424
Mennonite Biblical Seminary	164,767

The first quarter of the year is again history. Right now in the plains states it is warm and dry. We trust that rains will come before the wheat suffers too badly. We are happy to report that support for General Conference programs has been good during the first quarter. We have received 19.9 percent of budget as compared with 18.5 percent during the same period a year ago. In addition, the Poverty Fund received support totaling $16,000.29. We have also received substantial bequest income of which only a tenth will be applied to current budget unless the amount of a given bequest totals less than $10,000. The balance is held in trust for a like distribution next year. *Wm. L. Friesen, conference treasurer.*

LETTERS

No land for young farmers

Dear Editor: I read Clarence Schrag's letter about the problems of rural communities (April 4 issue) with consuming interest and some agonizing memories.

My mind goes back to the times during World War II when I frequently spent time in the Kansas Mennonite communities. I wonder what the picture in central Kansas might be had there been a number of men like Mr. Schrag willing to sit down with J. Winfield Fretz and me in the late thirties and the early forties when we were ridiculed for looking into these very problems.

I think of farms owned by Bethel College at that time. What might have happened had we been able to place young Mennonite families on them instead of selling the land? What might have happened had Mennonite money been available to invest in other farms for Mennonite young families who wanted to farm?

When I think of the stories that I listened to in Pretty Prairie, Hillsboro, North Newton, and western Kansas of land that passed out of Mennonite hands during earlier years, it is enough to make a grown man weep! It hurts too when I think of young men in CPS camps telling me as we talked about these very things that they would much rather rent, if rent they would, from a non-Mennonite than a Mennonite. We are now beginning to pay for our greater interest in money and securities than in our young people.

My late and longtime friend, M. D. Lincoln, who was *Mr. Farm Bureau* and *Mr. REA* in Ohio, used to say that people working together have the intelligence and resources and manpower to do anything they really need and want.

How I would enjoy knowing and visiting with Clarence Schrag. *William H. Stauffer, Echo Valley Farms, R.D. 1, Stone Creek, Ohio 43840.*
April 4

MEDITATION

A prayer of frustration and gratitude

The author of the following prayer has cerebral palsy. She shared some of her experiences with fellow members of the Faith Mennonite Church in Minneapolis earlier this year. The prayer was part of her presentation.

O Lord, how gracious you are,
Help me to be gracious, too.
Sometimes when your children come
I get so upset, Lord.
When they come with a fistful
Of coins, Lord, so I will not
Have to worry about bus fare,
O Lord, I get so upset,
And I feel so ungracious.
Can't they see, Lord,
That I'm struggling to be a person,
And not an object?
Can't they see, Lord,
That I'm struggling to be a person
Who incidentally has a handicap,
And not a handicapped person?
Can't they see, Lord,
That there is a difference?
It has taken me so long, Lord, to see
That there is a difference.
I must protect this new insight, Lord,
Like a brand new tree
So it doesn't get trampled upon
And when people bring me a fistful
Of coins, Lord,
Or a book of stamps,
Or a book,
Or a gift of food,
I want to cringe, Lord.
They seem to be saying,
"I am superior
And I must prove it.
I can prove it
By giving to this more unfortunate one."
Or
They seem to be saying,
"I feel so unworthy, Lord,
The only way I can feel worthy
Is to give and give and give
Of my possessions, Lord,
Of my possessions, and not of myself.
Audrey will not like me, Lord,
But she may like my possessions."
Can't they see, Lord,
Why this would make me want to cringe
And to run away?
Am I really so worldly, Lord,
That I like possessions and not persons?
Or, am I really so unfortunate, Lord?
I don't think I am, Lord.
You are a loving God, and you provide
All I need.

Help me, Lord,
To see that people are not saying
What they seem to be saying,
That they are being friendly,
That they may be lonely,
That they want me for a friend
But don't know how to be one.
Help me to help them see
That people do not need possessions;
We need people.
Help us all to know that friendship
Is slowly built;
That first we give of ourselves
To the extent that we know each other,
Our pet peeves,
Our beliefs,
And then, O Lord,
We give of our possessions—
Not the other way around.
O Lord, how gracious you are.
Help me to be gracious, too.
Amen.

Audrey Benson

A relevant ministry

TOO OFTEN A PERSON who complains that the church doesn't have a relevant ministry talks a better game than he plays. Still, the wistful expression for a more active, involved, and relevant mission often comes from a frustrated soul in a dead or dying congregation.

"I've talked to the minister and I've talked to my Sunday school class and I've talked till I'm blue in the face," a middle-aged lady complains. "But I can't get anyone excited about doing anything—about the war or race relations or poverty or overseas missions or anything!"

So she also did nothing!

A church's "relevant ministry" doesn't necessarily imply massive effort or public spectacle or getting involved in politics. There's a tiny congregation in Missouri with a relevant ministry—and they don't even have a regular minister! But the handful of members are imbued with a missionary spirit that reaches out into the community to the sick, suffering, and lonely and even overseas to starving masses.

There's nothing to prevent a church from having a relevant ministry if *just one person* is concerned. You don't have to wait for the support or endorsement of a group or congregation. The person can do much—make life easier for an aged retired couple, read to sick or blind people, visit prisoners in jail to see how you might aid or comfort them, or play watchdog at city council or county commission meetings to help insure justice and good government.

Two don'ts: Don't help people because you pity them. That can be patronizing and demeaning. But help rather because God loves you and them. Don't feel that *you* have to give God credit for your noble acts—he has unlimited credit! He will be glorified even if you don't print the church's name on the T-shirts of the underprivileged kids sponsored at summer camp by your congregation.

Playing this game of being Christian brings rewards too great for you to wait to join someone else's team. Start your own! *Ben Hartley*

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After Probe — sink or sail?

PROBE 72 WAS MORE OF A RALLY than a consultation, but it achieved more positive things than most of the participants probably anticipated.

Never before has there been an inter-Mennonite meeting of this scale and intensity. Over 2,100 people, representing almost every shade of Mennonite and Brethren in Christ opinion, came to the evangelism meeting in Minneapolis from all parts of the United States and Canada.

Most of the participants felt comfortable with each other despite their age differences and the inter-conference nature of the meeting. The standard question about a person's conference affiliation was asked only infrequently at Minneapolis.

The eight-member discussion groups which met after most of the input sessions were the highlights for many of the participants, although some of the small groups failed to jell.

Probe 72 defined evangelism broadly. It included input and discussion on preaching, small groups, the healing arts, peace and social concerns, education, personal encounter, and the mass media. Some of the participants said at the conclusion of the consultation that the meetings gave them a greater appreciation for the variety of forms that evangelistic work can take. One General Conference pastor, for example, said that he would probably not change his own way of witnessing, but he would be able to affirm more readily the other types of witness listed at the meeting. He indicated that he could now see these other avenues as complementary to preaching and personal work, whereas before he had viewed them as somewhat inferior forms of outreach.

Another outstanding feature of Probe was the strong representation of young people and the laity. The participants were not the *professional* convention-goers that usually attend conferences. The majority of them attended all the sessions conscientiously, despite the wordiness and length of most of the input periods.

A number of the addresses were followed by "Yes, but" responses in which some of the speakers' assumptions and findings were questioned. A "Yes, but" reaction is also necessary for parts of Probe. The consultation had many inspiring and instructive moments, but it will become a significant event only if the participants return home and implement the broad range of evangelism and renewal which Probe highlighted. If a broader and more active understanding of evangelism does not result, the $200,000 which the participants spent in coming to Probe will have been misspent.

Probe was good, but the planners' expertise in communications was not reflected in the program. Most of the sections used the lecture method for their input and took too much time in making their point. There was also considerable criticism of the small group leadership. The questions which Eugene Herr raised for the small groups often had little connection with the addresses and the "Yes, but" input which preceded the discussion.

It must also be said that Probe was primarily for middle-class Mennonites from suburbia or rural communities. It was unable to come to grips with evangelism in inner-city or inter-cultural settings. In the view of some, it also failed to give adequate recognition to the major sins which are confronting the church in North America at the present time, namely, nationalism, militarism, and affluence.

Yes, Probe 72 was a good and necessary event for the Mennonites of North America, but now we will have to wait to see if the ocean of words which spilled out at Minneapolis will drown us or provide the setting from which we can sail full-steam ahead. LK

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

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TEN COMMANDMENTS FOR PARENTS

Michael Daves

Mothers aren't God. I rather suspect that Christians have, unwittingly to be sure, taken over the custom of mother worship from ancient Greece. Thus it is that we use Mother's Day as an occasion to sentimentally make a demigod of mother. Such idealization does not really honor mother, since it is a pious lie.

We are becoming more realistic in our celebration, recognizing that Mother's Day is a family festival. Mother lives in interdependence with the family. Her unique place demands recognition and honor, but the family itself is primary. Mother's Day is not only a time to salute mothers past and present, but it is also a time to consider the responsibilities of parenthood. I propose ten commandments for parents — commandments which I believe dig down deep to the core of knowledge about family life.

I. THOU SHALT START WITH TRAINING THYSELF

I was visiting with a school principal when a teacher came in. A boy in her first grade class had called a girl a bad name. When corrected, he seemed puzzled and said, "But my mother says it all the time." The parent who attempts to train children to have good manners, but has none himself, is fighting a losing battle. Children don't learn merely by telling; they learn by showing. Example makes the longest, deepest impressions. Children are able to detect sham and insincerity. Don't expect your children to be any better than you are.

II. THOU SHALT BE MORE CONCERNED ABOUT RELATIONSHIPS THAN RULES.

Law is not the last word about life. Jesus believed the law should be based on what was good for man. If the law did not help man grow into the fullness of God's intention for him, the law was bad and should be changed. So with the family. All rules should be submitted to this test: Do they help the child grow in his relationships to God and the neighbor? Parents need to be more concerned with building healthy relationships between themselves and their children. If the child knows he is loved and respected as a person, he is less likely to rebel against ethical standards. The child who is unsure of being loved most often breaks the rules because he is alienated and angry.

III. THOU SHALT IMPART THE FAITH.

How many parents have forgotten this commandment! Parents have the basic responsibility for religious education. No one else. A humorist said, "An ounce of mother is worth a pound of clergy." The church can only assist parents, not replace them. No amount of Bible study in the church school can substitute for Bible study at home. The same is true of prayer and worship. If the Christian faith is not real at home, it is not real anywhere.

IV. THOU SHALT LEARN TO LISTEN.

Listening is a real art. We always find it easier to talk. Listening to another person means acknowledging his worth as a person, respecting him and trying to understand his viewpoint. We know another person only as we listen to him. A common complaint of teen-agers is, "My parents never listen to me." Through the dynamic of listening love, the generation gap between parents and children could be bridged.

V. THOU SHALT SPEND TIME WITH THY CHILDREN.

Once a minister's wife dropped a visitor's card in the offering plate requesting a visit from the minister. In our go-go culture, it is increasingly difficult to stop and enjoy life as a family. But we must make the effort. Children need their parents to play with them, to read to them, to take them on trips and hikes. Years pass quickly, and opportunities to be a family together soon pass into yesterday. Seize the moment to spend time with each other.

VI. THOU SHALT ACKNOWLEDGE THY SINS AS PARENTS.

We can never do all that is needed for either ourselves or our children. The family is dependent on God's grace for its life. Parents who refuse to admit their sins always end by blaming both their children and themselves for their inadequacies. Reuel L. Howe tells of a parent's study group which had come to terms with the truth that their children needed more love than they were able to give. They faced their inadequacies and, miracle of miracles, family life improved.

VII. THOU SHALT KEEP A SENSE OF HUMOR.

Our family was watching Carol Burnett on television. She was doing a funny skit, and my wife and I started laughing. Our three-year-old son, who did not understand the skit's humor, thought our laughing was funny. So he started laughing. Soon we were laughing at him laughing at us. We take ourselves too seriously. We need to learn to laugh at our mistakes and inadequacies. Laughter releases pent-up despair.

VIII. THOU SHALT TREAT THY CHILDREN EQUALLY.

A child is a unique gift from God. There is no other child like your first born, or second, or third. Each has his own individual personality: extrovert, introvert, brilliant, dull. One child should not be compared to another. He should be loved for who he is—not for what you want him to become. A good parents loves in spite of imperfection. Over each child, we should pray: "Thank you, Creator God, for this, your special gift."

IX. THOU SHALT USE DISCIPLINE.

An astute observer of the American family said that we are a child-centered culture. Instead of parents disciplining their children, children discipline their parents! Discipline may include punishment, but we should not think of it as primarily negative. Discipline is providing a structure for growing up which includes protection and guidance. It is yes-saying (approval of constructive behavior) as well as no-saying (disapproval of destructive behavior). Discipline is closely related to love and acceptance. Parents who do not provide a disciplined structure do not really love their children; rather they are engaged in a neurotic bid for popularity.

X. THOU SHALT KNOW WHEN TO LET GO.

This is the last commandment, but not in importance. Parents naturally want to feel needed as long as possible. This desire tempts them to overprotect their children. Being tied to mother's apron strings is like having a noose around your neck. Good parents accept their changing role, wanting their children to be freed from emotional dependency on them. Nothing is more pathetic than an adult who acts like a child simply because his parents did not have the grace to let go.

These are ten commandments for parents. They are offered in gratitude for mothers and fathers of every generation who have kept faith with their children by equipping them for responsible living.

Katie Funk Wiebe

THE IMMOBILE ARMY

In his recent book *The greening of the church,* Findley B. Edge relates an experience with a small group of Christians which began in the early 1960s. As the group felt new life surging through them, they recognized the need to reach out to others. A few proposals for a "ministry to the world" were discussed but dropped.

Several months later the question of a ministry beyond the group came up again. Again the group recognized their obligation to be in mission, but because they could not decide on what they should be doing "in the world," they dropped the matter for the second time.

This indecision continued until 1964 when the group finally became serious about finding an avenue of service. Late in fall the author and his wife went to Europe to study the involvement of laity over there. He comments that it seemed almost ridiculous to go away to study lay involvement when the group was finally going to do it—not just study it.

When he returned after nine months, one of the first things he did was ask a member of the group what they had decided as their ministry to the world. The answer: "We haven't decided yet, but we are still talking about it."

His experience has been repeated so often that someone has called the church the best trained immobile army in the world. People keep saying, "We need to get involved." And so they do. But how?

Recent articles on church renewal indicate that negative criticism of the church has crested and the church seems to be ready for positive proposals. Edge, as well as other writers in their suggestions for bringing new life to the church, emphasize that the motive necessary to lead people to depth involvement is an awareness of a *call* to a specific ministry. There will be no serious involvement with Christ in the world unless each person is helped to know what his gift is from God to fulfill that calling.

The teaching about the call of God is old. My files show that it was stressed after World War II when the church's overseas mission bloomed anew. However, as vocational counseling developed and as the people of God became rich and busy, other methods of recruiting people for service wedged their way in.

Edge calls one of these methods the "light touch." Basically it means that "everyone should be expected to do his fair and equal share of the Lord's work." It describes the attitude of people who are ready to help others—if it doesn't take too much of their time or demand too great a commitment. It does not emphasize a personal call from God.

He cites the example of a group which decided to minister to the elderly in a certain nursing home. They finally enlisted enough people and worked it out so that if only two people went once a month, no one would have to go more than once a year. The light touch *cum laude.*

The light touch or token involvement has penetrated nearly every area of church life under the guise of getting more people involved or making sure no one person will carry too heavy a load. It reveals itself in the form of elections and lists on bulletin boards and attempts to keep positions filled on a rotating basis.

It is a democratic and organized approach to the Lord's work, but it demands few individual risks and usually does not require a person to explore and use his own gifts fully. It asks only that he give his time briefly and occasionally in an area in which he may have little interest.

I see it in the lists on bulletin boards for leading devotions, writing letters or praying for missionaries, teaching Sunday school, or greeting guests. It comes up in some ministries to rescue missions where supporting churches are given a certain number of services to look after. These in turn are farmed out to Sunday school classes or other groups. Instead of gathering a group from all the churches who clearly know God wants them in a rescue mission ministry, each group takes its turn "so no one will have to be bothered going very often." The light touch.

How unlike Isaiah who when the Lord said, "Who will go for me?" didn't respond, "But it's not my turn until the second Monday in June," but with "Here am I, send me."

The light touch has never been God's method. He gave various gifts to men (I Cor. 12:4-10) that they might give their lives in service to him. When we are concerned about not overloading a person, we forget that Christ said, "My yoke is easy and my burden is light." The person who knows his gift and his calling may find his service difficult but it will be a joy.

My positive proposal for the church is that we seriously work toward helping each member find his gift for service. God left no one out when he gave gifts to the church. Lists on the bulletin board are not always of the Lord's design.

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NAE disagrees on Key 73 Captial punishment okayed

Capital punishment and release of American prisoners of war in North Vietnam were endorsed April 11-13 in St. Louis at the thirtieth convention of the National Association of Evangelicals.

Among the thirty-four member denominations are the Brethren in Christ, Evangelical Mennonite Brethren Church, Evangelical Mennonite Church, and Mennonite Brethren Church. The (Old) Mennonite and the General Conference Mennonite Church are not members; however, Myron Augsburger of the Mennonite Church is a board member, and an NAE brochure says some local General Conference congregations are members.

The NAE delegates asked that the ultimate penalty of capital punishment be retained for premeditated capital crimes.

"The gravity of any crime is measured by the penalty it incurs," the resolution read. "We know how seriously God regards sin because he has declared, 'The soul that sinneth, it shall die.' But even God does not forgive without appropriate penalty for our redemption.

"Concern for the criminal should not be confused with proper consideration for justice. . . . From the biblical perspective, if capital punishment is eliminated, the value of human life is reduced and the respect for life is correspondingly eroded."

Another resolution stated, "The National Association of Evangelicals deplores the cruel and inhumane punishment North Vietnam has inflicted upon both the prisoners and their families by ignoring the Geneva Convention (and) commends the efforts of the President to restore peace in Southeast Asia and to obtain the release of the prisoners of war."

NAE could not agree, however, on whether to endorse, or to urge participation in, the nationwide Key 73 evangelistic effort. Many, remembering the 1953 withdrawal of the Christian Reformed Church which objected to NAE's becoming "functional" in evangelism, and noting also that the National Council of Catholic Bishops the same week had voted to participate in Key 73, strongly argued against NAE's backing of the Key 73 effort.

Heinz Janzen, general secretary of the General Conference Mennonite Church and one of three General Conference staff members who attended the convention, said that in spite of the renewed American bombings in North Vietnam, the convention had no expression of concern for this.

The resolutions seemed to contradict the speeches, he said. George Sweeting of the Moody Bible Institute led a Bible study on 1 Corinthians 13 and the love of God. Yet the convention endorsed capital punishment and bypassed the atrocities in Vietnam.

Other resolutions asked Congress to ban smoking and drinking alcoholic beverages on airlines, affirmed the church's special responsibility to older people, supported the concept of tax credit for gifts to colleges, supported parental rights in education, and supported religious freedom around the world, especially in the Soviet Union.

Among speakers at the convention was Robert N. Thompson, who has represented his district in Alberta in Canada's Parliament for twelve years. He said modern man is facing depersonalization. "Unfortunately instead of seeing men as individuals," he said, "modern society sees them as group units or as chunks of humanity."

He also defended vocations in politics. "Unless we are governed by men who are themselves governed by God, we are destined to be ruled by evil men," he said.

Mr. Janzen and Verney Unruh, secretary for Asia in the Commission on Overseas Mission, attended a session of the Evangelical Foreign Missions Association. There Peter Wagner of the School of World Missions, Fuller Theological Seminary, said there were 142 mission agencies in thirty-seven countries outside North America and Europe.

But he charged that western missionaries have not been effective in stimulating this kind of thing. They have been paternalistic and have assumed that third world people will not become mission-sending.

Peace studies colloquium set for Mennonite schools

The MCC Peace Section and the Council of Mennonite Colleges will sponsor a colloquium on peace studies in Mennonite colleges and seminaries, June 5-8. The colloquium, to be held on the Associated Mennonite Seminaries campus in Elkhart is subsidized by a grant from the Schowalter Foundation.

The major feature of the conference will be workshops focusing on peace emphasis in existing curriculums, and new ways of looking at war and peace topics. Peace studies and peace research as presently conducted in a variety of institutions will be used as models.

Resource personnel will include Richard McSorley, professor of peace theology at Georgetown University; Allen Deeter, director of the peace studies institute at Manchester College; and Paul Wehr, director of the center for nonviolent conflict resolution at Haverford College. Mennonite and Brethren in Christ personnel interested in peace studies will also participate.

Two major addresses will begin and end the workshop. The first, titled "Peace study and research in Mennonite higher education: why and how," will be given by Walter Klaassen, professor of church history, Conrad Grebel College. Mr. McSorley will speak on "The moral imperative of peace studies."

Administration committee appointed at Freeman

The board of directors of Freeman Junior College is announcing the appointment of a three-member administration committee to assume the administrative duties at Freeman Junior College and Academy upon the completion of Eldon W. Graber's term as president in July 1972.

David F. Wiebe is to be chairman of the Committee and principal of the Academy, Walter A. Ortman is to be acting dean, and Waldo W. Kaufman is to be the business manager of the school.

Fighting near DMZ displaces VNCS worker

Tom Spicher, MCC community development worker with Vietnam Christian Service stationed at Dong Ha, about ten miles from the DMZ, was evacuated to Hue when fighting in his area intensified. Most of the Vietnamese population of northern Quang Tri province left the area of the heavy fighting.

Reports set the number of newly displaced people at 50,000 in refugee stations in Quang Tri, Hue, and other places.

"The center of fighting," said William T. Snyder, executive secretary of MCC, "is the Quang Tri area, about thirty-six miles from the old imperial capital of Hue. It is possible that the North Vietnamese forces are seeking the psychological victory that the capture of Hue would give them. Hue is where eight MCC workers survived the Tet offensive in February 1968."

Mr. Snyder believes the new North Vietnamese offensive suggests that the next several months will be critical in deciding the outcome of the protracted state of war in Indochina. It is expected that this will require Vietnam Christian Service to make great changes, some of them on an emergency basis, if a war situation in any area makes it impossible to achieve the objectives of the program.

VNCS now has thirty-eight personnel in thirteen locations in Vietnam.

A child is carried in a makeshift sling as he and his family flee from the North Vietnamese forces launching an offensive in their area. Refugees fleeing from South Vietnam's northernmost province, Quang Tri, have added to the already large refugee population in Indochina.

Training events for church school teachers scheduled

Four agencies with a stake in teacher training will cooperate for the first time in two experience-based learning events for church school teachers.

Hesston College, Bethel College, Mennonite Publishing House (Mennonite Church), and the Commission on Education (General Conference Mennonite Church) will sponsor the two events: the first, June 26-30 at Hesston College, and the second, March 26-30, 1973, at Bethel College.

Called "Project: Teach," both of these training courses are planned to be new experiences for teachers.

"In many ways, both of these events will be a radical departure from the traditional weekend workshops in which many churches have participated," said Frank Ward, COE acting executive secretary. "These are not substitutes for the course on teaching children in the church offered by Bethel College each fall."

Participants will be expected to "live in" at the colleges to receive the full benefit of the experience. Attention in the courses will be given to the teacher's self-understanding, understanding of pupils, biblical interpretation, the nature of the teaching ministry, and the particular role of education in the Anabaptist-Mennonite tradition.

Most of the sessions will be in age groups, with kindergarten, lower junior, junior, and junior high teachers staying in their own home rooms for the week. There will be joint sessions each morning on how to study the Bible and in the evening on understanding Anabaptist history and theology. This will be followed by worship.

Application deadline for the Hesston event, directed by John Lederach, is June 1. Details on the Bethel event will be available in early 1973.

Tuition, board, and room will cost $75 per teacher, with the agencies' urging each congregation to pay the expenses of the teachers they are sending. The colleges will be picking up an additional $25 per teacher. Each workshop will be limited to twelve to fifteen teachers in each age group.

The four sponsoring agencies will provide leadership for the events.

CMBC graduates 15 on 25th anniversary

The Canadian Mennonite Bible College culminated twenty-five years of instruction with its closing exercises on April 29 and 30.

The college, which was established in 1947 with twenty-four students, conferred degrees on twenty students this year. Fifteen received degrees in theology and five in music. Guest speakers were J. J. Thiessen, Saskatoon, and Frank H. Epp, Waterloo, Ontario.

Mr. Thiessen has been continuously involved with the college since it was first discussed in the early 1940s. He became the first board chairman and is now an honorary life member of the board of directors. The topic for his address was, "Hitherto the Lord has helped us."

A commemorative book, *Call to faithfulness,* prepared by the CMBC faculty, was dedicated to Mr. and Mrs. J. J. Thiessen for their service both to the Conference of Mennonites in Canada and the college.

Canadian Mennonite Bible College has enrolled a total of 1,236 students during its twenty-five years. Of these, 312 have graduated.

Holy Spirit festival to embrace all ages

J. Lawrence Burkholder, Goshen College president and festival committee chairman, hopes "a lot of people of all ages will better understand the work of the Holy Spirit" because of the Pentecost weekend celebration.

The Festival of the Holy Spirit—with a program that balances structure with spontaneity and informality—is set for May 19-21 on the Goshen College campus. Dr. Burkholder, formerly professor in the department of the church at Harvard Divinity School, will deliver the opening address, "The age of the Spirit," Friday evening. He is one of four major speakers; in addition, there will be a festival music director, moderator, and some twenty search-and-share group leaders.

"I hope that festival-goers will appreciate anew the vast work of the Holy Spirit as recorded in the Bible and as a living reality in the church today," he said.

"I am confident they will feel the presence of the Spirit and be free to express their ideas and feelings—whether through art, music, prayer, testimony, or other ways."

Dr. Burkholder said he wants everyone to have a good time, with communication among all ages. "I look for a variety of personalities and gifts to become evident, and festival-goers to credit this diversity to the richness and fruitfulness of the Spirit."

Above all, he desires that people will find out personally the values of small groups as well as mass meetings, and that when it's all over, they will be warm and appreciative for what God is doing in the church and the world.

In review, Dr. Burkholder said he has depended upon the Holy Spirit "in times of decision."

He said, "To me the Spirit is God moving in history. This means we must look at the world and the church and sense what is happening. Many of us want to be a part of the movement that is truly the work of the Holy Spirit. But there is a problem, where is the Spirit moving, what is the Spirit saying? The Spirit is elusive, mysterious, and yet real."

Dr. Burkholder has cultivated a lifelong interest in how religion touches secular fields like music and aesthetics. "Art and music—classical, gospel, and folk—will be important media at the festival."

The festival is sponsored by Goshen College and the Associated Biblical Seminaries in cooperation with the Central District Conference Mennonites and the Illinois, Indiana-Michigan, and Ohio and Eastern conferences of the Mennonite Church.

Teachers to get learning experience with families

Learning about learning without boring lectures, in a camp setting, and with the whole family, will be the experience of fifteen Sunday school teachers July 8-15 at Camp Keola, Huntington Lake, California.

Sponsored by the Commission on Education and the Pacific District education committee, the week will be a radical departure from the typical workshop for teachers, said Frank Ward, acting executive secretary of COE.

Instead of experts' lecturing to teachers about how to teach, teachers—bringing their spouses and children or coming alone—will experience learning with families.

They will participate in activities through which the adults can come to their own conclusions about child development and how a child learns. There will also be a process of learning through interpersonal relationships, particularly child-adult relationships.

Activities will include Bible study in a new and creative way, making use of the camp setting and giving the participants opportunity to respond to the biblical message through art, drama, and discussion.

There will be films, worship, and games to help teachers develop planning skills and to help them find and use resources. And there will be opportunity for recreation at the camp: swimming, fishing, hiking, playing ball.

Planners for the week—Don and Ellie Friesen, Reedley, California, and Frank Ward and Cornelia Lehn, Commission on Education—will leave the week flexible enough to remain open to the feelings and needs of the group, and to be open to changing the structure if necessary.

Even without the formal setting of a Sunday school classroom, teachers should receive help in methods of teaching which they can use in any setting. "We want teachers to find again the delight in making discoveries in learning," Mr. Ward said.

Congregations sending teachers have been urged to pay expenses for teachers, including the enrollment fee of $20 and the $35 for meals and lodging.

Family expenses would include $35 for spouse and $25 for each child, with no family to pay more than $120 for the week.

Registration deadline is May 10.

Taiwan Government ejects two British missionaries

A British couple serving as missionaries in Taiwan were ousted after twenty years of service following a statement by the husband that the government should arrange for "self-determination" among the island's fifteen million inhabitants—85 percent of them native-born Taiwanese. Dr. Harry Daniel Beeby, 51, was informed by the Chiang Kai-shek government that he must leave because he was considered to be "unfriendly" to the present regime. Mr. Beeby was the second missionary to be expelled within a year for pro-Taiwanese sentiments. The other was an American, Milo Thornberry, who was linked to an underground Taiwanese independence movement.

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Bethel Deaconess nursing school to close in 1974

The school of nursing at Bethel Deaconess Hospital, Newton, Kansas, will be discontinued with the graduation of the class of 1974, according to a recent decision of the board of directors.

Bethel College, with which the hospital has been cooperating, will continue to offer the prerequisite courses for both the diploma and baccalaureate programs in nursing for transfer to other schools and hospitals with nursing programs.

The continuation of the school of nursing at Bethel Deaconess Hospital had been under study for over a year. Among the reasons given for discontinuing the school was the trend for the responsibility for nursing education to be shifted to colleges from hospitals. The hospital also said the supply of qualified faculty and leadership personnel for nursing education is inadequate. Graduates of the school encounter difficulty getting credit from colleges and universities for their previous nursing education when persuing additional education in nursing. It is becoming increasingly costly to operate the school. In some years, recently, it has been difficult to recruit fall classes.

Hospital spokesmen also said it was not possible to devise an acceptable way for Bethel College to strengthen and assist the school despite the earnest efforts of representatives of the college and the school of nursing.

Harold Schultz, Bethel College president, expressed regret that the hospital had discontinued the diploma program.

He said, "Bethel College has enjoyed fine working relationships in the past. The quality of graduates of the Bethel College-Bethel Deaconess program is well recognized. Bethel College will continue to offer quality programs for nurses in the future."

M. H. Ewert, hospital administrator, said, "All along . . . we maintained that if the school were to discontinue, it should be done at a time when the program was strong so that it could be done in an honorable and respectable way."

In a sense, the school of nursing was begun with the founding of the hospital in 1908. Over the years, the deaconess training program developed into the school of nursing. With the graduation of this year's class, 636 will have graduated from the school. Graduates continue to serve in the mission and relief programs of the Mennonite church and other denominations. At present, 65 percent of the registered nurses of the hospital are graduates of the Bethel school of nursing, and all but one of the registered nurses serving at the Bethel Home for the Aged are Bethel graduates.

The school's national accreditation with the National League for Nursing will continue until 1974. The school has been accredited by the National League for Nursing since 1959, shortly after this national accreditation became available.

Abandoned girls shrug at Heavenly Father concept

Carol Miller, an MCC *volunteer in Toronto, tells what it is like to be a mother to six girls from broken homes.*

How would you like to be a *mother* to six girls aged thirteen to fifteen who can outsmoke, outswear, and outshout anyone you ever met? I wasn't asked this question when I was assigned to one of the Mennonite Central Committee voluntary service units in Toronto.

No other job I know, except being an actual parent, would require being available twenty-four hours a day, seven days a week, including weekends and holidays.

The Children's Aid Society on Melville Street accepts girls from broken homes, giving them a chance to build constructive relationships. I feel I have been accepted by the girls as a staff member and as a friend, though I will never understand fully what it is like to be completely abandoned by parents.

Christmas at the hostel was an interesting experience. The only ones who knew why there is Christmas were the staff members. We were remembering Christmas at home and wishing somehow we could be there, too. The girls are all too old to believe in Santa Claus, and they have somehow missed the real meaning of Jesus Christ's birth. It's hard to explain to a young girl about our heavenly father who cares, when her own earthly father beat her, or is unknown to her.

This experience makes me give of myself in abilities, feelings, time, and possessions. I don't feel bad about living on a VS level while I'm here with these girls. Whatever I give up is small compared to what they've never even had.

Words and deeds

About twenty Mennonite Disaster Service volunteers from the Houston Mennonite Church in Texas and from a neighboring congregation in Oklahoma, worked in flood cleanup in Houston, March 24-26. Rains falling in Houston March 21-22 raised water levels and affected about 400 homes in the local area. Project foreman in the flood cleanup was Pastor Marlin Kim of the Houston Mennonite congregation. The Oklahoma group came under the leadership of Oklahoma MDS chairman, Dean Schantz.

Evidence is coming in from several sides that rampant technology does not necessarily bring prosperity to the people in the developing countries. A senior vice-president of an American pharmaceutical concern, Merck, Dr. Antonie Knoppers, recently wrote, referring to the decade of the sixties: "Less developed areas, increasingly conscious of their incapacity to emulate the leaders in producing their own technology, felt compelled to ask the rich for a share of technological largesse, only to feel cheated and deceived when what they received seemed out of place and unworkable in its new environment. Even without such disillusioning experiences, evidence abounded that technology was not an easily exportable commodity, much less a panacea for the economic ills of nations."

MCC notes increase in tax-refusal donations

An increasing number of people are sending war tax monies to Mennonite Central Committee, instead of paying them to the United States Government for military use, said Calvin Britsch, MCC assistant treasurer.

Contributions of tax money are of two kinds, Mr. Britsch said. More people are refusing to pay the federal tax levied on the use of telephones. This 10 percent tax is seen as a direct source for military expenditures. People who refuse this tax simply subtract the 10 percent from their telephone bill and send it instead to MCC.

We also receive contributions from people who refuse part of their federal income tax, Mr. Britsch said. Several people, for example, have withheld and have sent in as a contribution ten or 15 percent of their income tax in a symbolic protest against the Vietnam war and the whole United States military machine. Others who have had less than the total tax withheld send that remainder to MCC rather than to the Internal Revenue Service. We often get letters with tax refusal contributions explaining the individuals belief that, as a Christian, one cannot voluntarily, or without protest, pay money to be used for the destruction of human life.

Tax refusal contributions, unless otherwise designated, are usually applied to the MCC Peace Section budget, Mr. Britsch said.

Pro coach fires up Bible institute's hockey team

The following report was submitted by George Schmidt, a faculty member at Columbia Bible Institute, Clearbrook, B.C.

The Columbia Bible Institute's hockey team came out of the championship game in a blaze of glory slightly tarnished with heartbreak. The team was a first-year addition to the Abbotsford-area men's senior hockey league. They won the first game of the best-out-of-three championship series against a fine team sponsored by Wall and Redekopp Ltd., by a score of 5-1. The second game was a hard-fought contest which was not resolved until well into a sudden-death overtime period. CBI lost 2-1.

Then came the deciding game. Going into the third period with a 3-1 lead, CBI appeared well on the way to its first league championship. However, the more experienced Wall and Redekopp team roared back to deadlock the game at 4-4 at the end of regulation time. Then, in a period of less than twenty-four hours, the CBI boys lost their second overtime game.

At a subsequent meeting of coaches and league officers, a number of CBI team members were voted outstanding honors. The CBI coach, Buster Brayshaw, was named "coach of the year," and Wally Unger, the assistant coach and center on the first line, was honored as "most gentlemanly player" which reflects excellence of play and sportsmanship.

After a slow start early in the season, the team surged to the top of the league, winning seven consecutive games in the second half of the schedule.

The team's dramatic change of form was brought about when a new coach, Buster Brayshaw, joined CBI just before Christmas.

Buster was in professional hockey for eleven years, eight of them with the Chicago Black Hawks of the NHL (1939-47). Throughout his professional career he averaged twenty goals a year.

As a coach, Mr. Brayshaw led the Edmonton Oil Kings to eight straight Memorial Cup finals, winning the coveted trophy for the Canadian junior hockey championship in 1963 and 1966.

Buster Brayshaw was a real inspiration to the CBI team. His illustrious hockey career called forth their admiration and respect right from the outset. A new confidence on and off the ice was noticeable soon after he took over. A completely new and powerful dimension was added to this relationship when Buster asked Jesus Christ to take control of his life.

THE RADICAL BIBLE. *A new book which seeks to apply the Bible to the 1970s has just been published by Orbis Books, the publishing arm of the Maryknoll Fathers. Entitled* The radical Bible, *the book takes passages from the Old and New Testaments and illustrates their significance for modern people with statements from present-day churches, theologians, everyday people, international leaders, as well as with statistics and descriptions of human aspirations. The publishers feel that the 164-page book, bound in a cover resembling denim, will fill a vital need among modern North Americans.*

the radical bible

RECORD

Workers

Roslyn Pankratz, Mountain Lake, Minn., and *Bernie Wiebe,* Grand Forks, N.D., are among four recipients of the Mennonite Mental Health Scholarships and will receive $500 for the 1972-73 school year. Ms. Pankratz is a junior at Tabor College majoring in social work. She has completed two years at Freeman Junior College. Mr. Wiebe is studying at the University of North Dakota in the doctoral program in guidance and counseling. He is a graduate of Goshen College and Mennonite Biblical Seminary and has directed Faith and Life Radio and Television for the Commission on Home Ministries. The scholarships are funded by the donated earnings of voluntary service workers at Brook Lane Psychiatric Center, Hagerstown, Md.

Ministers

J. W. Goosen, will become pastor of the West New Hopedale Church, Ringwood, Okla.

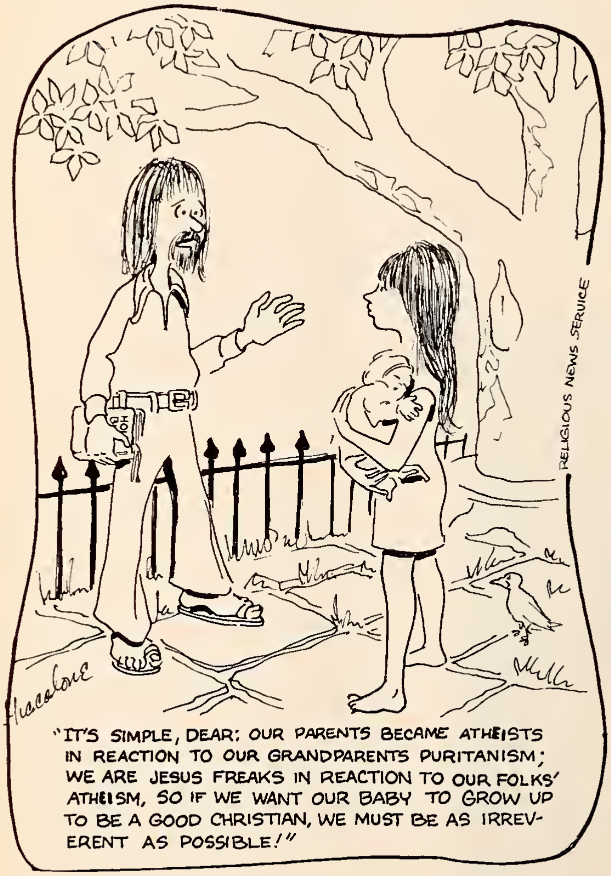
B. H. Janzen, recently retired as pastor of Bethel Church, Hydro, Okla., and will live in Halstead, Kans.

Merle Kauffman of Portland, Ore., has accepted a pastoral call from the Glendale Church, Lynden, Wash. Mr. Kauffman will begin serving about June 1.

Peter W. Stucky was licensed for the ministry March 5 at the Hively Ave. Church, Elkhart, Ind. His assignment is the Partly Dave coffeehouse, where he has been resident director. He chose not to be ordained. He is a graduate of Indiana University and Mennonite Biblical Seminary and also student at Edinburgh University, Scotland.

Lotus Troyer of Summerfield, Ill., will begin serving July 1 as pastor of the Flanagan (Ill.) Church and as director of pastoral care and social services at the Meadows (Ill.) Mennonite Home. He will spend about half time with the church and half time with the home for the aged. Mr. Troyer is presently a student at Eden Theological Seminary near St. Louis and interim pastor of the Summerfield Church.

Marvin Zehr, pastor of West Zion Church, Moundridge, Kans., has been granted a leave of absence for the summer to attend a clinical training course at Hays, Kans. *James Schrag,* a student at Mennonite Biblical Seminary, Elkhart, Ind., will serve for the summer as pastor of West Zion Church and First Church, Moundridge, Kans.



"IT'S SIMPLE, DEAR: OUR PARENTS BECAME ATHEISTS IN REACTION TO OUR GRANDPARENTS PURITANISM; WE ARE JESUS FREAKS IN REACTION TO OUR FOLKS' ATHEISM, SO IF WE WANT OUR BABY TO GROW UP TO BE A GOOD CHRISTIAN, WE MUST BE AS IRREVERENT AS POSSIBLE!"

WE NEED EACH OTHER

Spontaneously

Prayer
Concern
Carry-in Meals
Loaves and Fishes
Fellowship
Visitation
Encouragement
Joy and Celebration

ACTS 2:4 "and they began to speak . . . as the Spirit gave utterance."

and

SET IN ORDER

Small Group Covenant
Elders
Deacon's Funds
Systematic Giving
Health Programs
Congregational Group Plans
Survivors' Aid
Fire and Storm
Burial Aid

TITUS 1:5 "set in order the things that are wanting."

Mennonite Mutual Aid
111 MARILYN AVE. GOSHEN, INDIANA 46526

LETTERS

Baptisms

Deer Creek (Okla.) Church, April 2: Larry Dester, Karla Hohmann, Bonnie Krehbiel, Rick Krehbiel, and Helen Reusser.

Hively Ave. Church, Elkhart, Ind., on March 30: Mary Beth Berkshire, Sheryl Classen, Beth Gundy, Becky Habegger, Sue Klassen, Cathy Wismer. On April 2: Beth Ann Miller.

Maplewood Church, Fort Wayne, Ind.: Jim Rhodes and Shirley West.

Deaths

Ruie Ratzlaff Becker, New Hopedale Church, Meno, Okla., was born April 24, 1899, and died April 21.

Rudolph E. Decker, New Hopedale Church, Meno, Okla., was born Jan. 19, 1910, and died April 23.

Mrs. Roy Diveley, Normal, (Ill.) Church, was born Oct. 21, 1918, and died April 17.

Anna Fredericks, Oraibi (Ariz.) Church, died March 2.

Marvin Goebel, First Church of Christian, Moundridge, Kans., was born Sept. 18, 1904, died April 12.

Henry Isaac, pastor of the Kitchener-Waterloo (Ont.) United Church, was born Feb. 3, 1932, and died April 15.

Henry F. Penner, Inman (Kans.) Church, was born Aug. 1, 1889, and died April 22.

Calendar

May 26-29—Believer's church conference (Brethren-Quaker-Mennonite), Laurelville Mennonite Church Center, Pa.

June 15-18—Northern District Conference, Bethesda Church, Henderson, Neb.

June 15-18—Pacific District Conference, First Church, Aberdeen, Idaho.

July 5-9—Conference of Mennonites in Canada, Waterloo, Ont.

July 18-23—Mennonite World Conference, Curitiba, Brazil.

Canadian

June 11—Bergthaler Church of Manitoba thanksgiving celebration.

June 17—MCC (Sask.) relief auction sale.

Communal security blanket

Dear Editor: Pick up secular magazines or papers and you can read about communes. So now the Mennonites are getting into the act (March 28 issue). They are ashamed to call them *communes* so we read about *life style* or *intentional communities.*

Pastor Melvin Schmidt and his Sunday school class read Acts 2. I suggest they read the *whole* New Testament, repeatedly. They will find no place where indigent, able-bodied men did no work, contributed nothing financially to anyone, and received full support for themselves and their families. In fact, no women under sixty were to be registered as widows.

The apostles were preaching and healing in the name of the risen Christ. They moved out into the world and preached in many villages. Their faith was not so weak that they had to have the womb-like protection of living in a commune.

The assistant editor of *The Mennonite* lives in a commune.

Many, many Mennonite women live simply, although the commune livers accuse them of being interested only in material things. Many of them live their whole lives in Christian service. They have a faith strong enough to do this—without the support of an *intentional family.*

In *The Mennonite* of February 29: "CHM asked that local units be self-supporting but also expressed some caution about pushing that too hard and possibly losing some of the spirit of mutual responsibility and sharing." Wouldn't they have enough faith to live a Christian life?

Six well-educated adults live in the Newton commune. One works full time, one part time. They are guaranteed, by the General Conference, food, housing, travel expenses (which can add up since they attend all possible church meetings to get their ideas across), and medical expenses, plus $25 for each adult, each month. Not bad, I would say. If they must live communally, they could all work, get names of really needy people, and support them. Of course, they would have to work, so that is out.

Steve Schmidt says (March 28 issue, p. 221) that they all felt the need of community. If Randy was doing something too different he had people down his neck.

Is Randy preaching and healing in the name of the risen Christ? Is his faith so weak that he needs the security blanket of a commune?

Are Mennonites supposed to be so immature that they can't make it and live in society? *Mrs. Wilson J. Rupp, 417 N. Weaver Ave., Hesston, Kans. 67062* April 3

VS as a style of life

Dear Larry: Both as a member of the Love, Joy, Peace Community in Washington, D.C., and as a member of the General Conference Mennonite Church, thanks for the article on the two intentional communities in Kansas who are making VS their life style (March 28 issue).

As followers of Jesus, Christians are committed to active, loving concern for our neighbors. The church is not a building, but is the community of those reconciled with God, living as his agents of reconciling love in the world. It is only natural that the life style of Christians should be one of service, voluntarily, to God and the needs of our sisters and brothers. This is especially difficult to live out in our competitive, materialistically oriented society, with our overwhelming concern for accumulation of wealth and consumption of goods.

Mennonites are no different. We have allowed the economic pressures of society to change our life style and witness, rather than allowing faithfulness to Jesus' teachings and the simple life style of our Anabaptist forefathers to change our economic priorities, and consequently change our life style. A community committed to discipleship provides a needed supportive group, both for the discernment of Jesus' way and for the living of it. This is the call of the church community.

The problem of war taxes is one which both Fairview House and The Bridge are addressing. It's good to see people more concerned with "rendering to God what is his" (our whole lives), rather than being obsessed with Caesar and his temporal demands! We have long been passive, instead of active peacemakers. We pray for peace while we pay for war.

With the coming of a new spring let us all celebrate the triumph of life over death (the triumph of Easter), and as God's agents of reconciliation commit ourselves (persons and churches) to vocations of voluntary service as community-builders among all our neighbors (those who have need—all of us!) in the world today. *John Swarr, 3367-18th St. N.W., Washington, D.C. 20010* April 12

Poverty News raises concerns

Dear Editor: Yesterday's mail brought from the Central Conference headquarters a quantity of the *Poverty News*. This attractive pamphlet spells out some of the objectives that the Poverty Fund is set up to accomplish. In the first brief article, dealing with India, are named such purposes as "introduction of new farming methods," "a demonstration plot of new garden seeds," "how a second crop can be grown," "the building of earthen dams," and "demonstrate garden fencing."

On succeeding pages are brought out such worthy aims as "adjusting to society," "become integrated into the economic life of the community," "recreational activities, . . cultural enrichment programs, and a counseling service."

The reader is informed that the Poverty Fund will pay for a credit counselor "to counsel groups and individuals on budgeting and family money management, to conduct consumer education classes, and to carry out the credit union policies."

All this commendable work is a project of the General Conference Mennonite Church, yet, except for one sentence of a dozen words—and a few instances of the casual use of the words "General Conference" and "Mennonite"—one would hardly conclude that this is the work of *the church*. God or Christ is not mentioned once, not even the motto *in the name of Christ*, which is so prominent in MCC work. All of this could be totally the work of a secular benevolent institution.

The one partially redeeming feature of the entire brochure, as far as its being a church publication is concerned, is a brief paragraph on page 4. This paragraph has this significant statement: "One of the most important steps in escaping poverty for the illiterate person is to read and calculate with numbers. Christians who can read and study the Scriptures strengthen and nurture the church." How true! Yet there is no intimation that the slightest effort is made in conjunction with the poverty program to give them the Scriptures.

The next paragraph begins with the statement: "The literacy project in India will aid one thousand adults to increase their reading skills significantly," then adds, "You can help India's adults learn to read through your support of the Poverty Fund to help pay for salaries, transportation, and teaching materials." One is here reminded of the statement, "The church teaches illiterates to read; communism provides them with reading material."

The readers of *Poverty News* are informed that the Schowalter Foundation has issued a grant of $2,000 for the purchase of incubators, brooder houses, fencing, fuel, and feed for the incubator project in Zaire. If the Schowalter Foundation is a Christian institution and not merely a humanitarian foundation, and if it is administered by Christian men who have the cause of Christ at heart, and the spread of the gospel of salvation, they could well fund a project that would also provide the gospel with every Poverty Fund project.

This writer has no quarrel with anyone for all the noble work that has been accomplished through the efforts of the Poverty Fund. However, we, as redeemed and blood-bought children of God, need to keep our priorities in right perspective; we need to remember that the main objective of the born-again Christian should be to witness to the saving power of Jesus Christ, so that others might be saved. (Read Romans 10:13-15.)

What a tremendous opportunity the Poverty Fund program offers for the dissemination of the gospel. If every Poverty Fund worker would equip himself with a nominal amount of tracts, gospels, or testaments, and hand one out to every person he comes in contact with through the Poverty Fund efforts, this would be a gigantic evangelistic outreach of the church, and would, without doubt, result in the salvation of many souls. Anyone who wishes to inform himself of the effectiveness of the printed page in soul-winning, can do so. World Literature Crusade, Every Home Crusade, or any one of the tract societies can furnish ample evidence of this.

The Poverty Fund program coupled with distribution of the gospel would make a tremendously effective evangelistic team.

"These ought ye to have done, and not to leave the other undone" (Luke 12:42). *C. B. Friesen, 400 North Main, Hesston, Kans. 67062* April 8

COM 2 is Coming!

DISCUSSION

The task of the church-related college

Richard Reimer

Many church-related colleges are facing financial problems that are approaching crisis proportions. Some colleges will undoubtedly be closing for financial reasons during the next few years.

Along with the impending financial crisis there appears to be developing a more serious problem, a crisis in confidence. There is a lack of confidence by the public in the ability or willingness of colleges and universities to carry out those functions that have traditionally been expected of them. In part, this is the result of excessively high expectations and in part it results from the failure of the college to interpret its nature and significance to students, potential students, parents, alumni, the church, past and potential donors, and other interested persons.

It is in an attempt to initiate the discussion on the nature and significance of a Mennonite church-related college that this is written.

While it is possible to define a college in a number of ways, it will suffice here to define a college simply as a community of scholars. This community includes both students and faculty. Students who have no intention of becoming part of this community of scholars can have a demoralizing influence on the entire campus. At the same time the damage done by faculty members who have ceased to be scholars is without doubt one of the worst aspects of many colleges and is often irreparable.

Thus prospective students and their parents have a right to expect that their college will be a community of scholars. However, quality scholarship does not come about by itself. A well-trained, highly motivated faculty is a necessity. Well-equipped modern laboratories are also important, as is a large and growing library.

A student has the right to expect that the members of the faculty with whom he studies are not only well trained, but that they are keeping abreast of current developments in their areas of special interest. Not only should the individual faculty member be keeping up with new developments in his field, but he ought also to make periodic contributions to the field himself. One of the best ways of motivating a student is for him to realize that he is studying with a recognized authority in his particular field of endeavor.

A college must also keep abreast of a changing society and the new problems which result. This will mean periodic changes in entrance and graduation requirements. The concept that all students must take a basic core requirement which will occupy from one-fourth to one-third of their study time while in college is as outmoded as the horse and buggy and needs to be discarded.

It has been suggested that if a college is to survive the present crisis it must meet the needs of its students. With respect to the curriculum this means that a college must engage in a continuing process of curriculum revision. Present courses and programs of study must be examined and in some cases revised or dropped and new courses and programs of study need to be introduced. While a student has no right to expect that every course in college should provide him with direct answers to the problems of today, at least some of his courses should provide a better understanding of why these problems exist and what steps might be taken to alleviate them. Thus a college curriculum must at least in part address itself to such problems as: racism, poverty at home and abroad, air and water pollution, international relations, and many others.

But more than this, it is particularly important that all concerned recognize the essential meaning of the *community of scholars* concept. This community will be continuously involved in learning the old truths, critically reexamining them, and searching for new knowledge. This analysis occurs in all of the various disciplines within a college. Since a college operates on the frontiers of knowledge, it is to be expected that there will be sharp disagreements within the college community. These intellectual disagreements must never be stifled, for from disagreement with the existing structure come new discoveries and new knowledge.

It is in this area that a college is most frequently misunderstood and comes into conflict with the surrounding community. During an earlier era this usually involved the physical and biological sciences. More recently the social sciences, dealing with such problems as the effects of segregation, poverty, recessions, and inflations, have discovered new truths which were at variance with beliefs and values formerly held by society. Nevertheless many of these new ideas have become generally accepted. At the present time the pendulum appears to be swinging back to the point where the natural sciences will again come to the forefront with increasing attention being paid to the problems of pollution and environmental control.

The important thing to remember is that by its very nature a college will be questioning existing beliefs concerning the nature of the universe as well as our system of values and social institution. Thus we should expect that students and sometimes faculty will be involved in marches and demonstrations, teach-ins and sit-ins, and remembering that youth is impatient, we ought not to be surprised that when these tactics do not bring results, other less peaceful confrontations will occur. This is not to say that we ought to support or condone these activities, but only that we try to understand why they occur.

As outlined above, the church-related college will in many respects not differ from the private or state-supported college or university. Nevertheless, important differences do exist. It is recognized that in some instances these are differences in degree rather than differences in kind.

First of all a church-related college ought to allow the student the freedom—in fact it should encourage and challenge him—to be Christian. I am using the term "to be Christian" rather than "to be a Christian" deliberately. To be a Christian has come to mean that a person has expressed a belief in God and joined a certain church. "To be Christian" implies action and this is the fundamental difference that I would like to stress.

Many people today are earnestly searching for the meaning and significance of the gospel for their lives, and it is in this area that a church-related college has the opportunity as well as an obligation to make what may well be its most important contribution. This is not an easy task and it is imperative that interested students, administrators, and college pastors devote a considerable part of their energies to this problem. It must also be remembered that some, perhaps many, students are not interested in "being Christian" as the term is used here and the college must take care to recognize the rights and desires of all its students in this matter.

A church-related college will show a Christian concern for all of its students. This concern is not covered by having the college issue a massive set of rules of behavior governing such things as dorm hours, dress, beards, smoking, and social activities. Even rules concerning the use of alcohol and drugs must be formulated and enforced with extreme care.

Most of the rules concerning social behavior found at many church-related colleges have nothing to do with Christian concern for the student, but are rather an attempt to force students into a pattern of behavior which was thought to be the accepted norm, but never practiced many years ago. This is not to say that rules and regulations are not necessary. They are. But it is important that these regulations be periodically examined and modified.

A Christian concern will manifest itself by attempting to meet not only the intellectual, but also the physical, psychological, and spiritual needs of the student. This means that in today's world an important part of the church-related college will be an outstanding counseling system, which will include career and vocational planning as well as proper medical facilities. This concern will also be expressed by taking into account the wishes of the student body when important decisions affecting the students are made. Most important, the church-related college will be motivated, when dealing with its students, by a spirit of love rather than adhering to a strict body of rules and regulations.

To many people, religious instruction is the most important aspect of the church-related college. I would like to emphasize its importance here but suggest that its main thrust has at times been misdirected. No college, particularly not a church-related college, has the right to require its students to take a particular doctrinal course. Whether or not it ought to require some instruction in religion of all students depends on one's philosophy of a college education.

What is much more important is that the religion department of a church-related college be particularly strong. The members of a religion department must be biblical scholars and theologians who know their subject well and who are outstanding teachers. The subject matter must be presented with intellectual depth so that students will be challenged to enroll. Furthermore, it is imperative that courses in Christian religion be taught in terms of intellectual validity with an objective analysis of what the Christian religion is and what it aspires or ought to aspire to be. The failures of the Christian religion to live up to its own standards are well known by today's young people and to gloss over these failures would only serve to alienate many students.

The members of the religion department must also be active scholars in their areas of specialization. What was said earlier about the importance of scholarship by the faculty at any college applies with even more force to the members of a department of religion at a church-related college. Not only is this important in relation to the teaching functions of the college, but it is important also because it is in this area that the college makes a direct contribution to the life and work of the church.

Christianity is a living religion and by its very nature life implies a continuous process of change. Thus it is important that this process of change be given direction and meaning. In many instances the local minister is called on to provide this intellectual leadership and in some cases he does this admirably, but frequently he is too busy with the day-to-day problems of his congregation to spend the time necessary for study and reflection. For this reason the task will, at least in part, fall to the faculty of the church-related colleges and seminaries.

The church-related college will also provide the student with the opportunity to hear and to have dialog with leading churchmen within the denomination and from outside the denomination. Most often this opportunity will be presented by inviting leading biblical scholars and theologians to the campus.

The concept of the church-related college that has been outlined above has only briefly touched on some important aspects and has omitted others. Not everyone will agree with this concept of a church-related college. Nevertheless if Mennonite colleges are to survive the present crisis in confidence as well as the financial crisis, it is important that they offer the type of educational program that meets the needs of this generation of students. This program must be offered in an environment where the existing body of knowledge is applied to the particular problems of today and where encouragement is given to both students and faculty in their continuing attempts to extend the boundaries of knowledge. It is the obligation of the college administrators to effectively communicate the mission of higher education within the context of a church-related college to the wider college constituency.

MEDITATION

Song of praise to my stepmother

It is not uncommon for children to develop ambivalent feelings toward a stepparent. The following poem tells of the culmination of one person's seven-year search for release from the feelings of guilt that her attitude caused. The burden was finally lifted when another woman became her spiritual mother and prayed and counseled with her.

When I was four you came to live with us,
To take the place of one I dearly loved.
And I could not accept that you would stay,
And marry Dad.

How often I rebelled and cried and prayed
And, later, preached you sermons in the night!
But often, caught off guard, I felt your love,
Your heart touched mine.

And now that you've been gone these seven years,
You'd be surprised to see the way I've come,
God gave a mother new, *she has your name—*
And last initial!

God led me to her on a snowy day,
She prayed for me, her hands upon my head.
And afterwards I knew God planned it so,
To set me free.

God gave me many mothers through the years,
To love and listen and to understand,
But I cannot deny that you *did* love,
And gave me much.

So like a child you were in many ways,
Not educated, not well-read, well-taught.
But you knew much of life we didn't know.
You did your part.

And oft you read to us when we were small,
Remember once you read that Jesus died?
I cried, and never could forget
He died for me.

Your life was hard, and you were bound by cords
Of devilish hell your dad beat into you.
But Jesus taught you, as a little child,
And led you home.

Oh, God be praised! The way is plain indeed,
Wherein he leads those whom he calls in love.
Come, gracious God, lead me in higher paths
And keep me true.

Jane Herstine Friesen

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When they draft women

FOR A LONG TIME NOW, the decisions about participation in war have been left to the men. Only the men were required to register. Only the men had to go to war or to CPS camps. Voluntary service was always *voluntary* for women. Only men were prosecuted for refusal to register or burning draft cards or refusing induction.

That situation is fast changing. The U.S. Congress recently passed an amendment to the Constitution barring discrimination on the basis of sex and voted against any exception in the area of conscription. The amendment has already been approved by at least eleven state legislatures, but must be ratified by thirty-eight states to become effective.

Although expansion of the government's ability to draft would hardly give cause for rejoicing, there may be several benefits for women other than the guarantees of equal opportunity employment, education, and property laws.

First of all, if the draft continues and women are indeed drafted, it will certainly force women to take a harder look at their own responsibility to war and violence. Women will no longer be able to take a fuzzy stand on conscientious objection, but will have to decide among the options: military service, alternative service, and noncooperation. Eastern, Northern, and Western district conferences have recognized the decisions which may soon face women and invited teen-aged girls to their pre-draft boot camps and peace camps for the first time this year.

Secondly, the equal rights amendment may bring an end to the draft, even if it is for the wrong reasons. Those who consider women the weaker sex and who support corporate national violence will not want their wars to be waged by the weak.

The National Council to Repeal the Draft speculates that the immediate effect of the equal rights amendment on the draft and all other discriminatory laws will be to make them unconstitutional. The problems of changing military situations and laws to provide equality for women will be enormous. Or the problem of sending women into combat may be solved by creation of a compulsory national service.

There are dangers to including women in the draft. Will war be ended when it cannot be justified to protect motherhood and apple pie? Or will more active participation of women in the military simply unleash the violence in women?

Even if zero draft comes as promised, women's responsibility concerning war will not be ended. We are realizing more and more that support of the war is coming not only from the bodies of soldiers, but from joint returns, exploitative nationalism, and participation in an affluent life style which requires armies to protect it from those who have not.

Perhaps women could influence governments to decide that if war is not healthy for women, neither is it healthy for men. And men could be liberated, too. LJ

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

87:20 MAY 16, 1972

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Fill our souls

The Spirit -breaking the crust

Frieda Barkman

DRIVING ALONG the Pasadena freeway after church my husband startled me with, "I don't see God working through the organized church anymore. Nothing is happening."

"Oh, but God is not dead," I begged, using the much overworked phrase.

"That was a few years ago."

"What has happened since?"

"Exactly what our seminary dean predicted over twenty years ago—the pendulum would swing from *under*-belief to *over*-belief, from scientific skepticism and modernism to superstition, occultism, charismata, with a new prominence of the Holy Spirit."

Here we are with horoscopes, far Eastern mysticism in America (at least on the West Coast) delving into the spirit world; instead of the sophistication and complexity of religion we have returned to the existential level of "Jesus loves me—I love him." Hasn't every periodical, Christian and secular, investigated the Jesus movement? With it has come an upsurge of interest in the Holy Spirit. We need much discernment to separate the genuine from the fad and the false.

Much is happening today both outside and inside the church, both Catholic and Protestant. Not waiting for the organized church, but cropping up in unorthodox ways and places, the Holy Spirit is penetrating the wild rock screams on Sunset Strip with a new soul-filling intensity through the Jesus people. I see the Holy Spirit wedging himself into the drug-driven hippies on beaches along the coast. I see the Holy Spirit invited to a festival in his honor on a college campus. I see the Holy Spirit warming little church circles in Saskatchewan and Manitoba.

I see the Holy Spirit visiting young people before school, even before breakfast, in a Bible study. That's right, they've discovered the Bible again. Formerly, church leaders, meeting with youth in basements, sandwiched a thin slice of Bible between recreation and projects to make the Bible palatable. Now they've moved to the front lawn so they can invite the folks going by. As conversation-starters they wore *one-way* buttons and *fish* signs like first century Christians. With a morning freshness they are spreading the glamor of the gospel.

Before I get carried away with this enthusiasm, I stop and ask, "This Holy Spirit, part of the Trinity, who is he?" A presence, a power at our disposal, known but ignored. In my drawer I have notes on a lecture by the late Sam Shoemaker. Under a stack of papers, my penciled scribbling lies faded (like the Holy Spirit in our lives?). "Holy Spirit — reflector, reprover, regenerator, refresher, reminder, revealer, rejoicer, remainer." Wow! All that filed away in a drawer untouched? I guess the Holy Spirit could use some airing.

Granted there are times we say to the Spirit, "Now, Lord, just where did I put those keys?" And the Spirit says, "There," and we sense his power and we momentarily even sink to our knees in gratitude but we don't dare ask for greater things. Rather, like Peter we shrink, "Depart from me."

If Sam Shoemaker doesn't alert us, hear Henry P. Van Duesen: "We see his (the Spirit's) centrality in the early church, his regency in faith and thought of Paul; his capture and imprisonment by Catholic ecclesiasticism; his release and renewal in every epoch of spiritual revival; his reimprisonment by classic reformers within the text of Scripture; his emancipation by reformation sects (that included the Mennonites, didn't it); his gradual quiescence into innocuous conventionality in their later respectability (that's bad); his reappearance in familiar excess and wonted power in contemporary *sects*."

So where are we now? Rediscovering this presence and power? Some are.

Our church youth, although currently without a leader, have been gripped by God's love and power. They started prayer circles. They witness through a singing group. When one of their number found Jesus as a live presence, all the young people spontaneously flocked around him with embraces of love and joy. The older church members remained spectators, not quite comfortable with such display of exuberant emotion.

To our young, this discovery is not fad or false, but a genuine burst of joy and glory at finding God, Jesus, the Holy Spirit a real presence and power in their lives.

D. Elton Trueblood tells us that our ancient faith must be uncovered. "In each generation, the crust begins to form, and then it is necessary for someone to break the crust—not attacking the faith, only its distortions."

We have also been told that God has no grandchildren, only children. Each generation must meet God anew. Our heritage and traditions (which I treasure) may become like shriveled kernels of wheat, lifeless, unless replanted.

Century after century it has happened. Augustine discovered the *word* after trying various of the world's philosophies. The faith of his mother has to become his own. The Reformation broke the shackles of organized religion. The revivals of Wesley relit the fires that had smoldered to ashes.

Today we see the Spirit breaking through. The *how* and the *where* come as a surprise. But hasn't God always come that way? Who would have chosen a manger, a cross, or Pentecost "with a noise like that of a strong driving wind . . . and tongues like flames of fire"? Is it so strange that in this complex world God should again come so simply?

But that he comes again and again, century after century, that is the wonder, the glory, the beauty. That God is working today is not to be questioned, that *we* might be listening, looking, waiting, recognizing, and taking—that is the crux.

Pentecost was not finished in Acts, chapter two. It is happening today. It can happen in us. With morning freshness.

Centennial of a "sublime" decision

As long as there is Sunday school, there will be Protestants convinced that a uniform lesson plan is the best way to provide instruction and guidance in Christian living.

Elliott Wright

A DECISION of almost immeasurable proportions for American religion was made in Indianapolis, Indiana, exactly one century ago this year. In 1872 an interdenominational convention of church workers adopted a new system for planning Sunday school lessons.

An epic-making moment? Involving Sunday school lessons? Books on the nation's political and social history do not mention the event; general church histories pay scant attention. Just the same, the 1872 national Sunday school convention took a step that revitalized one of America's most venerable institutions, the Sunday school, and exerted tremendous and continuing influence on North American Protestantism.

Today approximately 34,000,000 pieces of student and teacher material are still distributed each quarter by denominational and independent publishers authorized to use the uniform lesson outlines developed by a committee representing thirty-three denominations.

The meeting in Indianapolis endorsed a system called the uniform—or international—lessons, a plan aimed at having all age groups in a church study the same theme on any given Sunday. In an age of moon flights many North Americans may find it hard to understand what was so dramatic, or significant, about the introduction of a new scheme for Sunday school material.

The boost that the uniform lessons gave to the Sunday school, the influence the plan had on society and the reasons for observing the centennial are best covered in story form. They constitute a fascinating narrative.

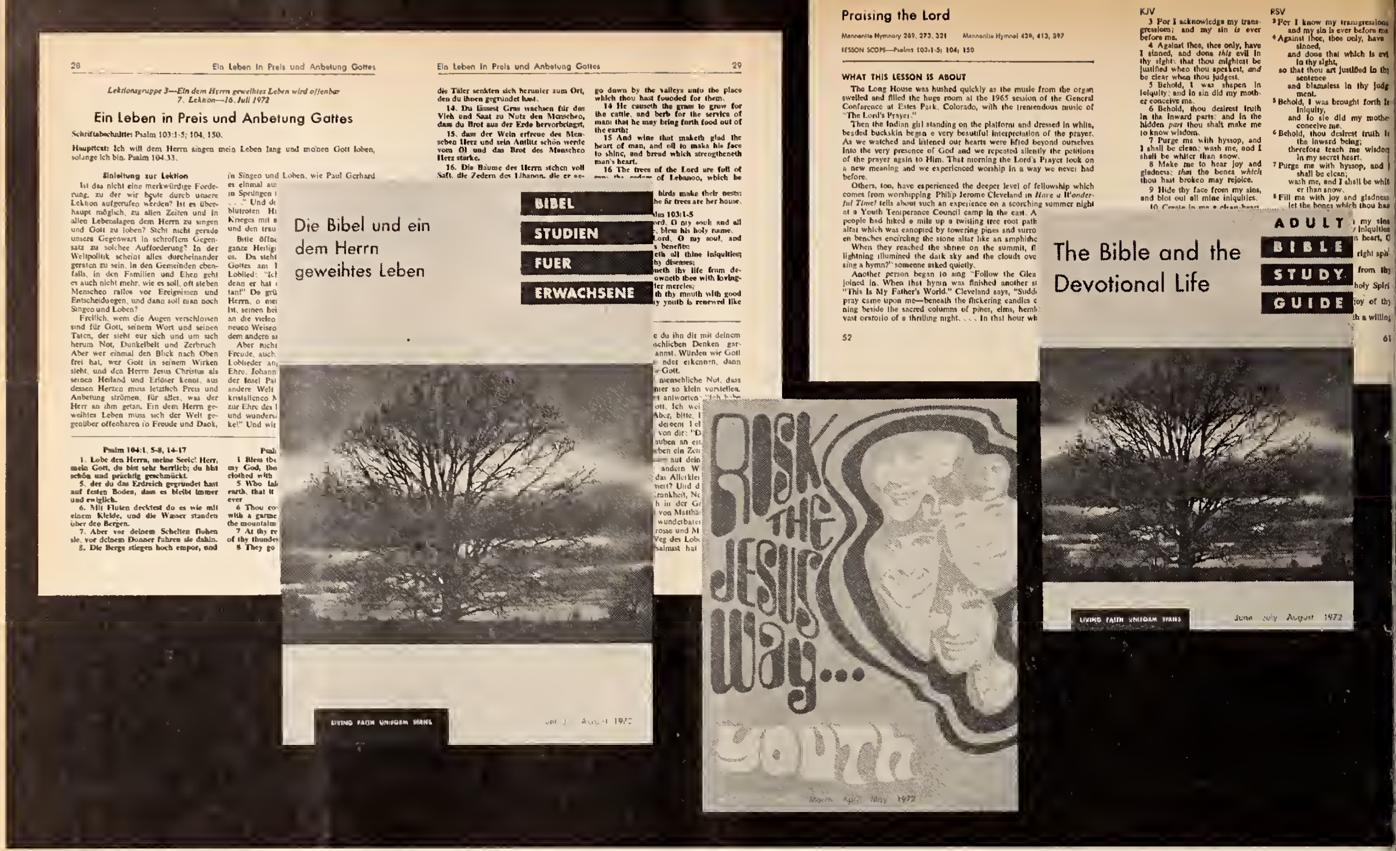
In 1872 the Sunday school was already venerable. U.S. and Canadian Protestants borrowed the idea of schools of Sunday from evangelical colleagues in England sometime during the latter part of the 1700s. Like the English models, the schools in America were initially for poor children who had no chance to learn reading and writing during the week. By the 1830s that had changed: American Sunday school became the religious training ground for youngsters, and often adults, from all economic levels, although in some areas—and particularly among blacks — it continued to serve literacy purposes far into the nineteenth century.

Sunday school became an integral part of a vast evangelical tide that swept the western frontier. Laymen provided the leadership for the early movement which was characteristically nondenominational or interdenominational. Local schools were staffed by volunteers. In 1830 the American Sunday School Union, which exists to this very day, set out to start a Sunday school in "every destitute place" and came close to succeeding. By the mid-1800s, local Sunday schools dotted the North American landscape.

The Bible was the primary resource; reading Scripture passages, with some exposition by the teacher, was the usual instructional technique. Supplementary material came from either the Sunday School Union or relatively new denominational education agencies. This literature, to say the least, was frequently bleak, filled with deathbed conversions and a stark realism matching the experience of common folk in a new nation.

The late Methodist Bishop Francis J. McConnell remembered Sunday school in his childhood—prior to 1872—as a dull ordeal: " 'Johnny, read the first verse, Jimmy the second' and so on down to the little fellow who could barely read. 'Have you any questions?' Nobody had. Then tears would come into the teacher's eyes because we didn't seem interested."

After the Civil War, the national Sunday school movement passed into the hands of a group of men—mostly from Illinois—passionate for the ideal of national unity and imbued with a fervent spirit for evangelical Protestantism. Most notable were evangelist Dwight L. Moody; Benjamin F. Jacobs, a Baptist layman from Chicago whose name became synonymous with Sunday school; John Wanamaker, the Philadelphia merchant; H. J. Heinz of "57 varieties" and


Ein Leben in Preis und Anbetung Gottes
Die Bibel und ein dem Herrn geweihtes Leben
BIBEL STUDIEN FUER ERWACHSENE
Praising the Lord
Risk the Jesus Way... youth
The Bible and the Devotional Life
ADULT BIBLE STUDY GUIDE
LIVING FAITH UNIFORM SERIES
June July August 1972
March April May 1972

John H. Vincent, who became a Methodist bishop.

Jacobs and Vincent were especially anxious for a new kind of educational material. They wanted the National Sunday School Convention (or International Convention as it came to be by virtue of Canadian participants) to authorize a lesson system in which every person in a Sunday school would study the same lesson every week. They wanted to avoid the dullness that Bishop McConnell encountered while retaining a biblical basis in lessons and achieving more effective utilization of volunteer teachers. And, they believed, through uniformity in study would come deeper unity and renewed enthusiasm.

Vincent developed a uniform series called *Two years with Jesus* for use in Chicago in the 1860s; Jacobs went to work recruiting supporters. Their dream came true at the 1872 convention. The minutes of the meeting report:

The interest of the Convention culminated, as was expected, in the uniform lesson question. . . . And when the question came up in regular order, an intensity of feeling was exhibited that is rarely seen in a public assembly. . . . It was known that a strong feeling in favor of the project was abroad in the Sunday school community, but the feverish anxiety and solemnly-set purpose of such vast numbers . . . was hardly expected even by the most ardent and sanguine advocates of the system. There was scarcely a corporal's guard of opponents to the measure.

On passage, the convention rose to sing a "long-meter doxology." A committee of laymen and ministers, including two from Canada, was named to plan the seven-year study cycle. On the insistence of Frances Willard, head of the Women's Christian Temperance Union, regular temperance lessons were provided in the scheme.

The fear of a few prominent movement leaders that lesson outlines drafted by committee would be useless proved groundless. So did anxiety over the fate of denominational publishing firms that merchandised material. The church publishers easily shifted over to the uniform series. In the 1870s, as in the 1970s, each participating denomination developed its own literature from the outline.

Uniform lessons ushered in the greatest era of the American Sunday school movement. The biblical foundation of instruction was assured; efficiency and unity restored. Sunday schools emerged as launchpads for the expanding global mission movement. Uniform lessons went with English-speaking missionaries into virtually every land. By 1900, translations were made into forty languages and dialects for India alone.

Shailer Matthews, a twentieth century scholar, recalls "something inspiring" in the knowledge that everyone — regardless of denomination — was studying the same Sunday school lesson. Well, almost everyone Protestant. The uniform system has never been as adaptable in denominations with fixed liturgical calendars—such as Episcopal and Lutheran—as among Baptists, Methodists, Presbyterians, Congregationalists, and Mennonites.

Happily for the Sunday school, the introduction of uniform lessons coincided with a spiraling American optimism. This spirit found expression in the Sunday schools through a new kind of song, one with confidence, cadence, bright words, and determined

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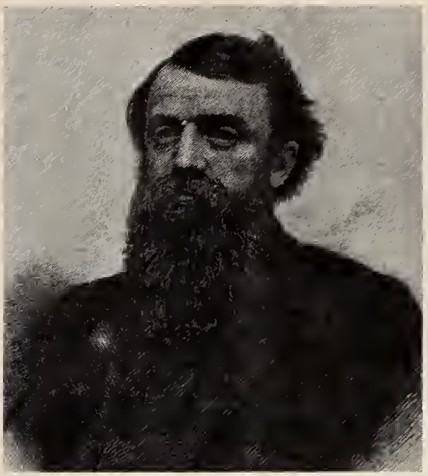
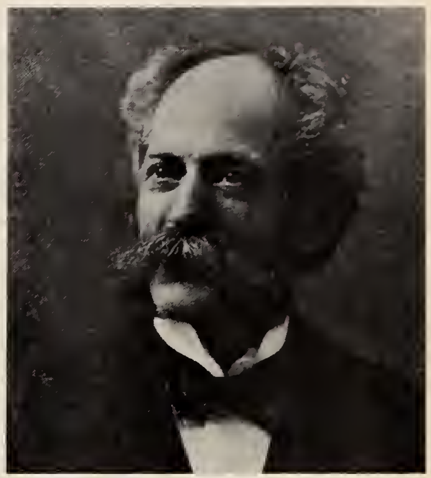
In 1872 an interdenominational convention of church workers in Indianapolis made a decision of almost immeasurable proportions for American religion: they adopted a new system for planning Sunday school lessons.

Frances Willard of the Christian temperance union insisted on regular temperance lessons.



Dwight L. Moody was a passionate supporter of Sunday schools.



H. J. Heinz of "57 varieties" was early supporter.

spiritual zest. A favorite Sunday school song in 1833 had this verse:

To Sabbath-school, to Sabbath-school,
We'll haste, we'll haste away;
We'll early be at Sabbath-school,
Nor ever stop to play.

In the 1870s a new favorite began:

Shall we gather at the river,
Where bright angel feet have trod;
With its crystal tide forever
Flowing by the throne of God?

With uniform lessons, lilting songs, and a booster spirit, the Sunday school put on the "crystal tide." The catch strained the nets. What was perhaps the pinnacle of Sunday school enthusiasm engendered and reflected by uniform lessons came in 1910 with the world's sixth Sunday school convention in Washington, D.C. Congress adjourned so members could march in a gigantic parade. President William Howard Taft addressed the meeting, declaring that all Americans agreed that "Sunday school education is absolutely necessary to secure moral uplift and religious spirit."

As the years passed, uniform lessons drew criticism from those impressed by new theories and approaches to education. Some saw inadequate attention to age and comprehension differentials. "Graded lessons" — developed for specific age groups and incorporating technical innovations—were on the way to challenging the uniform system.

A new group of professional church educators arose. They looked upon uniform lessons, perhaps taught by ill-prepared volunteers, as old-fashioned. Controversy flared; the shadow of crisis fell across the movement. In time, graded lessons and teaching methods gleaned from John Dewey appeared in church classrooms.

One major concession was made to the Christian education innovators in the early 1900s: the uniform lesson sponsors decided to make material simpler and shorter for younger children; yet the concept of all persons in a Sunday school studying the same biblical text was not abandoned. This was particularly true among the more evangelical denominations, which today use the bulk of the uniform literature.

Responsibility for planning the cycle, now reduced from seven to six years, was entrusted to the International Council of Religious Education, formed in 1922. That council became part of the National Council of Churches in 1950. A denomination need not be an NCC member to take part in planning and using the outlines. For example, the Southern Baptist Convention is one of the more active denominations in supporting the plan but is not NCC-affiliated. Maynard P. Turner, Jr., director of publications of the National Baptist Convention, U.S.A., Inc., a black denomination, is presently chairman of the lesson committee.

The cycle for 1969 to 1974 is hardly identical to the first outline for 1873 to 1879. Contemporary Christian concerns are linked more directly to biblical material. According to publisher's choice, lessons may be developed either on a school year or calendar year plan. Still, the current outlines are not so different from the first. The Bible remains clearly at the center, no complicated equipment is called for, the teacher is important, and there are memory verses.

Will the uniform lessons have a second 100 years? The question can not be answered, for the history of the remarkable Sunday school is still unfolding. Despite volumes of critical words heaped upon it in the past fifty years, the Sunday school itself thrives in many segments of American Protestantism. It lives because at its best the Sunday school tries to offer insights into what Christian life does or might mean. As long as there is Sunday school, there will be Protestants convinced that a uniform lesson plan is the best way to provide instruction in Christian living.

What's happened to Sunday school?

Between 1963 and 1970, Sunday school attendance in General Conference Mennonite congregations in the United States and Canada dropped 10 percent. Since 1966 the decrease has been even greater—16 percent. The problem is not that the churches are getting smaller. Church membership increased 5 percent from 1963 to 1970. Giving went up, too. So, what has happened to Sunday school?

"Five years ago when I was secretary for Christian education," said Frank Ward, acting executive secretary of the Commission on Education, "if I mentioned in a workshop that the Sunday school was in trouble, I got static. Now most places I say that, people respond, 'Yes, but what can we do about it?' "

A recent meeting for Mennonite Church and General Conference writers and editors of uniform Sunday school lessons was supposed to discuss upcoming lesson themes with agency and commission representatives. Instead the representatives talked about the changes needed in Sunday school. Later at the meeting, a group of youth and adults from the Elkhart community came in to talk about what they are doing with the uniform lessons. Most of their classes were not using the uniform series, and they said Sunday school was not meeting their needs.

Many churches now are facing the fact that the Sunday school—initiated in many churches in the nineteenth century amid great opposition — is again in difficulty. They measure it against what's happening in the public school system. "What's happening there is not all that good, but it's better than what happens in most Sunday schools. It's not that the Sunday school experience has deteriorated, but that the public schools have become more creative. We've stayed the same for fifty years," Mr. Ward said.

"We're realizing that people are dropping out of Sunday school at the junior high level or as young married adults or middle-aged adults. Many of those in Sunday school are there only because it's less hassle."

Sunday school leaders have not paid attention to how people learn, Mr. Ward said. Learning takes place in many ways other than listening to somebody spill out a lecture. Television has taught us that learning can be enjoyable. For a great many people, anything enjoyable is not learning. Learning must be arduous and not at all exciting.

Another reason for the decline is the lack of student power in the Sunday school. The curriculum is determined by institutional representatives or chosen by the leaders of the local Sunday schools. There is little opportunity for students themselves to decide what they are interested in studying.

The result is that people are in Sunday school only for the sake of tradition, peer pressure, or family pressure.

For some, the solution to these problems is reform. If the Sunday school is sick, perhaps it can be healed.

For Willard Unruh at the Bethel College Church, North Newton, Kansas, the solution to the problems of a class tired of the lecture method was to meet in a living room for discussion of the uniform lessons.

"Since we started six or seven years ago," he said, "we have gotten to know each other much better, even learned to accept each other. But when we get down to things about which people are apprehensive, it has to be shared later in a group of three or five, not in a group of twenty. I feel as if it's a supportive group." Teaching is passed around. Mr. Unruh teaches every fourth week.

Carlyle Groves, general editor for the Commission on Education, calls methods similar to this the "fellowship approach," where discussion grows out of sharing common concerns and members of the class get to understand each other better and thus understand what God means for people.

"In the traditional Sunday school," he said, "you don't get to know the individual very well because you have a prescribed lesson to cover." But discussion has to be more than a sharing of preconceptions.

For some people a small group may be the best method for Christian education. This is sometimes called the "fellowship approach," where discussion grows out of sharing common concerns.

Somebody Cared
Risk!
LOVE

Learning takes place in many ways other than listening to somebody spill out a lecture. Television has taught us that learning can be enjoyable. Here two people learn through making a collage.

Another approach, particularly useful with youth, is the directed study model, in which students prepare reports and activities for the class, with the teacher acting as a resource person.

“We tried this with our junior high class,” said Mr. Groves, “and the kids went to Sunday school willingly.”

Some people see the solution as more teacher training.

“Sometimes I go to a workshop,” said Mr. Ward, “and the people tell me they want to learn shortcuts for teachers so they can more readily secure teachers. My feeling is that any kind of good teaching is not going to be easier than what many teachers are doing now. It will demand more time. But teachers who have found the excitement in seeing others learn are willing to take the time.”

Other churches have tried offering electives. Instead of classes divided by age group and marital status, adults and youth choose a class on the basis of a topic, often a book.

When electives are offered, some people begin to worry because they are not studying only the Bible. But much Bible study in Sunday school is on a superficial level, Mr. Ward contended. It doesn't give consideration to the context in which it first appeared.

“We really need Bible study in depth,” he said. “I sit in some adult classes and hear biblical material being taught on the same level it is taught to fourth-graders. Sometimes we could with validity go from life to the Bible and offer electives on that basis. We would have the opportunity to catch people at the crossing point of their needs and the gospel.”

Most of these approaches can be used during the one hour on Sunday morning. But that highly structured hour has been coming in for more and more criticism lately.

John Schmidt, a member of Faith Church, Newton, Kansas, felt that something was drastically lacking in classes for those from young adulthood to age forty-five or sixty.

“I don't feel qualified to teach as classes get larger and larger,” he said. “I'd like to get involved in what's going on.”

The Schmidt family of five goes five different ways during the Sunday school period, and he would like to be involved in intergenerational Christian education with his children, ages fifteen, thirteen, and nine.

“I'm looking for a Sunday school that can teach our kids and that we can do together with our kids. It would be great if families together would know what each other is doing.”

A group in the Mennonite Community Church in Fresno, California, has been taking the family approach to Christian education, spending extended periods of time — a whole day or even a weekend — together once a month. There have been activities for both children and adults: role playing, discussions, artwork, even camping.

The group has been amazingly creative, Mr. Ward said, because they have flexible periods of time, are more relaxed, and are more willing to try new things.

The Arvada (Colorado) Church has also been experimenting with longer periods of time for Christian education. Other churches have tried weekday classes in addition to Sunday morning activities.

The difficulty in renewing the Sunday school, Mr. Ward explained, is that we fall into the trap of thinking that every congregation has to have the same thing. A church with thirty members shouldn't try to do the same thing as a church with one thousand members.

For some churches, the traditional Sunday school may be the best way to meet the congregation's needs. But other churches, said Mr. Ward, need to risk departing from tradition, not for its own sake, but to produce something meaningful and helpful to people. They should be ready to experiment with an approach even though it may fail.

“Some Sunday schools need to die,” said Mr. Ward. “Let them, and try to discover something else. I'd rather talk about whether the church should have an education program. The answer is an unqualified yes.” *Lois Barrett Janzen*

Heated red-white debate in Manitoba

The following report on recent Indian-white relations in Manitoba was prepared by freelance writer Susan Hiebert.

Recent events in Manitoba have catapulted the province into a heated red-white debate. A pandora's box of racist feelings has been opened by a member of Manitoba's legislature, Joe Borowski, who has charged that David Courchene, president of the Manitoba Indian Brotherhood is guilty of several misdemeanors, one of which is the misuse of Brotherhood funds.

The Province of Manitoba has legal channels through which Mr. Borowski could have requested an investigation of Mr. Courchene's activities. These channels are there to facilitate conviction of the type of irregularities of which Mr. Courchene has been accused. It is not clear why these channels were ignored. Instead public charges were made against Mr. Courchene through the news media. The allegations made by Mr. Borowski were picked up eagerly by press, radio, and television. Few of the resulting stories and programs have been friendly to the Indians.

Winnipeg's open line radio talk shows have on several occasions since the Borowski allegations served as a platform for racist outbursts such as this province has not heard since World War II.

Some of the accusations against David Courchene and the Brotherhood by people who "know" have been proven false beyond question. One woman phoned the radio show and accused Mr. Courchene of having been drunk in Lynn Lake, Manitoba, for two consecutive weeks. Mr. Courchene denies ever having visited Lynn Lake, and there is no evidence to indicate that he has. How is he going to undo the damage done by the caller?

Mr. Courchene is being considered guilty, with no chance of redress, before he has even been formally charged with a crime. Such behavior should not be allowed in a democratic country. Yet it is happening, and not many people in positions of power seem to be concerned.

On April 21, Menno Wiebe, the executive secretary of Mennonite Pioneer Mission, called a meeting of all twenty-six Mennonite pastors in Winnipeg. They were asked to come and meet a representative of the Manitoba Indian Brotherhood, and thus become informed of the Brotherhood's side of the issue. Only one pastor came.

Dorothy Boddy, special assistant to David Courchene, spoke on behalf of the Manitoba Indian Brotherhood. She outlined the Brotherhood's history, its broad aims, and the stand it is taking in the present conflict between Mr. Borowski and President Courchene. Opportunity was given for dialog between Miss Boddy and her audience.

The lack of participation by the churches in this meeting does not necessarily imply that they are content to get their information about the conflict from secondary sources.

"Down-with-the-Indian" talk is audible all across the province. This comes at a time when Manitoba Indians are in a crucial period in their fight for dignity and for recognition as human beings.

The Manitoba Indian Brotherhood, under the leadership of David Courchene, has done something which no one has been able to do in the last one hundred years. It has instilled pride in the Indians.

Some years ago, when the Peguis Indian Dancers visited Swan Lake, the local Indian boys told their white friends, "We're not Indians like them." But today they are no longer afraid of being Indian. When David Courchene spoke at the ribbon-cutting ceremonies of their new administration building in February, they were happy to hear his words of praise for their success in making the reserve self-governing and progressive in comparison to what it had been under white rule.

To tear down this leadership and with it the Manitoba Indian Brotherhood, would be wiping the pride out of the eyes of the children who today are not ashamed to say, "We're Indians like them."

What can Christians do to stop the erosion of this new-found pride in their own people? Nothing will be accomplished by silence. A prominent member of the Indian Brotherhood said, "Now we will see who our friends are."

This article makes no attempt to force a decision to think of Mr. Courchene as guilty or innocent. That is a job for the proper authorities who will hopefully have truth and justice at their disposal. This writing is an attempt to force Christians to become aware of what is happening in Manitoba, and possibly elsewhere.

What can the Christian do for the Indian, in this, his hour of need? That they need our help and moral support is obvious when you consider what has been spoken publicly about the Indian, how much hate for their culture, their red skin, the very fact that they are there, has been voiced. Especially those Indians, perhaps vulnerable beyond our white comprehension, who feel that they must turn against their own people in order to keep right with the white man, must have our understanding. After all, white people control their world. Must they hate their own people in order to be accepted by white society?

There are no pat answers as to what Christians can do to stem the tide of bad feeling against David Courchene, the Manitoba Indian Brotherhood, and Indians in general. But surely, for a people who have been confessing brotherly, Christian love for some time, there will be avenues of sharing this love for the Indian opening up in the days ahead. It's a good time for the white Christian to stand up and call the Indian his friend.

sow
seeds
of
love

Study of ministry to go to local congregations

The newly appointed Committee on the Ministry for the General Conference Mennonite Church has taken action to begin a study on ordination and the ministry.

Heinz Janzen, general secretary, has been asked by the committee to draw up a study proposal to present to the committee next fall before distribution to local congregations and district conferences for feedback.

The study will include questions on the mission of the church in the seventies and eighties, leadership skills needed for the church, the process needed to develop leadership, and how to recognize competent church leadership.

Mr. Janzen said the committee identified a major shift in leadership in the last fifteen years. Where once the pastor was thought of as an authoritative preacher and strong leader, now he is seen as an enabler for the congregation so it can carry out its ministry.

Many present Mennonite stereotypes about the work of the ministry, said Mr. Janzen, have been borrowed unthinkingly from mainline Protestantism without considering the Anabaptist tradition of what leadership implies.

Although the study will solicit ideas on the local and district levels, the results will not be strictly a democratic tabulation of opinions, he said. There will also be solid theology, biblical studies, insights from the Anabaptist tradition, involving congregations as well as the committee.

Conferencewide discussion of ordination began last fall when the late Arnold Nickel, secretary for ministerial placement, circulated proposals that ordination and commissioning of church workers be functional and that persons once ordained but no longer functioning as ministers not be listed among ministers in the General Conference *Handbook of information.*

In its recent meeting, the committee also decided that ministers' ethical, marital, and family problems should, ideally, be worked out jointly by the minister and his local congregation. If this is not possible, the district committee on the ministry should be available to give outside counsel on such problems as divorce. The conference committee felt that it was not equipped to deal with such problems throughout the conference.

In addition, the committee is planning several regional supportive programs for ministers, dealing with ministers' self-identity, marriage enrichment, and interpersonal relationships.

In view of the rapid changes in the ministry, every pastor ought to participate in one such program in the next two or three years, the committee felt.

A retreat for ministers and their spouses is being planned for October or November at Camp Friedenswald. The Canadian conference is also planning a ministers' retreat, and there may be another for the western United States.

New evangelism study concerns message, methods

Communicating Good News, the 1972 mission study of the General Conference Mennonite Church and the (Old) Mennonite Church, is now available from Faith and Life Bookstore, Box 347, Newton, Kansas 67114.

The book, by David W. Augsburger, speaker and writer for the Mennonite Hour radio program, includes three sessions on the Christian message and three sessions on methods of evangelism.

Palmer Becker, executive secretary of the Commission on Home Ministries, called the mission study "probably the best six-session training course on evangelism we have in the Mennonite church right now." He said the study would give solid training and follow-up to Probe 72, the all-Mennonite consultation on evangelism.

Available with the book is a leader's guide with additional skits, readings, role plays, and drama suggestions to stimulate discussion and experimentation in communication.

A children's study on "How the word gets around" includes separate pupil books and teaching guides for primary and junior classes. A supplement to the primary and junior teachers' guides by Esther Wenger of Newton, Kansas, is also available.

Impromptu visit to India yields funds for Bangladesh

Harry Martens, Mennonite Central Committee commissioner in Bangladesh during April and May, was on his way to his assignment, but found himself in Calcutta, India, in early April without a visa for Bangladesh.

While the visa was being processed, he took the first train to the Mennonite congregations in Champa and Korba.

Ruth Ratzlaff, General Conference missionary in India, reported that after Mr. Martens spoke at the Korba church April 9, the congregation spontaneously decided to give 100 rupees for Bangladesh relief.

This unplanned offering "is quite unusual for our group," Ms. Ratzlaff wrote.

The average daily wage in the Korba church is probably about 2 rupees.

Words and deeds

Seven hundred freshmen at Antioch College (Ohio) were asked to rank the century's top ten figures. Tops in their esteem was Mohandas K. Gandhi, followed by Martin Luther King; Malcolm X; Bertrand Russell; A. S. Neill, the British educator who wrote *Summerhill;* Albert Schweitzer; Ralph Nader; Cesar Chavez; Pablo Picasso; and John F. Kennedy. A similar poll of 450 freshmen in 1964 came out this way: Gandhi, Kennedy, Churchill, Franklin D. Roosevelt, Martin Luther King, Schweitzer, Russell, Eleanor Roosevelt, Einstein, Woodrow Wilson. The college's dean of admissions, Frank A. Logan, commented on the changes: "The organization man in both politics and business is dead in the eyes of these young people." Five of the men on this year's list are strongly identified with pacifism.

Jesus People prepare for second coming

Frank and Martha Huston speak the language of "old-time religion" in spite of their long hair, blue jeans, and granny skirts. They pass out tracts on the street as they tell people, "Jesus loves you."

Even their five-year-old daughter, Rae Cherie, once asked someone in the supermarket, "Do you know Jesus? Does your wife know Jesus?" "I was so embarrassed that I hadn't said it first," her mother commented.

Frank and Martha call themselves Jesus People. Frank, at age thirty-six, is the elder of an eighteen-member commune in Pomona, California, primarily made up of former drug users. Martha claimed 90 percent of California young people have used drugs.

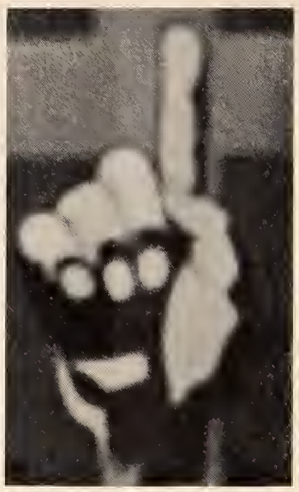
The appeal of their group is a theology based quite literally on certain portions of the New Testament, particularly the first-century belief that the end is coming soon.

Frank said that he and Martha had been public school teachers in Florida and Georgia. But one particular evangelist convinced him that a revolution was coming soon. Frank decided that if "they" were going to get his suburban house anyway, he would give it to Jesus.

In 1970 the Hustons left teaching and with two other couples started a coffeehouse in Fullerton, California, with music and evangelistic messages.

Now, he feels, the Jesus movement is moving toward maturity. The basic work is still happening, but the present task is "discipling" these young people, the new Christians. This "discipling" is the purpose of the commune in Pomona, which he started in May 1971. The Fullerton coffeehouse is still operating and is connected with a commune, and a second Jesus commune in Fullerton has been started.

At Green Pastures, the Pomona commune, the young people — including some Mennonites — work part-time or go to school and pay $15 a week (or do equivalent household chores). All income is not shared. The weekly payments make up about 60 percent of the budget. The rest comes from outside donations. Frank works full-time with Green Pastures.



As elder of the house, he has the final authority in decision-making.

"The church is not a democracy," he said. "I try to let people make their own decisions, but elders have authority."

He put his foot down in forbidding smoking, all secular music, and dogs in the house and in requiring all members of the house to worship in the same congregation on a given Sunday.

Admitting and expelling members is also up to Frank.

"One of our colored boys got shot and came back with a bullet in him," said Frank. "He refused to submit to discipline and I said, 'Get him out.' I heard that he has gone back into the world."

Another boy left three times because of the discipline, Martha said. He had a tight family life, with weddings, funerals, christenings, and parties almost every weekend. The Hustons objected to the alcoholic beverages at the parties, but even more to the time he spent away from Green Pastures.

The boy, Frank said, was "delivered of several nasty demons about three weeks ago. We're learning that demons are a reality in our day and time. We see the personality as a walled city. If there are weak spots, Satan will bombard the personality, and the demons of hostility or addiction can come in and be parasites."

The Christian has three enemies: the world, the flesh, and the devil, he emphasized.

The group is also literal on Paul's admonitions about the role of women.

"Women have accepted the role of submission," he said, "but in no sense are they second-rate citizens. They have their kitchen area. We recognize the Scriptures' teaching that women not usurp authority, but they can speak."

He added, "If we want to see men on their feet, women must be on their knees."

Martha agreed. She admitted that she had led morning Bible study a few times when Frank had been gone, but now the boys in the house are maturing enough to lead the Bible study or be evangelists at the group's Wednesday night meeting, geared specifically to outreach.

Another night is reserved for ministry to Christians, the "body" meeting. This always includes communion.

Although the Hustons identify themselves as Jesus People, this does not mean that the Jesus People are a unified organization or that they have identical practices. Frank felt that submission of women was a characteristic of most Jesus groups, as is communal living, and an evangelistic fervor encouraged by the conviction that the end of the world is near. Even that varies. Frank spoke of "heretical" ideas among other Jesus People concerning details of the millennium.

But throughout their work runs the idea of the immediacy of the end time. The war in Vietnam hardly concerns Frank. "The Bible teaches there will be wars and rumors of war until the end time," he said. He worries more about saving people for peace after the second coming.

"We have only one message," he said, "the New Testament message of Jesus Christ as God in the flesh come to earth, dying and resurrected, without any denominational paraphernalia. If they don't want that, we don't have anything else to say."

RECORD

Workers

S. Dyck

E. Dyck

Gwen Claassen, Potwin, Kans., has begun a one-year term of voluntary service at MCC's Akron headquarters as the audiovisuals assistant. She is a graduate of Kansas State Teachers College where she received her BA in history and sociology. She is a member of Emmaus Church, Whitewater, Kans.

Steve and Edith Dyck, Winkler, Man., have begun a two-year term of voluntary service in Toronto, Ont., where they are serving as houseparents for teenage girls under the Children's Aid Society. Steve is a graduate of the Garden Valley Collegiate Institute and his wife attended the University of Manitoba where she received her teacher's certificate. Both are members of Grace Church, Winkler.

Dale Flickinger, Monroe (Wash.) Community Chapel, entered voluntary service in Hamilton, Ont., April 29. He will spend two years as a community service worker at the Hamilton unit house, Welcome Inn.

Max Howard, Norwalk, Calif., has begun a two-year term of voluntary service in Kitchener, Ont., where he will be working in a half-way home. He is a graduate of the California State College with a BA in communications and is a member of the Immanuel Church, Downey, Calif.

Claassen

Howard

Harley and Mary Snyder, Kitchener, Ont., left for a three-year MCC assignment in Dacca, Bangladesh, May 1. He will serve as the business manager of the MCC Bangladesh effort, and Mary will do public health nursing among the refugees. Harley is a graduate of Ohio State University with a BS in business administration and the Institute of Chartered Accountants. Mary received her RN from the Stratford General Hospital School of Nursing. Both have served previously with MCC in Haiti from 1965-67.

Ministers

Merle Kauffman, Portland, Ore., will begin serving as pastor of the Glendale Church, Lynden, Wash., on June 1.

Allen Tschiegg, has resigned as pastor of the Emmanuel Church, Salem, Ore., effective June 15.

Marriages

Frank Deejaaren, Lawndale, Calif., and *Denise Lucile Pope,* Grace Church, Dallas, Ore., on March 18.

Melvin Friesen, Bethesda Church, Henderson, Neb., and *Grace Mishler,* Union Center Church of the Brethren, Nappanee, Ind., on March 31.

Monty O'Neil, Presbyterian Church, Reading, Minn., and *Darlene Buller,* First Church, Mountain Lake, Minn., on April 15.

Ralph Phillips, United Methodist Church, Gelboa, Ohio, and *Jean Keifer,* Grace Church, Pandora, Ohio, on April 16.

Terry Reynolds, Lima, Ohio, and *Phyllis Winkler,* First Church, Bluffton, Ohio, on April 8.

Jerry Stucky, Salem Church, Freeman, S.D., and *Sharon Hruska,* Catholic Church, Lake Andes, S.D., on April 1.

Lowell Teichroew, First Church, Mountain Lake, Minn., and *Francine Melka,* Paris, France, on March 27.

Calendar

May 26-29—Believer's church conference (Brethren-Quaker-Mennonite), Laurelville Mennonite Church Center, Pa.

June 15-18—Northern District Conference, Bethesda Church, Henderson, Neb.

June 15-18—Pacific District Conference, First Church, Aberdeen, Idaho.

July 5-9—Conference of Mennonites in Canada, Waterloo, Ont.

July 18-23—Mennonite World Conference, Curitiba, Brazil.

Canadian

June 11—Bergthaler Church of Manitoba thanksgiving celebration, Altona.

Northern

May 21—Freeman Junior College commencement, Freeman, S.D.

Western

May 21—Bethel College commencement, North Newton, Kans.

evangelism-that-cares

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LETTERS

An American trilogy

Peter Ediger

I
Auschwitz
is old fashioned
Buchenwald
is obsolete
Our ovens now are portable
We deliver.

II
Shades of Nero
with sophistication
No more fiddling with wine and women
while cities burn
Now it's worship with false prophets
in the White House
No more lions chasing Christians
in Rome's arenas
Now it's Christians hunting Communists
in Vietnamese villages.

III
Our Power, which rules the heavens
America be thy name
Thy bombers come thy will be done
in Vietnam as in all the earth
Give us this day our daily kill
And forgive our momentary conscience qualms
as we forgive those bleeding hearts among us
And lead us not into repentance
but deliver us from moral questions
For ours is the kingdom and the power
and the glory forever, Amen.

Praying for the rapture

Dear Editor: First of all, I do not subscribe to the magazine because I don't believe in investing in a magazine that looks like an awkward attempt on the part of our liberals at being sophisticated. However, I frequently read the copy of my mother-in-law to catch up on the latest trivia which involves the "upper crust" and certain brethren of the cloth.

It was a pleasant surprise to read Pamela Unruh's letter (February 15 issue). Thank you for stating feelings that too many of us are too lazy or afraid to say. It's heartening to know that while official conference policy is to aid draft-dodgers, others are voicing their objection.

If some of our clergy would read Arno Clemens' *Conflict of the ages,* chapter 6, they would realize how much Stalin has influenced our thinking. It's also interesting to note, at the last meeting of the Communist heads of state they resolved to plant the Communist flag on American soil by July 4, 1976 (at Independence Hall to be exact).

As much as I dislike Pennsylvania, I love my country and freedom. If this isn't food for thought, please investigate the National Council of Churches and its activities on the West Coast; also do a little research on our beloved peace symbol. You may come up with some interesting facts.

While you're doing all this, look up a recent immigrant from a Communist country. Chances are you won't find too many who were allowed to leave their *freedom* to come to an *oppressed* country such as ours. If you do find one, he may give you something to be thankful for after all. Open your eyes, gentlemen.

In checking past history you will find that nations adopting liberal morals and attitudes, have sooner or later been taken over by dictatorships, and Christians have always been the first to suffer.

I pray to God, the rapture will soon take place, because what you are aiding and advocating will not make this country worth living in. Excuse my mention of the rapture; as I understand it some of our clergy do not understand the books of Daniel and Revelation and frown on their use. *Frank Rempel, Jr., Pipersville, Pa. 18947* April 14

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MCC (British Columbia)
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MCC (Saskatchewan)
126 - 22nd Street West
Saskatoon, Saskatchewan

MCC (Manitoba)
101 - 1483 Pembina Hwy.
Winnipeg, Manitoba

MCC (Ontario)
50 Kent Avenue
Kitchener, Ontario

Questions about Mary

Dear Mr. Kehler: For some time now "Martha" (March 28 issue) has been on my mind. . . . The above named poem about Mary and Martha does not appear to rest on biblical truth. I do not know who Pollyanna Sedziol is nor why she has written this piece. It is possible, of course, that Mary was a big sinner, especially if one thinks of her love for Jesus and the words he spoke at the time of the anointing (Luke 7:47): "I tell you, then, the great love she has shown proves that her many sins have been forgiven." Yet this is not the same Mary, as Bible scholars will attest. Does the writer merely wish to dramatize an event?

The editor's decision to use this poem in the front of *The Mennonite's* Easter issue does not appear right to me. I know that it is not always easy to find appropriate material, but in this case it would have been so much nicer if a nice Passion or Easter poem would have been used. Or do you think I am too old-fashioned? Did you think the readers would not notice if something in the article didn't quite fit? Your obligation to present the right type of material is all the greater because *The Mennonite* is our conference magazine. . . . *Mrs. David Quiring, Swift Current, Saskatchewan* April 14

Editor's note: The above letter was translated from German.

Dear Editor: This is written to question the identification of Mary the sister of Martha as given by Pollyanna Sedziol in the poem, "Martha" (March 28 issue).

Six Marys are written about in the gospels and the epistles of the New Testament. Mary of Bethany, the sister of Martha in whose home Jesus occasionally visited can readily be distinguished, with careful reading.

The narrative of one of these visits is given in Luke 10:38-42 portrays Martha as being impatient with her sister Mary for sitting at the feet of Jesus while Martha herself is doing all the work of serving. She asks Jesus if he does not care that Mary has left her to serve alone, and says that he should bid her to help with the work.

Jesus discreetly answered Martha by telling her that Mary had chosen the good part that could not be taken from her.

Nowhere do we find that Mary of Bethany had led a shameful life, having humiliated her family at any time, and that now she had been forgiven and her shame was covered, that she would no longer flaunt her charms before the family guests.

Rather, we see Mary as having spiritual receptivity and insight. In John 11:20 we see her in quiet resignation to her brother Lazarus' death. Three times we see her at Jesus' feet for instruction in Luke 10:39, for comfort in John 11:32, and for service in John 12:13. Jesus was careful to commend her on these occasions.

Jesus does not chide Martha because of her anxiety and energy as a hostess; rather he accepts her gracious hospitality and commends her for her spiritual knowledge, John 11:24, and her faith, John 11:27. As we read John 11:1-46, we see the love of Jesus for Lazarus, and the true qualities of both Martha and Mary.

Those of us who are inclined to poetry writing and we who read will truly be inspired as we ascribe to Martha and Mary their true attributes. . . . *Lavina Zimmerly, R.R. 2, Bluffton, Ohio 45817* April 6

Editor's note: The following is Pollyanna Sedziol's reply:

The above comments are indeed appropriate and coincided with my own understanding of the Bethany family until a Sunday school lesson suggestion that Mary and Martha had both been "reborn" in their life experiences with Jesus Christ. I followed the clues offered in that session, and the KJV cross-references which seem to indicate that the incident in John 12:1-7 where Mary washes the feet of Jesus at Simon's house is the same one described in Matthew 26:6-13 and Luke 7:36-50, although it is quite as possible that these may be different incidents rather than varying versions of the one. It is the dialog in Luke which gave me the impression that things could have happened as I describe them in "Martha."

I am not a schooled theologian, but rather an often confused and harried Martha-Mary Christian trying to live by Christ in all circumstances—and too often not succeeding as Scriptures seem to indicate I ought. I use the King James Version and the New English Bible in my daily study, referring to a variety of other translations and study helps when indicated. If my interpretation is indeed faulty, I apologize to the readers, as I strive for scriptural accuracy as quite correctly advised by your correspondent.

The writing of "Martha" was a six-year much revised study, before I felt I had the chronology and events both factually and emotionally substantive. In pursuing this particular situation so thoroughly, I was fulfilling a personal need to ease the pain of a personal relationship with an unwed mother, and my own aforementioned inadequacies in daily living.

It is the glorious knowledge that Christ comes into our lives as savior, healer, and comforter—as I hope to have portrayed in "Martha" — that changes life to Life. *Pollyanna Sedziol*

Make Christ known

Dear Editor: Satan's will is to destroy the world. All mankind's will is to save the world, be it through communism, democracy, or another form of government.

God's will is to save souls while the world exists. Christ died to save all those who will have faith in him as the Son of God.

So the challenge is to be certain that all mankind knows of Christ's grace and God's power to save. *Ralph H. Goering, Box 703, Newton, Kans. 67114* April 11

I love you

Joyce Shutt

I love you.
Can you accept that?
Amidst the rumpus and fracas of everyday life
The shouts, tears, tantrums,
I love you.
How can I let you know?
The constant demands
The fighting, whining, bickering
Push me beyond a point of caring.
What can I do, my little ones?
I cannot conceive of life without you.
I feel your needs,
Needs I cannot meet,
Or fear I cannot meet.
Child of myself,
Flesh of my flesh
Bone of my bone,
I love you.
Irony of ironies, I believed the myth
Motherhood brings automatic endearments,
With my milk would needed virtues flow.
Instead dichotomy rages.
Who am I?
Yours? My own?
Little ones of constant noise, confusion, demands,
Help me integrate my being
To bring into fusion your needs and my own.
Help me move beyond the paralysis that grips me
To become what I am capable of becoming.
Secure enough,
Serene enough,
At peace enough
To give you the sense of self-worth
The wantedness that is your birthright.

Material for this page provided by Women's Missionary Association.

MEDITATION

Drawing on the reserves

"LET US RUN with perseverance the race that is set before us"—so the writer to the Hebrews challenges the followers of Jesus. It has been said that life is a long-distance run, not a hundred-yard dash! One must be in shape for the long haul; there is no bluffing one's way through when once the starter's gun barks and the race is on.

In using the figure of a long-distance runner to describe the Christian, the writer suggests the need for adequate reserve strength if we are to finish victoriously. Every athlete is aware of this need. There are records of ancient Greek runners who fell dead at the end of the race, despite their intensive training and splendid physiques. A football team must have adequate "bench strength" to face a long season successfully. A financial institution must have reserves on hand for emergencies. The family breadwinner tries to put something aside for a "rainy day." Reserves are important in every area of life.

This is especially true in the realm of the spirit. Norman Vincent Peale has said, "There is not a man or woman . . . who naturally has enough native intelligence to get through this world successfully." We need spiritual reserves when our faith is tested in the confusion and uncertainty of these days. We need extra power when the unexpected strikes quickly and disastrously. We need these reserves simply to get through the deadening routine of day to day existence.

Through the generations the people of God have recognized and utilized certain sources of spiritual power. One is prayer—the "present tense" of God. When men have maintained a vital connection with God, life has not been able to defeat them.

Another reserve is an understanding of the will of God and his direction for life through study of the Bible. Still another resource is the fellowship of the concerned to be found in every church, where support and mutual counsel enable us to carry on when we thought we couldn't possibly make it another hour. Simple resources these, but tested and tried and available to everyone who really wants to finish the course and keep the faith.

"Give me a task too big,
Too hard for human hands.
Then I shall come at length
To lean on thee;
And leaning, find my strength!"—W. H. Fowler

Virgil M. Gerig

Something beyond

I want always to live
in the borderland of something more,
to recognize that even after
I have satisfied grosser
uneasinesses
there is something beyond.
I never want to lose
the urge to wonder
about that Other,
never sink into the complacency
of *nothing else but.*

Elmer F. Suderman

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Charisma

Heinz Janzen

EDWARD HEATH lacks charisma according to the *Reader's Digest*. The Kennedys, Billy Sunday, and Martin Luther King all seemed to have charisma, the ability to communicate warmth and enthusiasm for a great cause.

Most of us admire charisma, but fear the charismatic expression of the Christian life. We feel comfortable with preachers of biblical truth. We generously support mission hospitals, prison chaplains, and soup kitchens for refugees. But supernatural invasion into our lives brings acute discomfort. Is the charismatic life normal? Is it legitimate?

Yes! Just as the way of peace flows from the very heart of the gospel, so also the charismatic life flows from the presence of Christ in our lives. Each of us has charisma, "gifts of grace," according to Romans 12:6. And these gifts are to be used. They are fruits of God's love to us. Charisma is a practical expression of the grace God has given us. In fact, the whole life of the church is to be charismatic, according to C. K. Barrett. Christianity is when the supernatural life of Christ enables people like you and me to act like Jesus.

Our goal, of course, is to follow Jesus. We Mennos rightly quote, "Be not conformed," and "Live at peace with all men," from Romans 12. It is time we take seriously the verses between. Charismatic life moves beyond a cheap grace that forgives but does not transform. Charismatic life moves beyond humanitarian service without the leadership of God. Many of us, floundering in a sea of human need, impotent to act, need a charismatic happening to move us.

Though tongues are a legitimate expression of charisma, so also are service, teaching, leadership, and sharing. Sacrificial love is, of course, the highest kind of charisma.

When we offer ourselves to God, he offers himself to us as Holy Spirit, giver of enabling gifts. He transforms our earthiness into Christlikeness. We renew his working through prayer, through obedience, through study of his teaching. The result is warm love, hard work, devotion to God, joyful hope, patience, and constant prayer.

God grant us all the freedom to express our unique charisma!

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

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thy will be done

Lloyd L. Ramseyer

WE FREQUENTLY PRAY, "Thy kingdom come, thy will be done, on earth as it is in heaven." Do we really mean it? This is a big request. There are various theories as to just what is meant at various places in the Bible by the phrase, "the kingdom of God." As used here, however, it is apparent that Jesus was talking about an ideal situation here on earth. Thy will be done *on earth,* not in some far-off Utopia. Thy will be done, not partially, but *as it is done in heaven,* where we assume it is done completely.

THERE ARE THREE WAYS in which we might use this phrase "Thy will be done":

It might be used as a cry of despair. It could really be saying, "I don't deserve this, Lord, but since you insist upon it, thy will be done. You're running the world, and although if I were doing it, I certainly would do it differently, thy will be done." It is a little like the unwilling draftee being sent to Vietnam, who certainly doesn't want to go, doesn't believe in the conflict, but yields reluctantly to superior power.

It could be used in willing submission in love to the superior wisdom of God, with the profound belief that God knows best. This should be a part of every prayer, real willingness for God to have his way. It was a part of the prayer of Jesus in the Garden of Gethsemane, "Not my will but thine be done." It involves willing submission to the superior love, wisdom, and power of God. It is saying, in effect, "I know, Lord, that you are wiser than I. You know more about what is good for me than I do. I'm willing for you to do what is best for me, even if I can't see it that way now."

But there is a third way in which the phrase might be used, and it is that use that we want to stress. *"Thy kingdom come, thy will be done,"* almost as a battle cry. It is a slogan for a forward march. It is saying, "God, your way is the right way, your way is the best way; it certainly isn't being done now, but how we would like to have it done."

What we can do to help bring God's will on earth will depend upon our inner lives, beliefs, and motivation.

PRAYING ACTIVISTS. Prayer, to be meaningful, has certain implications. It does not mean, "Now God, this is the way we would like to have it done, you take over and do it." It should rather mean, "God, this is my resolution, this is what I will give my life for. But God, I can't do it alone. You work through me to get this job done. I expect you to help me, but I recognize my responsibility." To pray sincerely one should pray as if everything depended upon God, then work as if everything depended upon the one praying. God uses people to get his work done; he rarely acts in any other way.

In Paul's letter to the Romans, he does not say that the way to reach people with the gospel is to hold church prayer meetings. He says, "How are they to believe in him of whom they have never heard? And how are they to hear without a preacher? And how can men preach unless they are sent?" Of course, we must back up what we do with prayer, for reaching the lost cannot be done without God's help.

We accept this in the field of missions. However, I sometimes get a little tired of hearing people say that instead of demonstrating for peace, we should stay at home and pray for peace. Would these same people counsel us to withdraw our missionaries, keep them at home, and as a substitute hold prayer meetings? Hardly! Isn't it possible that we need missionaries for peace to go to the Pentagon or to our Congressmen and members of Parliament with the message of peace? Can we expect God to answer our prayers for peace if we do nothing while the military-industrial complex continues to work overtime to influence the politicians and have large budgets available to devise new and more terrible methods of warfare?

Paul believed in prayer, but he also believed that prayers are answered through the action of people willing to permit the spirit of God to work through them. This is why he stressed the importance of sending people to preach, when writing to the Romans, not to replace prayer but to implement it. That is why he was not content merely to suggest to the Ephesians that they pray for the extension of the kingdom, but realizing that if this was to take place, it would require human effort, he asked that they "make supplication also for me, that utterance may be given me in opening my mouth boldly to proclaim the mystery of the gospels." If God's will is to be done on earth, we need praying activists who make themselves available for God to act through them in bringing about that for which they pray.

THIS PRAYER PLEDGE, that God's will be done on earth as it is in heaven, really involves three prayers. First, we ask, "God, show me your way." God's will concerning the complex problems with which modern society is faced is not always clear. That is one reason why sincere and dedicated Christians disagree as to just what God's will is in a specific instance.

How do we know what God wants on earth? Can we determine his will with any certainty? One immediately says, "Look in the Bible." But the Bible is not a recipe book; it does not give specific answers to every modern question. It is rather a book of basic principles, and these must be interpreted for each specific problem. Certainly we need to study the Bible thoroughly to see what these basic principles are. Then we need, in prayer, to seek the guidance of the Holy Spirit in making our decisions.

Without comment and without citing scriptural references for them, I cite five such basic principles which I believe are scriptural.

- Human and spiritual values are more important than material values.
- All races and nationalities have equal rights in the sight of God and are of equal value.
- Children are of great value and have inherent rights.
- We are not only responsible for ourselves, but also for our weaker brothers.
- The law of love is supreme.

To the extent that we are social creatures, these are also criteria for personal action and represent the will of God.

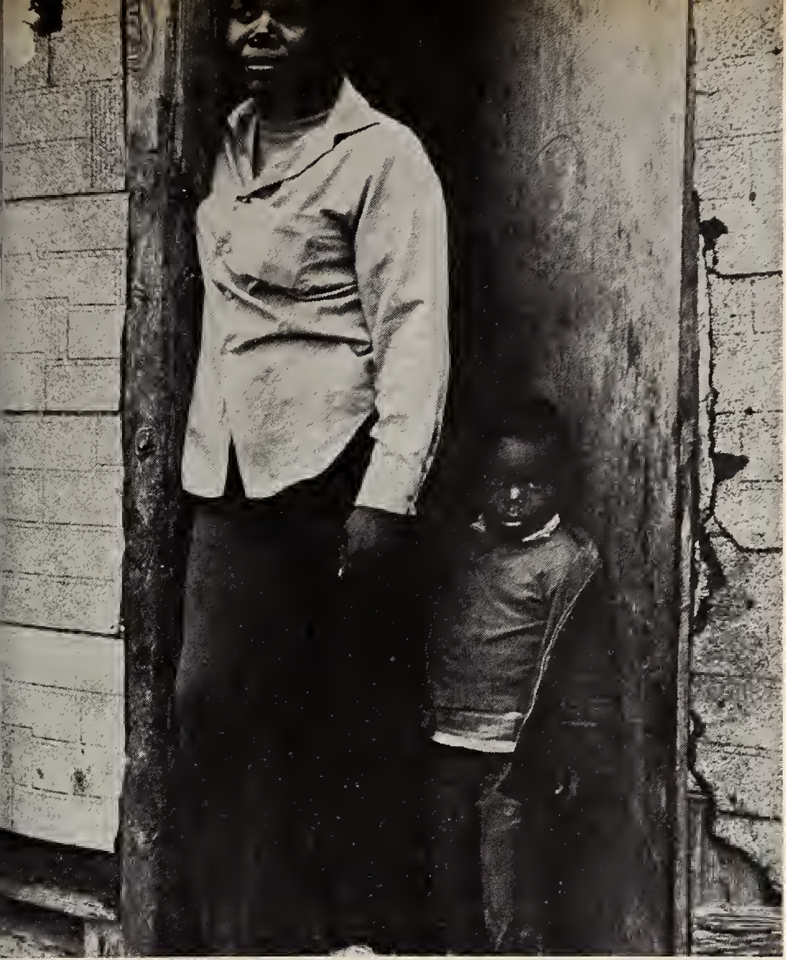
How about my personal life? The law of love applies here too. Even though we may rationalize, I believe that the really sincere person can find God's will for personal conduct. Paul enumerated some of the characteristics of one who has the spirit of God when he wrote, "The harvest of the spirit is love, joy, peace, patience, kindness, goodness, fidelity, gentleness, and self-control."

One's personal life, if God's will is to be done, would certainly involve such virtues as honesty and purity. So we need to pray, "Lord, show me your will." But in this too, we do not just sit and expect God's will to be miraculously revealed to us. We must search to find God's will for our own lives and for the society of which we are a part.

THE SECOND PART of this prayer is, "Lord, your will be done *in* me!" What we can do to help bring God's will on earth will depend upon our inner lives, beliefs, and motivation. Until these things are cared for, it is futile to expect God's will to be done *through* me with any great degree of effectiveness. We might break this part of the prayer down into a number of requests concerning ourselves.

Lord, cleanse me from personal sins—the sins of the flesh that keep me from using my energies to bring your will on earth. So long as our attention is diverted from our main tasks by catering to the sins of the flesh, we cannot be effective. We have mentioned the fruits of the spirit. They are the fruits that help to make us effective in bringing God's will on earth. Lord, help that I might have these fruits of the spirit within me.

Cleanse me from selfishness—from the self-centeredness which places the good of me and mine above the good of others. Cleanse me from the selfishness that makes me unconcerned about the welfare of others as long



Lord, your will be done through me in relation to our race problem.

Lord, your will be done through me in the relationship of my nation to other nations.

as I and mine are safe, warm, and well fed, and have the opportunity to develop their talents in good schools with the best teachers.

Cleanse me from conceit—but also from such a sense of inferiority that I despair of doing anything worthwhile, even with your help. Cleanse me from that which makes me say, "Let others do it who are more capable, better informed, and more eloquent," and help me to see that often I use this rationalization because I do not want to make the sacrifices necessary to do your will. In the twelfth chapter of 1 Corinthians, Paul stressed the fact that there are many gifts, and even those which seem of minor importance are necessary. Save me, Lord, from looking down on the gifts which I have been given.

Save me from the sense of futility that comes from discouragement. The most worldly of all attitudes is fatalism: the attitude that "We must put up with things as they are because we can't change them." In the next to the last chapter of the Bible, John sees a new heaven and a new earth, a holy city, appearing. Young protesters have a vision of a "new heaven and a new earth." We may not like their vision or the way they set about to achieve it. But Christians who have no vision of a kingdom of God on earth, of God's will being done on earth, "people who have given up on a transcendent God, are driven to protect themselves with fatalistic attitudes. Christians have more to hope for." (*They dare to hope,* Fred Pearson, page 102, Eerdmans, 1969.)

We need to pray that we may never become disillusioned to the point where we lose our idealism. Help me, Lord, never to overcome the maladjustment and the tension that comes from a knowledge of injustice and wrong. Help me never to become immunized to evil. Remember that "love knows no limit to its endurance, no end to its trust, no fading of its hope; it can outlast anything." Real love never gives up.

Lord, save me from the feeling that the forces arrayed against the right are unconquerable. Remember Elijah in the cave, discouraged and seemingly overpowered, crying out, "Only I am left, and they seek my life to take it away." Remember the still small voice that he heard in reply, "I still have 7,000 in Israel, all the knees that have not bowed" to evil.

Lord, cleanse me from cowardice. Especially from the cowardice that keeps me from opposing evil, because evil is popular, or has the support of the "silent majority." It is said that when the history of our age is written, the amazing thing "will not be so much the noise of the wicked as the amazing silence of the just." Hitler was able to construct gas chambers to murder six million Jews, not so much because the Germans approved as because they were afraid to speak out against what was taking place.

Save me from ignorance, either the kind that comes from mental laziness or the kind that makes me want to withdraw from the knowledge of evil because the evil sickens me and spoils my enjoyment of life. Help me to be willing to face reality, no matter how unpleasant.

Save me from laziness. Many of the things that need to be done are just plain hard work. Every era has its overused term, and perhaps the most over-used term today is the term "exciting." Not everything has to be "exciting" to be good or useful, especially if we define excitement as that which puts us on the edge of our seats during the last stages of a close basketball game. Life just isn't like that. Many of our best lessons are learned with blood, sweat, and tears.

GIVE ME, O LORD:

A sense of mission. Make me sensitive to human need. I cannot attack all of the problems of life. Help me to see where I should take hold, what my priorities should be. Give me a burden, a sense of urgency.

Lord, your will be done through me in the church.

The willingness to sacrifice for a cause, a cause that is bigger than I, a cause which is right and worthy of my sacrifice, something in which I can lose myself, and in losing myself, find myself. A life which is not lived for something of worth outside one's self is hardly worth the living. *Lord, your will be done in me.*

OUR BASIC PRAYER includes another element, "Lord, your will be done *through* me." We are not ready for this step until we allow his will to be done *in* us. His will can be done through me in the areas where I have the greatest abilities. It will be somewhat different for each of us, but each of us will have some part. Paul speaks of these different gifts. He speaks separately of the gift of wisdom and the gift of knowledge. They are not the same. Wisdom is that deeper insight which can turn knowledge to the best advantage.

Paul compares the various gifts to different parts of the body. Even some of the parts which seem insignificant are of great importance. No two of us can perform quite the same function as God works *through* us to have his will done on earth. If even the least able of us falls down on the job, the whole enterprise suffers. The

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If God's will is to be done on earth, we need praying activists who make themselves available for God to act through them in bringing about that for which they pray.

important thing is not the nature of our abilities but our responsibility to have these abilities open as channels through which God can bring his will on earth.

Your will, Lord, be done through me in the church. This requires consecration and the willingness to be used. The important thing is not what the role is, but how we accept and perform our roles. Whether our role is as a deacon, a trustee, a member of the choir, an usher, or as one who inspires others by his attentive attitude in the pew is not the important thing. The important thing is that we use our talents in a way which makes it possible for God to work through us so that his will can be done in the church.

Lord, your will be done through me in my community. Your will be done through me as a voter and as a concerned citizen. Help me to stand for those causes which are best for my community. Help me to be a friend to those who need friendship. Help me to contribute to my community by placing development of character above material development.

Lord, your will be done through me in education. Help me to use my influence to help to provide good schools for all, not just for those who are white or those whose parents are affluent. As a teacher, maybe I should seek employment in the inner city so that God's will can be done through me there. Teaching there is difficult and has little glamor, except in the movies.

Your will be done through me in the rehabilitation of those condemned by society. There has been increasing evidence that our reformatories do not reform and that our prisons do not rehabilitate. There seems little doubt that prisoners are subject to violence while in prison, both from other prisoners and from prison guards. Recently an editorial in a secular magazine called not for the reform of prisons but for their elimination as we know them. Can God perhaps work through members of this church to reform our prison system? There is a minister in a Mennonite church right now who is in trouble with his congregation because certain of his church members are not in sympathy with what he is trying to do to help prisoners worthy of parole. Should we be helping offenders to readjust to society and live useful lives?

Lord, your will be done through me in my nation. There are those who feel that there should be no criticism of our nation. But the one who really loves his nation will try to make it more nearly what God would want it to be. He will do what he can, through the ballot box, by writing his representatives in government, perhaps even by peaceful demonstrations, to use his influence to correct the injustices in our nation.

I am convinced that in spite of all the good that is to be found in America, in many areas of its activities, it is *not* doing God's will. This is true of all nations, but I am particularly responsible for *my own nation.*

Some months ago a few sentences in the *Saturday Review* struck a sympathetic chord within me. It said, "I wish there were some eloquence I could use, some fact I could cite, some verbal Pearl Harbor I could deploy, so that all Americans would rise up and say: 'That is true, I personally must do something about it.' " The author was writing of the race issue, but it applies equally well to other serious issues.

Your will be done through me in relation to our race problems. Cleanse my own soul from prejudice, and help me to know how to deal with those of other races. Unfortunately in many areas it seems that we have waited too long to deal justly with this issue. In many black areas of our cities, it is no longer possible for one who is white to deal directly with the blacks no matter how good his intentions. But there are still many ways in which we can help, if we only seek them.

Lord, your will be done through me in the relationships of my nation with other nations. Our nation is still engaged in the longest war in its history. We have dropped more bombs on a little nation than we have dropped in any previous war. We nurse the illusion that we are winding down the war and seem content that our own casualty lists have been reduced, forgetful of the fact that to a large extent we have only changed the color of the corpses.

It is difficult even for churches to keep their hands completely clean in a nation at war. A recent National Council of Churches report disclosed that some $200 million dollars in denominational funds are invested in corporations numbered among the top military contractors. This is not so strange since many of the blue chip stocks are war stocks as well.

Christians need to use their influence to have God's will done concerning those who have suffered in protest of the war. That may mean seeking to have amnesty granted to them. These include five hundred draft resisters now in federal prisons, 70,000 or more refugees from the draft living as exiles in Canada and other nations, 100,000 men who have failed to register or otherwise avoided the draft, and perhaps 200,000 people of all ages arrested, imprisoned, or fined for antiwar marches and demonstrations. These may not have all been prompted by conscience's sake, but many have been. What are we willing to do to see that God's will is done with respect to our nation in relation to other nations?

SUNDAY AFTER SUNDAY people meet to pray, possibly rather glibly and unthinkingly, "Thy kingdom come, thy will be done, on earth as it is in heaven." Do we ever stop to think that this prayer carries with it obligations? Lord, show me your will. Lord, your will be done in me. Lord, your work be done through me. God's work is done through men and women committed to the things for which they pray.

Are we sure that we are ready to pray, "Thy will be done, on earth as it is in heaven"?

NEWS

Central District meets in lake setting

Participation through small groups was the feature of the Central District Conference April 27-30 at Camp Windermere, near Lake of the Ozarks, Missouri.

Small groups of six to nine discussed the main presentations, talked about resolutions before the voting, had communion together, and installed the officers of the district.

Larry Voth, Markham, Illinois, conference president, said that, although the small group approach had been used in district conferences for the past several years, the small groups had been more integrated into the program of the conference.

The theme of the conference, "Jesus is Lord," had been taken from a 1971 resolution of the district conference which made the same proclamation and continued, "By this, we understand that the Christian and the church stand over against all human institutions and must make judgments about all relationships, regulations, standards, or laws. If these are found to be in opposition to this loyalty we give to Christ as Savior and Lord, then there is no question that 'we must obey God rather than man.' "

Lloyd L. Ramseyer, acting president of Mennonite Biblical Seminary, gave the first major presentation on "How Jesus is Lord in the church."

He contended, that if the statement of the early church, "Jesus Christ is Lord," is true, perhaps that is the only statement the church needs.

"Jesus came to save the whole man," he said. "We need no ulterior motives to feed the hungry. Jesus must be Lord of the whole of life. No areas are closed to his lordship."

Mr. Ramseyer related the creedal statement to church discipline (The church's first responsibility is to redeem rather than punish.), church conflict (The cutting edge is always controversial.), race, length of hair, male dominance, Jesus as the sinners' friend (Does the minister have to spend all his time keeping the saved in good humor?), drugs, youth, sex (The divorced and remarried are not outside God's forgiveness.), the offender, and church compromise on peace when it produces adverse public opinion.

Richard Weaver and Elmer Neufeld, professors at Bluffton College, discussed "How Jesus is Lord of scholarship." Mr. Weaver charged that the educational system has been dishonest in leading students to believe that questions have definite answers, in giving the impression that truth can be categorized, and in avoiding the difficult questions. He said the Christian scholar should be "terribly curious about God's world."

Mr. Neufeld, professor of philosophy, said that although philosophy does not begin with the presuppositions of the Christian faith, students need to cope with contemporary issues.

"How can you and I witness in our culture if we don't know it?" he asked.

Delegates then discussed what distinguishes a Christian college from a secular college.

Delton Franz, head of the MCC Peace Section Washington office, spoke Friday night on "How Jesus is Lord of citizenship."

God gave man responsibility, not only for creation, but for the ordering of society for man's good, Mr. Franz said.

He then pointed to ways in which the world's resources, especially those of the third world, are being exploited with the support of the U.S. Government—and to the growth of the military.

He said the federal government spends nearly two-thirds of its tax dollars for war and war-related expenditures, while it is not prepared to allocate resources where the needs of the poor are the greatest. He also stated that, even though the draft is winding down, the war is winding up with the aid of the electronic battlefield, which, in large measure removes the human element from the waging of war.

Mr. Franz suggested that Mennonites are particularly called to speak out to government on these issues since, only when one has taken the servant posture with the towel and basin, does one have the right to take the prophetic stance to government.

Later in the evening, Chester Hilty and Tim Welty, high school students from the Bethel Church, Fortuna, Missouri, and Naomi Lehman, First Church, Berne, Indiana, participated in an inter-generational panel on "How Jesus is Lord of my life."

Debate on resolutions was less heat-

Delegates to the Central District Conference stand to sing the conference theme song, "Lord of all." Small group experiences were also a part of the conference.

ed than in recent years, according to some observers.

Delegates to the Central District Conference voted to consult with the (Old) Mennonite Church concerning approaches and appropriate action for ministry to offenders. An earlier resolution had asked for partial funding of a full-time staff person to work with churches' ministry to offenders. However, the resolution adopted would leave open that option.

The conference also voted to encourage cooperation among Mennonite congregations of various branches on the local level and instructed its district program committees "to actively pursue ways of working with the (Old) Mennonite conferences within our districts."

Another statement of concern, offered but not voted on, related to more cooperation between men's and women's organizations in missions work. "This may mean the women have something the men need to learn," it read.

Another delegate suggested that life issues, such as abortion, euthanasia, transplants, manipulation of genes, and artificial devices, be considered by the program committee in planning the theme for the 1973 Central District Conference.

Souderton church group sponsors vigil for peace

An all-night candlelight peace vigil in the church courtyard was scheduled May 12-13 at the Zion Mennonite Church, Souderton, Pennsylvania. The vigil was sponsored by the church's peace and service committee, members of Mennonite churches in the area, and a local group of interested persons.

"Because of the deep concern about the destruction, suffering, and killing of thousands of human beings brought on by war, many Christians feel compelled to express their exceptions to such lawlessness and waste of resource and human life," the committee stated.

The committee planned a service of Bible reading, audible prayers, silent prayer, music, and meditation.

Total giving increases over one million dollars

Total giving of General Conference churches was up $1,327,687—more than 13 percent—in 1971, according to a report just released by the Office of Communications of the General Conference Mennonite Church.

The report is based on financial statistics submitted annually by the churches, and covers giving for all causes including local church operation, outreach, and buildings; provincial and district conferences; Mennonite Central Committee; General Conference commissions and seminary; institutions; and nonconference causes.

The 13.6 percent increase in overall giving over 1970 is the largest increase in ten years. Total giving in 1971 was $9,658,316, compared to $5,864,743 in 1962. Per member giving during those years increased from $108 to $169.54.

According to the reports from churches, giving to institutions increased 30.6 percent in 1971, about double the rate for most other causes. Giving for regional conferences registered the second largest increase: 24.2 percent.

Among the area conferences, giving for the programs of the Canadian Conference and five provincial conferences increased 34.5 percent, while giving to the Central District decreased 2.8 percent and to the Pacific District the decrease came to 10.5 percent.

According to the reports, giving to General Conference, including MCC cash and material aid, increased 14.2 percent. By comparison, however, actual office receipts show that giving for General Conference increased only 3.4 percent last year. Part of the discrepancy can be explained by much greater giving to MCC, especially by Canadian congregations. They reported giving 52 percent more cash to MCC in 1971 than in 1970.

Giving for local church expenses increased 14.1 percent last year. However, this category is divided into three areas: 1) operating expenses increased 16.3 percent: 2) local outreach registered a significant increase of 62.2 percent; and 3) expenditures for buildings rose only 0.2 percent. This is in keeping with the trend of the past several years. In 1971 conference churches spent 35 percent less for buildings than they did five years ago. Apparently the peak of investing in church facilities is past.

Local expenditures have ranged from 53.9 percent to 55.9 percent during the past five years.

It is estimated that giving to institutions such as colleges, hospitals, and homes for the aged is at least 50 percent higher and possibly 100 percent higher than reported by churches because of money sent directly.

Giving for all causes increased most in the Saskatchewan conference, but decreased only in the Central District. Per member giving ranged from $142.98 in Saskatchewan to $220.42 in British Columbia. *Lester Janzen*

Worship workshop at Prairie View

"Worship with pizazz" is the theme of a workshop being held at the Prairie View Mental Health Center, Newton, May 22 and 24.

The workshop, to meet from 6 to 10 p.m. on each of these two dates, is designed to help groups interested in adding new meaning to worship.

"Emphasis will be on simple practical changes that have a purpose, rather than on radical revision of the worship experience," according to staff clergyman Robert Carlson.

Workshop participants will plan and experiment together with new and hopeful ways of tying together the Christian community.

Enrollment in the workshop is open to any interested persons. In order to make it most effective, however, it is recommended that interested congregations send a team of at least three persons.

Staff for the two evening workshop includes John Lederach, chaplain at Hesston College; Don Yungclass, assistant district minister of the United Church of Christ, Wichita; Jerry Suhrheinrich, pastor of the First United Church of Christ in Newton; and Robert Carlson and John Braun, both of the Prairie View staff.

MCC asks bipartisan action to stop war

The following letter was sent by William T. Snyder, executive secretary of Mennonite Central Committee, to the majority and minority leaders of the United States House of Representatives and of the United States Senate. It is an expression of MCC's present position on the Indochina war.

The Mennonite Central Committee, of which I am executive secretary, has repeatedly appealed to Presidents Lyndon B. Johnson and Richard M. Nixon to stop the killing in Vietnam. The U. S. Government's involvement in the conflict in Vietnam has never been justifiable. The continuation and escalation of the war after announcements that it is winding down and that American policy is to withdraw gives that policy an appearance of senselessness and futility.

We believe that the present administration is so deeply committed to its escalation policies that it is incapable of changing. Therefore, we plead with you as leaders of the Senate and House to do everything in your power to take bipartisan congressional action that will stop the war.

Mennonite Central Committee has had a close relationship to the people of Vietnam, with more than 100 workers having served there since 1954. Our workers have and are continuing to serve needy victims of this war through Vietnam Christian Service at places such as Dong Ha, Kontum, Quang Ngai, Hue, and Dak To.

We urge you to use your responsible positions in the Congress to support legislation that will end all U.S. military activity in Vietnam, including the massive bombing attacks and also to make the necessary compromises with the people of Vietnam to bring an end to this war. The people of Vietnam and the people of the United States have waited a long time for the end of hostilities. Peace now is the only victory.

MMHS takes a look at juvenile justice

Mennonite Mental Health Services gave considerable attention at its spring meeting in California to the work the mental health centers are doing in the area of delinquency, crime, and corrections. This emphasis was highlighted by a community workshop planned by Kings View Hospital, Reedley, California, on juvenile justice, attended by representatives from a four-county area around Fresno.

All six mental health centers affiliated with MMHS reported some activity with offenders. Most are working with probation departments to help both offender and probation officer. Also prominent in the centers' efforts are the psychiatric examinations and evaluations which are requested in preparation for court procedures. Most significant were the reports of some centers of creative and innovative programs which could have broader results in serving as examples for other communities. One example is the mental health - probation crisis intervention team in Tulare County, part of the Kings View program. Irving Decker, psychiatric social worker, reported to MMHS how this program is effectively diverting young offenders from the usual judicial and penal systems.

Also present to report and participate were four other Mennonite programs involved in the problems of young people. Adriel School, West Liberty, Ohio, a program for the mildly retarded and difficult to learn youth who are "pre-delinquent" was represented by the administrator Don Hertzler. Larry Wenger, administrator of Argentine Youth Services, Kansas City, Kansas, reported on that program for delinquents. Eugene Miller told the group about Frontier Boys Village, Larkspur, Colorado. Vernon Zimmerman represented and reported on the work of Salem Children's Home, Flanagan, Illinois.

The workshop on juvenile justice was attended by 100 persons from the Central Valley area of California. Two panels composed of local representatives from the courts, law enforcement, probation, public welfare, education, mental health, and the church presented varying viewpoints on what the problems in juvenile justice are and what some of the possible solutions might be. A prevailing theme was that the current system, in its varying parts—as the courts, enforcement, education, probation—has not succeeded in preventing or dealing effectively with the juvenile offender.

One problem, according to Robert Saake, Fresno State criminologist, is that of accountability. In many cases neither the offender nor the agency is held accountable for what happens or fails to happen.

The group participating in the workshop concluded that it is of greatest importance to consider the offender as a person with specific needs. Several juvenile offenders, now in the Kings View program, during the discussions expressed their need to be wanted and for people to care about them, an unfilled need which had contributed to their delinquency.

During its business session, the MMHS board took action to form an advisory committee to further consider the ways in which MMHS might work in the crime-delinquency-corrections area.

The board also heard reports about and gave support to other MMHS programs, notably the extension of mental health services to Paraguay; the education and promotional program in the area of mental retardation; the assistance provided in the development of congregations. The current officers of MMHS were reelected: Luke Birky, chairman; Elmer Ediger, vice chairman; Charles Neff, secretary; and William Zuercher, treasurer.

New members appointed by MCC to the MMHS board are Harold Bomberger, Harrisburg, Pennsylvania, representing the Church of the Brethren; Curtis Byer, Upland, California, Brethren in Christ; and Wesley Prieb, Hillsboro, Kansas, Mennonite Brethren.

Conservative group donates truck to GC missionary

A conservative conference in Manitoba, the Chortitzer Mennonite Church, demonstrated its growing interest in missions this spring by purchasing a new $3,600 truck for a General Conference missionary in Colombia.

The 2,000-member group, which worships in eight congregations east of the Red River, held its first mission conference three years ago. The rally has now become an annual event. Last autumn they invited John Wiebe, a General Conference literature worker in Colombia, to speak to them.

Mr. Wiebe reported in Low German. During his presentation he mentioned their need for a new heavy-duty truck to expand their literature sales. The report sparked an immediate response. One man privately pledged $1,000 toward a new vehicle after the meeting. The project was eagerly picked up by the Chortitzer church's missions committee. It agreed to raise all the money needed to purchase a new vehicle.

The three-quarter-ton Ford truck, with four-wheel drive, was turned over to Mr. Wiebe at an informal ceremony in Steinbach Monday morning, May 1. Peter Broesky, pastor of the Steinbach Chortitzer congregation, and four of the mission committee members were present. An all-day farewell will be held for the Wiebes in the Steinbach church Sunday, June 11. They are scheduled to return to South America in mid-July.

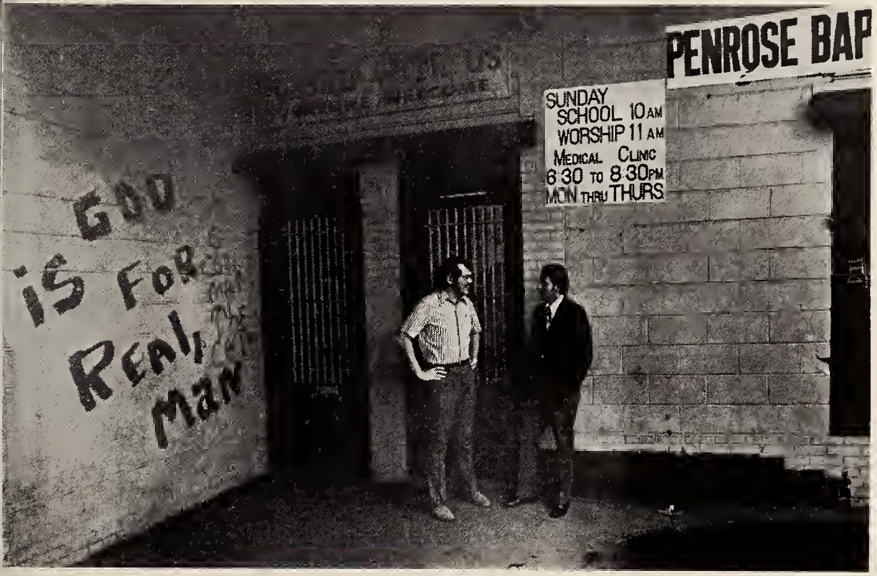
Meanwhile a special box is being built onto the truck in Winkler. An independent Mennonite congregation from Killarney, Manitoba, has raised $200 to be used toward the construction of the box.

Polish farm trainees will spend year in America

The second group of agricultural trainees from Poland arrived in New York in April to work for a year in agricultural related assignments in the United States and Canada. Four women and nineteen men comprise the second group of agriculturalists to come from Poland to America in this program. The first group, which came in 1971, left to return to Poland in April, with three young Americans who will spend two years in agricultural work in Poland representing the other lane of this two-way exchange program. The first group of trainees had spent their year on farms or farm-related enterprises in Ohio and Pennsylvania.

The aims of this program are to promote goodwill and better understanding internationally, to enlarge perspectives and horizons of exchange visitors and American host, and to enable the exchange visitor to increase vocational knowledge through full-time participation in agricultural work in America.

After an introduction to the Mennonite Central Committee and to the work program in which they will be involved at the Akron headquarters, the second group of trainees left for their first six-months assignments. This year eight are going to Canada. The remaining fifteen have been placed on farms in New York, Pennsylvania, Virginia, South Dakota, Kansas, and Idaho.



Writing on the wall. Residents of Philadelphia, like other cities, have taken to writing graffiti on walls, sidewalks, buses - anywhere they can paint words. It has, in fact, become a major problem for the city. In front of the Penrose Baptist Church someone has written a statement which is quite appropriate for the inner city Philadelphia church, and someone else has added his thoughts to the right. Dan Grubb (right), pastor of the church, and an assistant, David Daniels, survey the writing on the wall.

Germantown information center dedicated May 14

John A. Lapp of the Mennonite Central Committee staff, Akron, Pennsylvania, and Grant M. Stoltzfus, Eastern Mennonite College, Harrisonburg, Virginia, spoke at the Germantown Mennonite Information Center dedication, Sunday, May 14.

Andrew R. Shelly, Newton, Kansas, and Melvin Gingerich, Goshen, Indiana, led the dedication service. The information center, 6117 Germantown Ave., Philadelphia, is next to the Germantown Mennonite Meeting House, the oldest in America.

Mr. Lapp spoke on "The contribution of the Germantown Mennonites to colonial America." "What I visualize for Germantown" was Mr. Stoltfus' subject.

Altona store converts goods into cash for MCC

The women of the three Mennonite churches in Altona have found a way to convert clothing into cash for the Mennonite Central Committee.

A year ago MCC announced that it was cutting back its material aid requests by one-third because many of the items donated by North American families were not needed in most of the countries where it was doing relief. Furthermore, it was usually less expensive for them to purchase the goods closer to the scene of the emergency than to ship them all the way from Canada or the United States.

Representatives of the Altona Mennonite, Bergthaler Mennonite, and Evangelical Mennonite Mission churches met earlier this year to find ways of making the best use of donated goods. They hit on the idea of setting up a store in downtown Altona where good used clothing and other contributed items could be sold. All profits would then be turned over to MCC.

The store, which they have named the "Community Self-Help Center" because they also sell MCC needlework and handicraft goods from abroad, opened its doors March 17. During its first weeks of operation, it had gross receipts of $1,000.

Most of the income can be turned over to MCC because the center's overhead is low. Forty volunteers from the three churches have signed up to staff the center free of charge for half a day at a time, The store is open three days a week: Tuesday, Friday, and Saturday.

A four-member committee coordinates the project. Its members are Mrs. William Loewen, Mrs. Lawrence Giesbrecht, Mrs. T. E. Friesen, and Mrs. Ed C. Stoesz.

The committee is pleased with both the good quality and the quantity of the goods that have been donated by members of the three Mennonite congregations and other residents of the community. They report that the customer response from both Altonians and out-of-towners has also been gratifying.

According to Mrs. Loewen, the close working relationship between the three churches which this project has engendered has been one of the most exciting things to happen in the community in quite a while.

Words and deeds

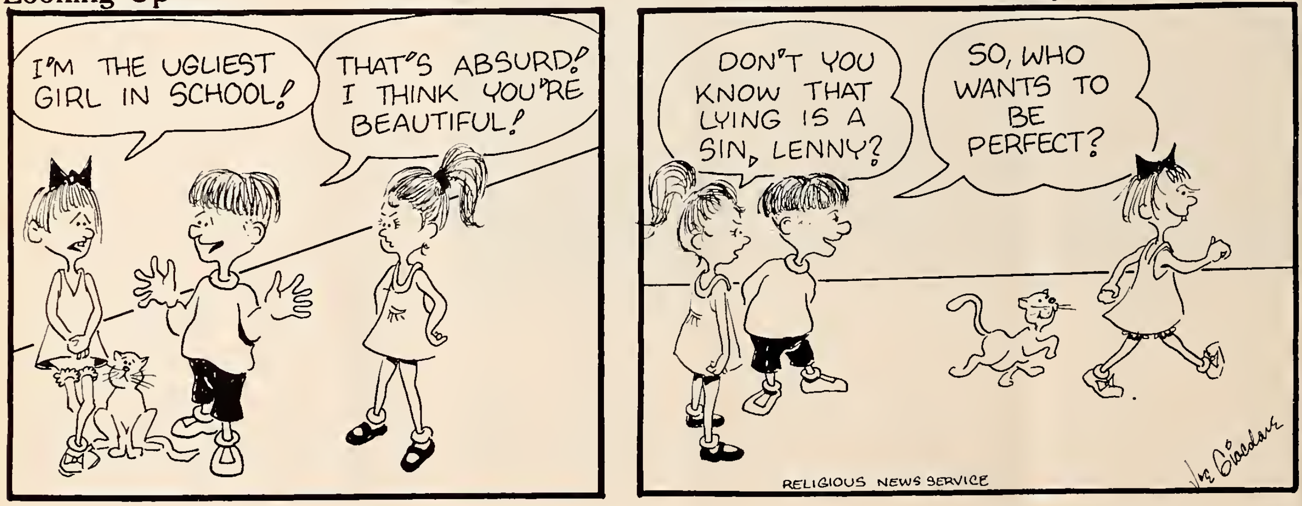
One hundred sixty-two men from Mennonite Disaster Service spent May 3-5 cleaning up and rebuilding after the April 30 tornado which hit the Hanston and Ransom, Kansas, communities. Most of the work was in rebuilding fences and buildings on farms in the area.

OXFAM *has granted $95,100* to the Mennonite Central Committee for its programs in Haiti. These funds will be used over a three-year period in Grande Riviere du Nord, a town of 6,000 people. Here MCC has had ongoing, comprehensive development programs in medicine, education, economics, agriculture, and technology since 1959. "When we receive a sizable grant like this," said Edgar Stoesz, MCC director for Latin America, "it is natural to ask if there are strings attached and if the funds are tied by restrictions which might compromise our usual way of operating. In the OXFAM grant, there are no such strings. We are free and responsible to administer these funds in the way we would our own."

Neil Von Gunten, Mennonite Pioneer Mission worker in Manigotogan, Manitoba, and mayor of that community, has been awarded a special certificate by the provincial government's Department of Cooperative Development for his outstanding contribution to Manigotogan. The citation, dated March 23, reads: "In recognition of outstanding services rendered, in the promotion and development of the cooperative and the community at Manigotogan."

Looking Up

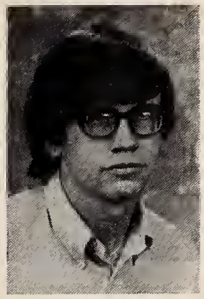
By Joe Giacalone


I'M THE UGLIEST GIRL IN SCHOOL!
THAT'S ABSURD! I THINK YOU'RE BEAUTIFUL!
DON'T YOU KNOW THAT LYING IS A SIN, LENNY?
SO, WHO WANTS TO BE PERFECT?
RELIGIOUS NEWS SERVICE
Joe Giacalone

RECORD

Workers

Martens


Tieszen

Arthur and Leona DeFehr, Winnipeg, Man., have accepted the directorship of Mennonite Central Committee's program in Bangladesh. The DeFehrs will leave for Dacca July 1, for a two-year term of service. Mr. DeFehr served as general manager of A.A. DeFehr Mfg. Ltd. of Winnipeg before accepting this assignment. He is a graduate of Goshen College with a BA in economics and from the Harvard Business School with a MBA. Mrs. DeFehr is the former Leona Holland of Minitonas, Man. Although her assignment is not specific at this time, it is expected that she will be working with needy women and children in Bangladesh. They are members of the River East Mennonite Brethren Church, Winnipeg.

Lonnie Martens, Buhler, Kans., has begun a thirty-month term of Pax service at the Bienenberg Bible School in Liestal, Switzerland, as a maintenance man and driver for the school. He attended Hutchinson Community Junior College and is a member of the Burrton church, Burrton, Kans.

Harold J. Schultz, president of Bethel College, has been elected president of the Associated Independent Colleges of Kansas, a group of twenty-one independent, church-related colleges working toward cooperation among themselves and more effective communication with the public sector.

Richard Tieszen, Aberdeen, Idaho, has begun a two-year term of Pax service in Szczecin, Poland, as an agricultural worker. Richard is a graduate of Bethel College with a BS in chemistry and is a member of the First Church, Aberdeen.

Deaths

Peter G. Albright, First Church, Pretty Prairie, Kans., was born Dec. 31, 1888, and died April 19.

John Brucks, Emmaus Church, Whitewater, Kans., was born May 7, 1892, and died April 23.

Paul Buller, Goessel (Kans.) Church, was born Nov. 25, 1887, and died March 29.

Oren Ray Claassen, Emmaus Church, Whitewater, Kans., was born March 3, 1940, and died April 7. *Mildred Francine Claassen,* was born Feb. 10, 1936, and died April 7. They were killed in an airplane crash in New Guinea where they were missionaries for the Wycliffe Bible Translators.

Rosie Marie Clark, Spring Valley Church, Newport, Wash., was born March 3, 1959, and died April 27. She is the daughter of Bob and Goldie Clark.

Bernard Heppner, First Church, Mountain Lake, Minn., was born Oct. 6, 1886, and died April 26.

Baptisms

First Church, McPherson, Kans., on March 19: David Goering, Craig Hanson, Janet Hiebert, Patricia Hiebert, Steven Jantz, Christine Koehn, Amber Oberly, Keith Schrag, Glenn Stucky, Jeffrey Stucky.

Lorraine Ave. Church, Wichita, Kans., on April 16: Lon Hiebert, Sharon Slade.

Calendar

May 26 — Associated Mennonite Biblical Seminaries commencement, Elkhart, Ind.

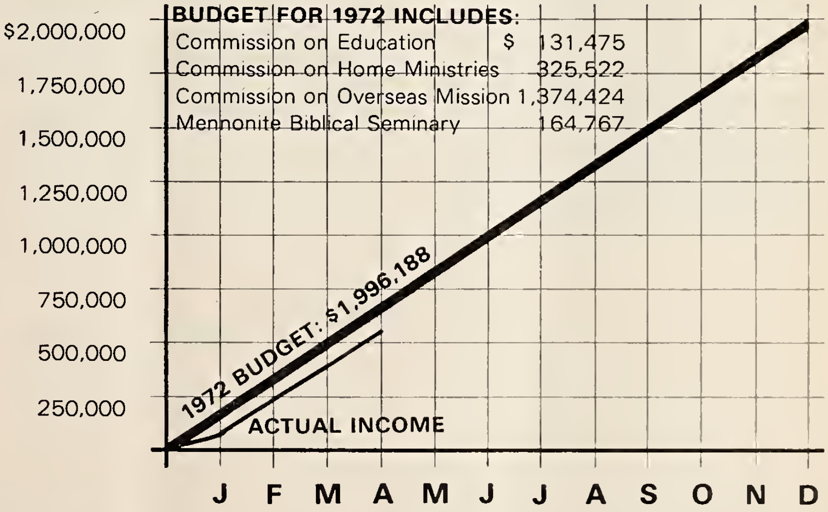
May 26-29—Believers' church conference (Brethen-Quaker-Mennonite), Laurelville Mennonite Church Center, Pa.

Canadian

May 28—Clearbrook, B.C., reunion of immigrants via Constantinople in the 1920s, J. J. Sawatzky, contact man.

June 11 — Bergthaler Church of Manitoba thanksgiving celebration, Altona.

Conference budget April



April was an exceptionally good month for the General Conference with respect to financial support. Almost $28,000 more came in than in April a year ago. Every month this year has been better than last year so that by now we are $67,000 ahead of last year. We are very grateful for this because we have not had to borrow additional money thus far and have consequently been saving on interest costs. It is also interesting and helpful that each of the program commissions and the seminary have all received 28.3 percent of this year's budget. *Wm. L. Friesen, conference treasurer*

DISCUSSION

Hints for a purposeful traveler

Mary Derksen

More and more people are traveling abroad, and many of them are average Mennonites like you and me. However, often all that is left to show for a trip are a few souvenirs and slides.

In preparation for this article, I sent questionnaires to missionaries, short-term workers, laymen and pastors from other countries, and travelers, including parents of overseas workers. Here is an attempt to take an honest look at today's Christian traveler, some of the frustrations he causes, but also some of the blessings he brings. These are suggestions to help you in your planning, to know what is expected of you in general, and to give some guidelines for conduct abroad.

If you are going to travel, travel with a purpose. Plan to visit some phase of your church's overseas work. See God at work through your gifts and prayers.

Many tourists are content to follow the beaten track. They see many interesting places, but miss the people. People are what make a country. Meet the people. Sit cross-legged on the ground with people in India, eating curry rice with your fingers. Or try sitting on the floor, legs doubled under, eating with chopsticks in Japan. You will find a light of acceptance in the eyes of the people as you share these unforgettable experiences with them. You will never forget the joy on their faces when you tell them, "It's delicious!" You will be encouraged in your faith as you fellowship with Christians in Latin America, Europe, Africa, India, Indonesia, Taiwan, Japan, and other countries. You will return home challenged in your own Christian life, with a new perspective and purpose for living.

You may prefer to travel in the security of a guided tour, even though you would very much like to visit missionaries. Both are possible. You can always leave a tour group at the end or even part-way through. You will see enchanting places with the tour, and then experience the blessings of a visit with overseas workers and national Christians. Write to your friends abroad or to the Commission on Overseas Mission for advice and help in planning. Some countries have their own missionary travel service agencies, for example, Sharon Tours, 19 Bialik St., Ramat Gan, Israel.

Learn all you can about the culture, climate, and geographic locations of the countries you plan to visit. Embassies are happy to send out brochures. Also brush up on your church's mission work, the names of workers, and learn as much as possible about the national church. This information is available from COM.

Give advance notice. Don't try to surprise your friends. They might not be home, and both you and your friends will be disappointed. The churches would also like to know the purpose of your visit and your special interests. If a Japanese knows you are interested in farming, he will make every effort to show you a farm and have you meet farmers.

Inquire about the most suitable time of year to visit. Ask what clothing you will need. Three young ladies who visited us in winter sat bundled in blankets to keep warm. Be willing to conform with acceptable mode of dress and hair. For instance, in Taiwan a policeman may haul you off to the barber shop if you are a man with long hair.

Expect things to be different: food, etiquette, transportation. In North America we say, "The way to a man's heart is through his stomach." One way to the heart of people of other cultures is to eat their food with them and enjoy it. (A bottle of Kaopectate is a good traveling companion. Take at first sign of upset stomach.)

Make this trip a learning experience. Learn a few expressions in the local language. Everyone will enjoy this, including you. Do not compare everything with the United States and Canada. Be intensely curious about the country and the work of the church. Develop a skill in asking questions and you will make amazing discoveries. Concentrate on learning to know a few people. Be natural and courteous and show appreciation.

Come eager to help in any way possible, including washing dishes. The

72 years ago P. A. Penners and J. F. Kroekers arrived in India, to begin the Mennonites' first mission overseas. Work began with leprous patients on April 27, 1902. During the past seventy-two years, 102 missionaries have been sent to India, resulting in a Mennonite church community of over 6,000.

P. A. PENNERS

63 years ago Henry J. and Maria Brown began mission work in Kai Chow, Hopei Province of China. On their request, the General Conference assumed responsibility for the China mission from 1914. With several interruptions due to wars, a total of thirty-three missionaries have served in China from 1909-1950. Please join us in our second century of mission.

H. J. BROWNS

Commission on Overseas Mission

COM 2

father of one short-term couple put in many hours painting a student center and church.

Keep baggage as light as possible. Don't become a financial burden to missionaries and nationals.

Allow more time. One traveler responded thus: "If one's visit is real short, the conclusions reached are often superficial. It has always seemed strange how tourists write books about a country which they have visited only briefly." The time change and difference in climate also add to weariness.

Be prepared for travel delays. Do not plan too tight a schedule. Nationals cannot understand American impatience and nervous frustration when met with delays.

Most church leaders and laymen are not only dedicated Christians but intelligent as well. Never be condescending. Treat everyone as equals or better.

Yes, there are frustrations, too. Overseas workers cannot understand disrespect for local customs. And lack of interest? Yes, it happens. This is most disappointing when a visitor, especially a pastor from home, talks only about his experiences thus far and asks no questions about the church and its outreach, or about his host's work and life. What can he report back home?

Of course, travelers have their frustrations, too. The biggest one seems to be the language barrier, and the next is culture shock. The national pastors and laymen share your frustrations concerning the language barrier. Remember this and try to communicate either through interpreters or sign language. The latter is fun and eases tension.

What do overseas workers and churches expect of the Christian traveler? One pastor stated it quite simply: "Spiritual input!" They want fellowship and sharing on how the gospel can be applied in different cultures. They also want to hear about the church in North America. Workers enjoy fellowship and encouragement in the Word. One short-term couple related that their greatest experience was with an elderly couple who really listened to what they said, shared in the faith, and prayed with them.

Most travelers interviewed felt that the overseas workers would be too busy to take time out for them. They were surprised at the royal treatment they received, and were enthusiastic about their experiences. A recent traveler reported: "Of most importance is to focus on people, to find ways of learning to know both missionaries and nationals in great depth." This was their greatest joy, and they recommend it to others. The travelers also expressed a greater appreciation for national workers and Christians, and had become much more tolerant. The Lord gave them a greater burden to pray for Christians of other countries.

When you return to your own country, report carefully. Do not pretend to be an expert, and do not generalize. Also remember to write letters of thanks to your hosts, especially to the nationals who befriended you. A young man expressed keen disappointment at broken promises, promises to write which were forgotten. Keep the newly formed friendships alive through correspondence.

Yes, you will be enriched and blessed. And when you give of yourself to upbuild and encourage workers and nationals, the blessings will be mutual. Barriers break down where there is a real prayer concern and oneness in the Spirit. One missionary wife related: "It is amazing how often we have had truly dedicated Christians visit, and their faith and enthusiasm have reinvigorated us."

Upheld

Fern Pankratz Ruth

"Pray for us," your letter says
And my soul soars to where your trouble lies,
And fuses with the myriad prayers
Surrounding and upholding what you love;
Committing all the anguished cries
Into the care of everlasting arms.

evangelism-that-cares

YOU ARE INVITED TO BE A

VOLUNTEER ENABLER

100 new volunteers are needed for mission and service work. Here are unique opportunities for evangelism-that-cares.

$20 per month, or $240 per year, will recruit and train one volunteer. All programs are related to local congregations.

COMMISSION ON
HOME MINISTRIES
Box 347
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LETTERS

Church member profile

To the Editor: Now that we have answered the church membership profile questionnaire, permit me to make a few observations. To begin with we were told that it "is not a test of our knowledge." Take for example, p. 12 # F *Facts about the Bible,* what else can that possibly be but a test of our knowledge? Of the alternative responses offered, only one was intended to be true. However, one would have no way of telling whether a specific respondent really knew the right answer, happened to have a true opinion, or simply guessed correctly.

Suppose that in some cases the alternatives offered are purely a matter of opinion and that there is no way of discriminating between them in terms of their truth or falsity, then we would say that they are not a test of our knowledge, although they then are a reflection of the lack of knowledge of the persons who drew up the questionnaire.

But the greatest problem becomes evident when the respondent is told to "answer all questions accurately and as you truly believe, not as someone might wish you to answer." At the same time he is warned, "Do not attempt to change the wording of the questions or responses."

There is an obvious contradiction in these instructions. The promoters of the questionnaire want us to answer *as they wish* by accepting only the few alternatives which they offer and with their precise wording. Surely they don't have the hybris to suggest that they are offering all the possible alternatives so that each respondent could conscientiously select one of those? I, in any case, was completely frustrated in many instances.

In some cases there was not even a remotely satisfactory alternative given, because the responses were all given in the context of fundamentalism versus liberalism, or a modern world view.

Let us look at section E on moral matters. The item itself is general and is not properly discriminated. Let me illustrate with reference to an item not used — marriage of a Christian to a non-Christian. Can one properly discriminate in such a case by answering: always wrong, sometimes wrong, or never wrong? The first and last alternatives would obviously be unacceptable. That leaves "sometimes wrong." But this response does not discriminate the situation properly. In other words, "sometimes wrong" is not answering "all questions accurately and as truly as you believe."

Now suppose that in your opinion even immoderate drinking of tea or coffee (and the condition of health of an individual) as such is never wrong. Yet in a given situation it might be wrong, if it becomes the sign for committing an immoral act.

Furthermore, "wrong" can have two meanings: relative to the individual's own subjective moral standard, or some objective moral standard. The respondent is not told to discriminate between these two meanings: I believe it would be wrong for me, or I believe it would even be wrong for someone who believes it is never wrong for him (cf. Rom. 14: 14 ff.).

Section L on peace and social issues has some statements that fail totally in proper discrimination, like 202g: "Encourage the minister to discuss political issues from the pulpit." In view of the fact that this is a particularly sensitive issue in our churches, the formulation of the statement is inexcusable. The statement does not distinguish between a politicalization of the church, which I most strongly oppose, and a prophetic discussion of political issues in the biblical sense.

Marvin Hein's article on the Mennonite World Conference is an illustration of selling out to politics by refusing to accept the responsibility for prophetic witness. Even though I feel strongly about this fact, I must emphasize that 202g is not the correct alternative to it.

I rest my case saddened by the fact that I was a true prophet concerning this questionnaire. (See Letters, January 4, 1972, issue.) *David Janzen, Niagara-on-the-Lake, Ontario.*

April 13

VS units self-supporting

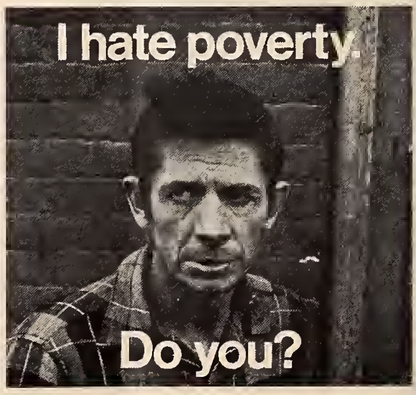
To the Editor: Mrs. Rupp's letter (May 9, 1972, issue) made me angry and then sad—angry because I get upset when something I support is severely criticized and sad because the tone of the letter was so bitter and full of what, from my point of view, appear to be misunderstandings of the situation.

One basic misunderstanding seems to be in the area of finances. The Bridge in Newton and Fairview Mennonite House are voluntary service units. Like all VS units they are expected to be self-supporting. Both of these units were completely self-supporting during 1971 and will be again in 1972. They do not and will not receive extra money from the conference.

A second misunderstanding is the equating of "work" with "salaried work." For years, the VS program has had people in non-paying service positions. Sometimes these have been loosely structured and sometimes tightly structured. The problem of people in both units tends to be too much work rather than the other way around.

We need to discuss and debate this new development vigorously. Hopefully this letter will give assistance to a more informal discussion. *George Lehman, director of voluntary service, Commission on Home Ministries*

May 9


I hate poverty.
Do you?

MEDITATION

Peacemaker in Form 3

Rainy days in Botswana are rare. One doesn't even go to school if it is raining, especially if one has to walk a half hour to get there.

It was raining Monday morning. So the day was out of kilter from the beginning. Students straggled in late—many of them tired from a long walk to "the lands" to see their parents who are staying there with the crops.

I was tired, too. Monday is such a full day. During the eighth period I was teaching one of the worst classes in the school. The classroom was noisy. I was trying to explain some detail of the text. Two girls in the back were talking. I stopped, unable to stand the competition.

When the room was quiet, and just as I was about to begin again, Raboane said something in Setswana. The students around him laughed.

Perhaps it was something about the text, or perhaps it was about me. I don't know. Whatever it was, it became the straw that broke the camel's back. I knew I could take no more. I picked up my books and walked silently from the room. I'm not teaching them anymore, I vowed to myself.

I knew I would. I liked them even if they were noisy. But somehow I needed to be understood. I couldn't "belt them a good one" or "give them a good slap," maybe because of my Mennonite background. But there are many ways of fighting a war. I needed an apology, but I couldn't ask. I was too proud.

If they couldn't be quiet and polite, I wouldn't talk to them. I decided to give them written work every period for at least a week. By the end of the week or whenever I thought I had made my point, I would talk again. But would they really understand?

Tuesday, I wore my sternest dress, put my hair up, set my face in a hard look, marched into the room and silently wrote the assignment on the board. I watched them work silently. I answered a few timid questions with only a nod or a shake of my head. Wednesday was the same.

One boy who had been absent on Monday came to me outside of class and asked why I was so angry with them. I merely told him to ask his classmates. The next day when I came into the room a few brave students said, "Good morning, Mistress." I wanted to respond but didn't. Again I wrote the assignment on the board. Several hands went up. One student said, "Mistress, we are learning nothing when you only write on the board and refuse to speak to us." I ignored his plea and looked at the next hand. It was Raboane.

"I don't know about the rest of the class, but as for myself, I am personally apologizing to you," said Raboane.

I don't think my mouth fell open. I stood stock still and swallowed hard. I almost thought I was going to cry. Still looking me in the eyes, Raboane repeated, "Mistress, I am personally apologizing."

The war was over. I slowly smiled and started talking. It was so good to smile at them again. I don't remember the rest of the period. I only remember that moment of Raboane healing the hurt with his unsolicited, but so much needed, "Mistress, I am personally apologizing."

Margaret Gingerich

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One of the most active supporters of both Probe and Key 73 in the General Conference is Palmer Becker, executive secretary of the Commission on Home Ministries.

CREDITS

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THE MENNONITE

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Six steps after Probe

Palmer Becker

MENNONITES HAVE WORKED together on service projects through MCC for more than fifty years. We have worked together on mental health projects for twenty-five years. One of the significant happenings at Probe was the confirmation that we can now also work together in evangelism.

One delegate said, "Our Mennonite groups have had a courtship with each other here in Minneapolis. In fact, it has gone further than that," he said. "I believe something is going to come of this. We have a pregnancy to contend with and we are going to have either an abortion or a beautiful new baby!"

I believe the next step for the church is to give birth to this new baby in each community where there are Mennonite churches. Key 73, a grouping of 130 denominations and groups, is encouraging the churches of each community to find ways of sharing Christ with every person in their locality during 1973. Taking a step of working together on evangelism at the community level could bring new life to dead churches and social situations.

I believe churches, and especially Mennonite churches, will want to find ways of working together on common community projects and goals during 1973. There will be no large gathering next year. Key 73 is not a congress or a consultation. If evangelism does not happen at the community level, it won't happen.

Six phases will give focus and unity to the community and continentwide event.

Phase 1. A time for repentance and prayer. Congregations and church councils might get together for discussion and prayer meetings during the last days of 1972 and the first week of 1973, repenting for willful negligence, planning for action, and praying for a new love to set the tone for 1973.

Phase 2. A time for small groups and Bible study. A special edition of Luke-Acts will be available for communitywide distribution and study in small groups during January and February.

Phase 3. A time for lay and experimental witness. March 7 through Easter will be a time when lay witness in residential areas and social action evangelism in public life will be emphasized.

Phase 4. A time for new life festivals. From Easter until late summer touring teams of musicians and artists will assist community folk-art and music festivals. One city in each state and province will become a youth training, celebration, and action center.

Phase 5. A time for community proclamation. During this phase, and especially during the first week of November, communities will be encouraged to coordinate and focus such things as preaching crusades, neighborhood visitations, and use of the mass media for an intensive week of evangelism.

Phase 6. A time for celebration and recommitment. During December, Christians will seek to reclaim the Advent-Christmas season as a distinctly Christian festival emphasizing God's love of the world. This will be followed by a television special focusing on what has happened during the year. On Sunday, December 30, congregations and individuals will celebrate their own commitment and the new commitments in their congregations, challenging one another for new mission in 1974.

The next step for the church is not to wait for 1973. The year 1972 has been suggested as a year for preparation. Groups and congregations might want to study the new six-lesson guide, *Communicating good news,* by David Augsburger to sharpen their understanding of the message. But the best preparation is on-the-job involvement. The next step is for persons and congregations to share that which they have already experienced so that convictions with love can grow in strength and authenticity as Christians join together during 1973.

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

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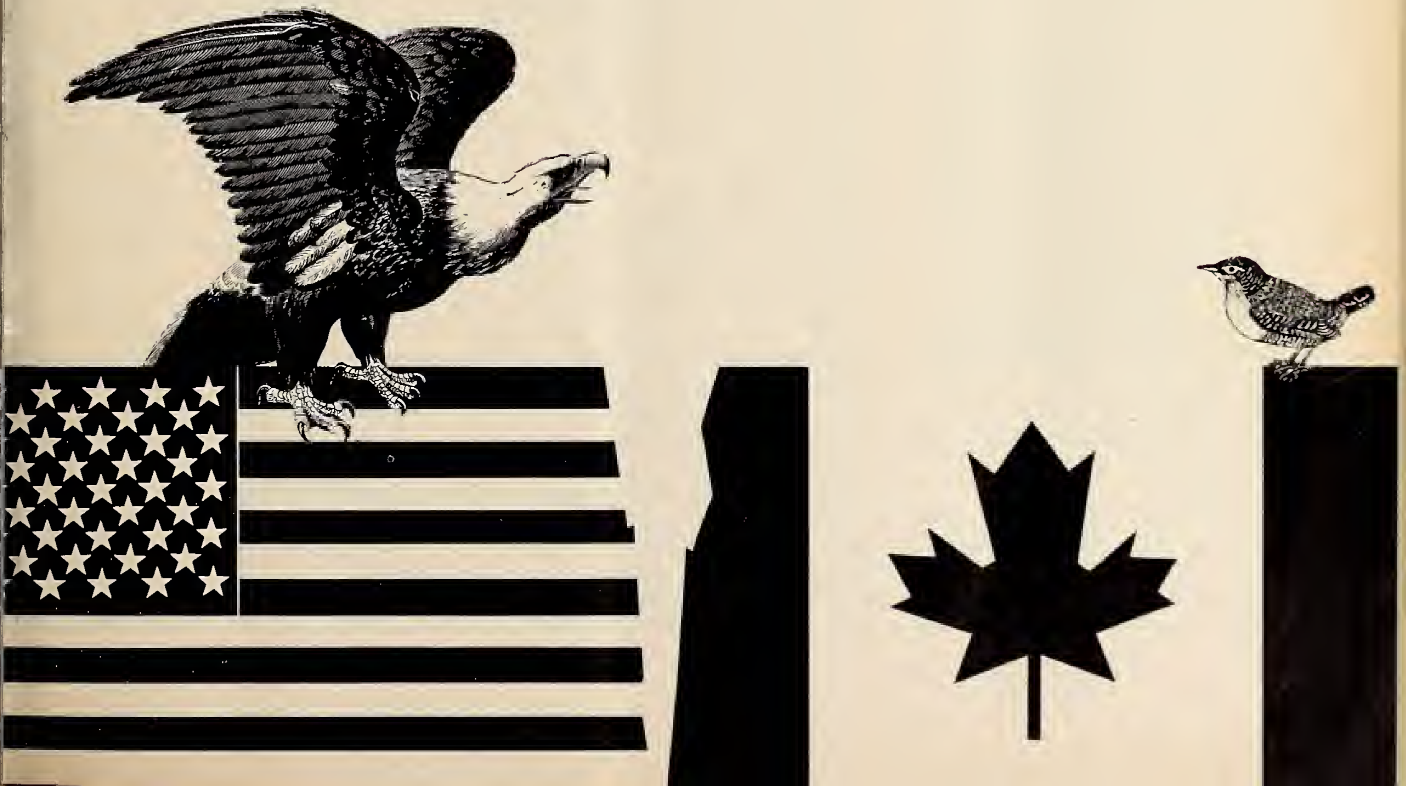


Hugh McCullum

IN BED WITH AN ELEPHANT

The relationship between Canada and the United States is at a low ebb. In this article a Canadian church journalist, Hugh McCullum, reflects on some of the events that have led to the present falling out. These tensions are beginning to affect some of the Mennonites in Canada, too. A small but growing number of Canadian Mennonites are beginning to call for disengagement from U.S. Mennonite churches so that they will not be swept down the same treacherous stream which the United States is rowing. The Mennonite, *which serves readers on both sides of the border, would be happy to open its pages to its readers for dialog on this vital subject. Frank and sensitive discussion, we feel, can head off a split in our international brotherhood.* Editor.

Prime Minister Pierre Trudeau said not so long ago, "Living next to the U.S. is like being in bed with an elephant. One feels every twitch and is in danger of being crushed, even if the beast is friendly."

Back in 1911, Champ Clark, onetime speaker of the U.S. House of Representatives, said, "I hope to see the day when the American flag will float over every foot of the British North American possessions clear to the North Pole."

Mr. Clark died in 1921, disappointed. But he might have rested a little easier had he known that fifty years later an American president would still be fighting the good fight.

While President Nixon doesn't want to fly the flag up here, he has launched a trade war with Canada with a seriousness that Mr. Clark, an erratic chap who was once a devoted follower of William Jennings Bryan, might have admired. No wonder Mr. Trudeau is worried!

First of all Mr. Nixon let Canada have it with a 10 percent surcharge on all imports—a body blow to exporters calculated to cost his northern neighbor some 90,000 jobs. This was followed up by a stiff warning from John Connally's number one assistant, Paul Vockler, a U.S. undersecretary of the treasury, that the Canadian Government had better not try to do anything about the surcharge if it knew what was good for it.

Sounds a bit like Goliath calling David a bully.

There were other overt acts too. There were tax credits for U.S. purchased goods. There was the famous shopping list, carefully leaked to the *Chicago Tribune,* of what Americans wanted before they'd stop ravaging Canadian trade. The list looked more like a bill for war reparations than a basis for trade discussion between two "friendly" nations with that famous unguarded frontier. It included unilateral tariff cuts by Canada and expansion of the auto trade pact to include used cars.

But there were other areas of concern which have created strong feelings of Canadian nationalism and a distaste for things American rarely seen since the war of 1812.

Canada's younger generation reflects resentment of U.S. Vietnam policy (or lack of it) and openly welcomes draft resisters and immigrants.

The underground nuclear tests at Amchitka Island last autumn have been called "superpower roulette" and were roundly damned in advance by the House of Commons, church leaders, and public protests. Nixon declined to listen, though Canada stood to lose the most in any blast.

There has been a less public but infinitely deeper flareup over the integrity of Canadian culture centered around the issues of a U.S. takeover of the book publishing industry and distributing agencies.

The enormous exposure of Canadians who live along the U.S. border (more than three-quarters of Canada's 22,000,000 people live within 200 miles of the American border) to American television causes social scientists to fear a complete identity loss.

A spillover of American attitudes through television has, according to sociologists at the University of Toronto, affected Canadian attitudes toward firearms and violence.

"Americans tend to regard the possession of firearms as a fundamental right. There is their tradition of vigilante justice. Canada never had this tradition. The RCMP (Royal Canadian Mounted Police) advanced with the frontier so there was an immediate system of British justice," says Professor Jim Griffin, chairman of the sociology department at the University of Toronto.

Many Canadians see the deterioration in relations as dangerous to both sides because it adds to already serious resentments. Washington's overt policies and the incredible ignorance on the part of most Americans of basic Canadian culture can complicate Canada's internal affairs including the problems of separatism in Quebec. Some king-sized headaches could evolve.

Peter Newman, editor of Canada's prestigious *Maclean's* magazine and a

Canadians wish to cherish and develop their own unique culture.

Canadians don't understand the fine points of North American defense, but they do know that in the event of a nuclear war most of the contact between Russian and American missiles will take place over places like Hamilton and Saskatoon and Winnipeg, not New York or Chicago or Dallas.

spokesman for "moderate nationalists" calls the Nixon economic policies "the best thing that has happened to Canadian nationalism in years.'"

But at the same time many members of the Committee for an Independent Canada (a group demanding greater restrictions on American investments in Canadian natural resources, especially, oil, natural gas, and hydro power) fear that deterioration of relations could take an ugly twist.

Floyd Honey, general secretary of the Canadian Council of Churches, a United Church minister who spent many years in church work in New York, devoted much of his 1971 annual report to the "continual obsession" about our relations with the U.S.

He asked rhetorically whether this should be a concern of Canadian churches. He answered his own question:

"When an administration plays Russian roulette with the earth's crust in an area of known geological weakness (Amchitka) and turns a deaf ear to the protest of the people most likely to be affected, this is surely a moral issue.

"When an enormously powerful nation makes unilateral economic decisions based on self-interest and seems insensitive to the hardship those decisions impose on others, this is a matter of justice and mutual responsibility.

"When the U.S. industrial giants set a stranglehold on Canadian industry, because we are an underpopulated nation with huge undeveloped resources, and manage that industry on the basis of what is good for their profits rather than what is good for Canadian development, this is exploitation."

Mr. Honey insists the churches have a moral responsibility to speak to these issues.

Churchmen agree. E. W. Scott, the primate of the Anglican Church of Canada, led the battle against the Amchitka blast. United Church moderator A. B. B. Moore has often attacked the materialism and violence of American society and urged Canadians to "develop and cherish their own unique culture."

Roman Catholic church leaders in Quebec, often associated with the separatist movement, point out that it is their strong attachment to their own culture, language, and religion that keeps the rest of Canada from quietly sliding across the forty-fifth parallel.

Prime Minister Pierre Trudeau, one of the most charismatic politicians Canada has ever known, admits Canada faces one of the most critical periods in its 104-year history due to its worsening relations with the United States.

With an election likely soon, Mr. Trudeau could easily exploit anti-

The Canadian churches which still enjoy good communications with their American counterparts can be reconcilers, but reconciliation cannot be achieved by glossing over the issues.

American feelings into an election issue and would win hands-down. He insists, however, that "he is not anti-American."

But in the next breath he also insists that "we are trying to do something positive to preserve our identity.

"I am absolutely certain that the American Government does not want to create instability and unrest in Canada deliberately. They don't want to have on their northern border an unfriendly, hostile people."

The words were barely out of his mouth when Nixon did it again. He vetoed a $138,000,000 Great Lakes anti-pollution program. This, at a time when Canadians believe, and surveys prove, that the U.S. is responsible for most of the pollution in the Great Lakes, a system it shares with Canada.

There were seven days late last year in which Richard Nixon taught Canada two new words while it was discovering the truth about its "special relationship" with the U.S. The words were "surcharge" and "please."

Canada learned some sobering truths. Canada learned that the trading rules by which it lives and on which the health of its economy so greatly depends could be suspended abruptly and unilaterally by an American president and the secretary of the treasury.

Canada learned that there was little it could do to retaliate.

The American actions of that week in August provoked a world monetary crisis that ended only in December and the Canadian economy has never come close to recovering even its 1970 level.

Most Canadians don't understand the jargon of international economists, but they know unemployment is higher than at any time in ten years and they blame the U.S. surcharge.

They listen to American tourists talk about our "quaint" customs in a land most Americans consider to be made up of ice, snow, and Mounties singing *Rose Marie*. And they squirm at the amount of American history and geography they absorb while their southern neighbors aren't sure where Ottawa is located.

American control of Canadian labor unions angers many workers. While 58.1 percent of Canadian manufacturing is owned by U.S. subsidiaries, 62.5 percent of all union men and women belong to so-called international unions with headquarters in the U.S. and supported by Canadian dues.

Canadians don't understand the fine points of North American defense, but they do know that in the event of a nuclear war most of the contact between Russian and American missiles will take place over places like Edmonton and Saskatoon and Winnipeg, not New York or Chicago or Dallas.

And they know that decisions affecting our lives in the event of a war unwanted by Canada, decisions affecting Canadian lives, will be made in Washington, not Ottawa.

But they also say that Canadians have always been good friends of Americans and that once the special relationship that has always existed is broken by insensitive and grasping men for one side's benefit that Canada could quickly look elsewhere for friends.

Premier Alexi Kosygin of the USSR visited Canada recently and was quite ready to leap into the breach. Mr. Trudeau has always been open to Russia and China and other socialist countries, although his own Liberal party is free-enterprise oriented. Canada long ago recognized Peking and made lengthy diplomatic visits long before the election-campaigning that Mr. Nixon and Mr. Kissinger so recently staged. (One Canadian asked if the first presidential primary was to be held in Peking or New Hampshire?)

If the American leaders are unwilling to listen to Canadian aspirations, they do so at their own peril. For years the "brain drain" went from north to south. This has been reversed and there are actually more American intellectuals, artists, students, writers, even clergy coming north than there are going south.

They come because they reject American values and American social disorder. And Canadians are proving they are willing to accept a somewhat lower standard of living in return for clean air and water and unlocked doors.

The churches can help restore the good relations. Properly, says Mr. Honey, the churches which still enjoy good communications with their American counterparts can be the reconcilers.

"But," he warns, "this cannot be accomplished where injustice and exploitation are involved. Reconciliation cannot be sought by glossing over the issues."

He suggests some form of dialog between Canadian and American churches who still have some vestiges of influence on society with a view to "sensitizing them to what is happening to Canadian-American relations."

It may help but the answer to an indepedent Canada, one which is truly free, lies in mobilizing the will of Canadians to remain free and independent.

What Americans own of Canada is not nearly so important as what Canadians own of themselves. There is nothing so true as the statement by Peter Newman that, "while much of our independence has been bartered away, much remains. We are a long way from licked."

In the long run the choice for a free and independent Canada with its own unique culture and life style will not be made in Washington or New York or Chicago, but in Toronto, Winnipeg, Vancouver, Montreal and, above all, Ottawa.

Then we can sleep peacefully with the elephant.

THE MENNONITE seeks to witness, teach, motivate, and build the Christian fellowship within the context of Christian love and freedom under the guidance of the Scriptures and the Holy Spirit. It is published weekly except biweekly during July and August and the last two weeks in December at North Newton, Kans. 67117, by the General Board of the General Conference Mennonite Church. Second-class postage paid at North Newton, Kans. 67117. Subscriptions: in U.S. and Canada, $5.00, one year; $9.50, two years; $14.50, three years; foreign, $5.50 per year. Editorial office: 600 Shaftesbury Blvd., Winnipeg, Canada R3P 0M4. Business office: 722 Main St., Box 347, Newton, Kans. 67114. Postmaster: Send Form 3579 to Box 347, Newton, Kans. 67114.

Eastern District celebrates happenings

Look what's happening in our churches, the Eastern District Conference seemed to be saying at its 174th annual sessions May 4-7.

Instead of listening to reports from every committee or to a prestigious outside speaker, delegates from southeastern Pennsylvania met at the Deep Run Church West, Bedminster, Pennsylvania, to share with each other exciting happenings in their congregations.

The idea for the conference program came from David Whitermore, pastor of Grace Church, Lansdale, who, as area facilitator for the Commission on Home Ministries, visited every congregation in the district during the past year and a half, listening to pastors and church councils and asking, "What is God doing here?"

"We don't have to be ashamed of who or what we are," Mr. Whitermore told the conference. "We have a district inferiority complex about our spirituality and background. We think we're the country hicks of the Christian family. But God also gives gifts to groups. We should use our gifts with pride."

Three sessions of the conference were spent in interest groups in which eight congregations in the Eastern District shared with part of the delegates what was happening in their churches.

The Fairfield Church shared their experiences with lay leadership of the congregation. Although their congregation includes an ordained clergyman, he is not the minister of the church in the traditional sense. Preaching duties are shared.

"The Fairfield congregation," said Lou Hammann, "'is developing a new concept of the ministry in which there is no distinction between the church and the ministry. We take the priesthood of all believers literally."

The organist, the teachers, the trustees, the congregational chairman, the ministerial committee, the person who unlocks the doors, these are all ministers by virtue of the job they do.

Another interest group learned about the child day care center in the Grace Church, Lansdale. Erwin Rempel, formerly Christian education director, explained that fifteen children between the ages of three and five are cared for each week in the church building while their parents are working.

Mr. Rempel said there are 4,500,000 working mothers with children this age in the United States. Often these children are left with a friend or relative and placed in front of a television set all day. The Grace day care center, by hiring Christian teachers, hopes to remedy this situation.

The West Swamp Church, Quakertown, was in charge of the interest group on creative ideas for Sunday school and worship, but included the experiences of other congregations, such as use of the overhead projector to illustrate sermons at Indian Valley Church and an approach to Sunday school lessons from Bethany Church, Quakertown.

John Sprunger, Church of the Good Samaritans, Holland, led a discussion on new concepts of religious education in small groups, including small group Bible study and prayer groups. In the interest group, delegates themselves participated in some small group exercises.

The East Swamp Church, Quakertown, shared their experiences with Sunday evening drive-in services in the summer. Although in the beginning some doubted the ability of any church to draw a Sunday evening crowd in the summer, the East Swamp congregation began its drive-in services in 1968 and has continued each summer since, with attendance of up to 600. Membership in the church is about 250. The one-hour service includes about a half hour of music, including many guest groups, then a two- or three-minute testimony by a layman, offering, and evangelistic preaching. The drive-in church will be from July 2 to September 24.

The Richfield Church discussed its participation in the Central Penn Missionary Conference, an organization of nine congregations which, each year, invite missionaries from several denominations for a round-robin week of speaking in the churches.

Robert Coon, Bethany Church, presented the method of visitation evangelism used by the Coral Gables Presbyterian Church in Fort Lauderdale, Florida.

Pete Schwam of Christ for Eastern Pennsylvania led an interest group on congregational goal setting.

Saturday afternoon the delegates looked at "What could and should happen." Palmer Becker, executive secretary of the Commission on Home Ministries, led a group on intentional communities; James Fairfield of Harrisonburg, Virginia, discussed the future church via a telephone hookup; and Gordon Kaufman, professor at Harvard Divinity School, talked on "Turning on the turned off."

Business sessions were not forgotten at the conference.

A committee established last year to investigate possibilities of service with the mentally retarded, asked for an additional year to "explore a possible role with the Franconia Conference at Indian Creek Haven." The committee hopes to find government funding for group homes for the retarded, with the two Mennonite conferences to act as administrators.

After some dissatisfaction was expressed that so few young people were able to attend last winter's peace camp, the conference voted to incorporate peace information into the summer retreat program at all levels.

Plans for a new multi-purpose building at Men-O-Lan, the conference campgrounds, will also be drawn up as a result of conference action.

New officers of the conference elected were Floyd Bartel, pastor of Bethel Church, Lancaster, president; Gary Stenson, pastor of West Swamp Church, Quakertown, vice-president; and Wayne A. Mumbauer, Zion Church, Souderton, secretary.

The regular conference sessions were followed by a youth banquet, at which James Bjornstad spoke on the occult, and a mission rally, at which Howard Habegger, executive secretary of the Commission on Overseas Mission, spoke.

Burned Woodlawn church building sold

The Woodlawn Mennonite Church building in South Side Chicago, which has been sitting vacant since arsonists burned it two years ago, has been sold to another Chicago congregation.

Jacob T. Friesen, Central District Conference minister, said the transfer of the property to South Side Missionary Baptist Church was completed during the first week in May.

The apartment building next door, which also belonged to the General Conference, has not yet been sold.

Curtis E. Burrell Jr., Woodlawn Church pastor, whose salary was cut off last summer by the Central District missions committee, considers the sale of the church building a last step in Mennonite withdrawal from the Kenwood-Oakland area of Chicago. A small group, known as the First Church of Man, is continuing to meet in Mr. Burrell's home and is involved in food production and distribution and other projects in the community.

Mr. Friesen said it had been necessary to sell the building since the city of Chicago has been sending notices of building code violations. In the absence of sufficient funds and labor to rebuild the church, the Central District missions committee asked that the building be sold, contrary to Mr. Burrell's judgment.

"That church building was a white elephant," said Mr. Friesen. "What Curtis hopes to do doesn't fit that big church building. Curtis said the local church should decide what to do with the building. I have told him the Woodlawn Church is no longer in existence. The missions committee felt that what he was now doing was functioning in his home (with several other adults) as a voluntary service unit. For that kind of work, we don't have to support him. He was not functioning as we had asked him to function."

Mr. Burrell, meanwhile, felt that the General Conference Mennonite Church "deserted and left us. There was no attempt to understand the theology we express. They have not known how to deal with blacks. We need self-expression, and we don't need Mennonites to tell us that."

He also rejects being classed as a VS unit. "You can't use Mennonite categories and apply them to us," he said.

Mr. Burrell said he had hoped to use the church building for worship services and for program activities, such as working with welfare families or people with drug problems.

"We're operating out of a van now," he explained, "transporting people, distributing food, and using it as a classroom."

Extra vegetables are picked up at reduced prices from local grocery stores and delivered to families with real need.

The church is also involved in a program of growing food for distribution in the community and developing sources of food from black farmers in the South to be sold directly to consumers in the Kenwood-Oakland area. In addition, Mr. Burrell is encouraging urban people to move into rural life, growing food on farms in Michigan and Illinois for distribution in the city.

The sale of the Woodlawn building and the recent request of the Central District that the Woodlawn Church be removed from the General Conference listings are the latest in a series of conflicts between the Central District's idea of what should be happening in Chicago and Mr. Burrell's ideas of the nature of the church.

When Curtis Burrell graduated from Goshen Biblical Seminary and came to the Woodlawn Church in 1966, he found a congregation made up predominantly of middle-aged and older black women, many of whom lived in the suburbs and commuted to church in a neighborhood once middle-class white, then middle-class black, then poor black.

Mr. Burrell's main interest was the Kenwood-Oakland community. He became chairman of the Kenwood-Oakland Community Organization (KOCO), founded by Jesse Jackson and funded by the Community Renewal Society of the United Church of Christ. He extended his ministry to young black men in the community and the street gangs, including the Black P. Stone Nation.

The Woodlawn Church building stood boarded up before its sale to a Missionary Baptist congregation from the same area of Chicago.

"Curtis felt the membership of the church was out of touch with the needs of the community," said Mr. Friesen. "Gradually the church as a worshiping congregation faded to nothing."

Mr. Burrell agreed. "The support of the middle-class Negro people in the church vanished. I found folks saying one thing and doing another thing. I can't endure that kind of religion."

In June 1970, Mr. Burrell as KOCO chairman, dropped two Stone leaders from the KOCO payroll. Gang harassment began. Shots were fired at Mr. Burrell and others. On July 30, the church was burned, a case of arson according to city fire officials.

Mr. Burrell stood up against the gangs in "marches against fear" through the heart of gang territory and declared the church would be rebuilt by the black community.

After some initial contributions, the roof was repaired, but money was slow in coming.

Illinois Mennonite Disaster Service, finally, was to help in repairs. But, according to Mr. Friesen, one time when some men came to Chicago, there was no work because of problems with local building codes and union regulations. Another time MDS was scheduled to work, Mr. Burrell was there waiting, but the men never came.

There were other problems besides the building.

Almost simultaneously in the spring of 1971 the Central District missions committee decided to cut off Mr. Burrell's salary, and the KOCO board fired him as chairman.

One influence on both groups seems to have been statements by Mr. Burrell that he had two wives, a fact which he later denied.

Koco, as Mr. Burrell saw it, was being directed too much by white sources of money and was no longer sensitive to the real needs of the community. The board maintained that Mr. Burrell had gotten too dictatorial and that his theological and moral views were far removed from fundamental Bible Christianity.

The missions committee found it difficult to understand Mr. Burrell's views on the church. Budgets, minutes, and membership rolls were missing or confusing to them. They felt that Mr. Burrell and his family and the others living in his home were more a voluntary service unit than a church. "We can't see why that can't be self-supporting," they said.

Mr. Burrell's salary was terminated in August 1971.

"Our problem with the Church of Man is that it is a strange new being," Stan Bohn, missions committee chairman, wrote to Mr. Burrell. "It looks more like a group getting money so they can be employed to do things for the community rather than a sister congregation with the usual meetings, baptisms, evangelism, etc."

Another headache for the missions committee was the apparent use of the insurance money from the building for salary and program expenses after Mr. Burrell's check was terminated.

Mr. Burrell felt that the Mennonite church had buckled under too easily to threats from the city to condemn the church building if it were not repaired.

Mr. Friesen said the missions committee had not left Mr. Burrell entirely without funds. He still receives rent from the apartment building next to the church.

But sale of that building has been contemplated for months. And Mr. Burrell insists that taxes and upkeep greatly diminish that income.

The Poverty Fund of the General Conference has authorized $1,000 for a study sometime this summer on what the Woodlawn story says about Mennonite involvement and race. Mr. Friesen said there was also the possibility of scholarships for vocational training at Koinonia Farms in Georgia for young men from the Kenwood-Oakland area.

"I'm prepared to make some money available which will specifically help people," said Mr. Friesen. "I want to come back to Curtis with these suggestions. I'm trying to find ways to communicate that are more meaningful."

VS unit begins in interracial setting

A new voluntary service unit has been established in Clinton, Oklahoma, an area with a large Indian population, according to George Lehman, voluntary service director for the General Conference Mennonite Church.

Brian and Carol Harder of Mountain Lake, Minnesota, are the first volunteers and are serving as houseparents for the Youth Services Center, a residential center for youth in need of temporary lodging because of trouble with the law, home problems, or diagnostic testing.

Initiative for the new voluntary service unit came from Lawrence Hart and the Committee of Concern, which sponsors the Youth Services Center. The committee had been working with Indian youth who had been picked up by the police. Because there was no place else for them to go, even ten-, eleven-, and twelve-year-olds had spent up to five days in jail while their cases were being settled.

The Committee of Concern then found funding for the center from the Oklahoma Department of Social and Rehabilitative Services and other government agencies. Salaries received by the Harders will be channeled back into other local projects or used to fund other volunteers.

The Committee of Concern has done other work with offenders and alcoholics in the Clinton area.

The advisory board for the new voluntary service unit will include both white and red Mennonites from neighboring congregations. Representatives are from First Church, Clinton; Koinonia Church, Clinton; Bethel Church, Hydro; Herold Church, Cordell; and possibly an (Old) Mennonite congregation, Pleasant View Mennonite Church in Hydro.

This board will make decisions on personnel, projects, and use of funds.

"I'm excited about this project," said Mr. Lehman. "A number of local churches are participating. Volunteers will be working under programs developed by Indian people. It's a good chance to do some creative work that doesn't reinforce racial stereotypes."

Mennonites call for prayer, repentance, action on war

A day of repentance for complicity in the war in Southeast Asia was called for all General Conference Mennonite churches by the Commission on Home Ministries and Commission on Overseas Mission.

The two commissions, acting under the mandate of a repentance resolution passed at the triennial conference in Fresno, California, last August, suggested May 28 or a Sunday in June as a day of "simultaneous expression of prayer, repentance, and action related to our participation in a war in which over one million men, women, and children have been killed."

The Mennonite Church, Mennonite Brethren, and Brethren in Christ also asked their congregations to set aside May 28 as a special day of fasting and prayer.

The church groups urged "Canadian Mennonite Christians, though not as immediately involved in this crisis, . . . to join in this special day to help American Christians understand their situation and to suggest from a more neutral position among the nations how American Christians can say no to war and violence and yes to love and peace."

In a letter sent May 16 to all General Conference Mennonite churches, the commissions suggested the following possible acts of repentance: a congregational day of fasting, special services, an offering for the North Vietnam Medical Assistance Fund of the MCC Peace Section (a continuation of the Vietnam Christmas Fund), sending public opinion messages by telegraph to the President, senators, congressmen, and presidential hopefuls, placing an ad expressing Christian attitudes toward enemies in a local newspaper, or discussing ways to live the way of peace.

The commissions' letter emphasized the biblical basis for repentance as a prerequisite for entering the kingdom of God, as a continued need for Christians, as a condition for national survival, and as more an act than words.

As confession, the letter said in part: "We believe that all war is immoral. We confess complicity in this immoral war. We recognize that though we cannot completely dissassociate ourselves from the destruction and suffering the people of the United States are inflicting upon others, we continue to seek ways 'to perform deeds worthy of (our) repentance.' Many persons in our congregations have expressed repentance and acted specifically on their convictions. Many of us continue to seek additional ways to reflect our repentance through our action. God's forgiveness and grace have been experienced by persons committed to Christ and peace."

This repentance was based on the following premises:

1. "As Christians we are committed to Jesus Christ whose gospel was good news in all areas of life."
2. Involvement of so many American Christians in the Vietnam war frustrates the work of the commissions in sharing the gospel of love, reconciliation, and peace with integrity.
3. Christians do not recognize enemies, but are called to live the way of the cross themselves.
4. The war not only continues, but has been escalated in recent weeks.
5. "As a church we have opposed war and worked for peace through programs of relief and service. Yet we share responsibility for the destruction in this way through our silence, through our profiting from a military economy, through our patronage of corporations with substantial defense contracts, and through our payment of the portion of telephone and IRS taxes used for war purposes. Much of this involvement is unintentional and may even be done without knowledge of the implications."

A sample newspaper advertisement and a congregational report form were enclosed with the letter.

RECONCILE

The yellow school bus—long a symbol of American public school education—has in this election year become one of the major issues facing the United States. Busing has become the center of a controversy between achieving racial integration and keeping neighborhood schools. In Florida, voters said no to busing on a referendum question, while at the same time voting for equal educational opportunity for all and against dual school systems.

Mennonites and Afrikaners: losing grip?

James Juhnke

I found them on page 79 of a pictorial survey of South Africa — a weatherbeaten old Afrikaner farmer and his wife standing beside the rough walls of their house on the little karroo in southern Cape Province. At first I thought they were a version of Grant Wood's *American gothic*. But there was nothing gothic in the scene—no pointed arches or pitchfork trinity. The lines were all straight and the spaces flat. Man and wife stood there as solid and as rectangular as the massive wooden door of their home.

And then I knew where I had seen them. They were replicas of a Plattdeutsch-speaking farm couple in Menno Township close to my home in Kansas. Maybe their name was Jansz, Classen, Oberholzer, Meyer, Muller, Cornelisz, or another of those good old Afrikaner names. Their hands were calloused and their skin burned deep brown. They were people of great faith — faith in God and in their competence to do his will on their own soil.

Mennonites, more than most people, ought to be able to understand the Afrikaner folk who have established their homeland in South Africa. Both the Mennonites and the Afrikaners are hard-working rural folk who trace their history to the Protestant Reformation in sixteenth century Europe. The durable virtues of Mennonite life are likewise the strengths of Afrikaner culture.

Both Mennonites and Afrikaners were religious minorities who left their place of origin. The Mennonites, or Anabaptists, were left-wing reformers starting in Switzerland and the Netherlands who were driven out by an intolerant religious-political establishment. The Afrikaners were originally a Calvinist minority in the predominantly Catholic southern interior provinces of the Netherlands. When they moved to the south tip of Africa in the seventeenth century, they took along a spirit of rural self-reliance along with a Calvinist confidence that they were the elect of God.

The Afrikaners, like the Mennonites, have a history of migrations. Time and again they have been led to pull up stakes and move to new frontiers where they could live God's will as they understood it. Afrikaners today celebrate the Great Trek of the 1830s as the most momentous event in their past. The British had taken over the African Cape Colony some twenty-five years earlier and were attempting to impose their language, political system, and social patterns upon the Dutch-Afrikaner people. Leading the way in the isolated and unsettled interior were the hardy pioneers now known as "Voortrekkers." They sought freedom and cultural autonomy and political independence, but British authority came along after them. In two wars of independence (1880 and 1899-1902) the Afrikaners were beaten down by the British, only to reconsolidate and maintain their identity in a British-oriented system.

The family has been a crucial institution for both Mennonites and Afrikaners. On the South African frontier the Afrikaners fanned out into huge cattle farms of five to 10,000 acres each, instead of compact villages and small family farms which characterized Mennonite settlements. Worship for the Afrikaners was a family affair led by the patriarch; only at infrequent intervals did numbers of families gather for special religious celebrations including communion.

The family was the teacher of those strict moral values which supported the Afrikaner belief that they were the chosen people of God. Children were taught obedience in the fear of their stern parents and of an austere God. And it was the God of Old Testament Israel whom they followed. They were God's chosen people, and when they found their promised land they chose place names suggesting biblical foundations — including Goshen, Bethel, and Bethlehem.

Mennonites caught in the transition from a rural to an urban way of life can also understand the plight of Afrikaners in the twentieth century. At first the Afrikaners preferred permanent agrarian isolation. When gold and diamonds were discovered in South Africa, it was the English entrepreneurs who seized control of the new wealth and built the new cities and industries. The role of agriculture in the country began a gradual decline. The sons of Afrikaner farmers, lacking more land for profitable farming, drifted to the cities to form a proletariat working in English-owned industries. Even in the 1970s the Afrikaners are haunted by the ghost of British imperialist Cecil Rhodes. They suffer from an inferiority complex akin to that of the bewildered farm lad who comes to the city with manure on his boots. They do not control their own country's economy, nor are they confident that their farm-bred culture and values can survive in the modern city. Will the working class Afrikaner and his suburban white collar cousin barter their honorable heritage and faith for a pot of urban glitter and material profit? The Mennonites know about such temptations.

Although the similarities between Mennonite and Afrikaner history and life lay a basis for mutual respect and understanding, the differences between the two groups should not be glossed over. Decisive is the fact that the Afrikaners have fashioned a successful nationalist movement, while the Mennonites have remained a fragile and homeless religious-ethnic group. Above all the Afrikaners have a homeland, a beautiful country rich in scenery and natural resources. Their forefathers subdued the land and its inhabitants in bitter and unpacifist combat; they are not European colonists who have someplace to go when the natives win the revolution and declare independence. They will fight to the last inch for their homeland.

The Afrikaners have created their own language and literature. Afrikaans, an offshoot of the original Dutch, is spoken and understood by no one else in the world. The struggle to develop and maintain this language against the wishes of British rulers was as heroic a national enterprise as the wars against the natives.

In addition to the land and language, the Afrikaners have continually warred against a more precisely incarnated national enemy than Mennonites have had. Always there have been the *natives,* who stole cattle, who resisted the frontier advance, and who today constitute a vast and menacing majority of discontent in modern South Africa. Each year on December 16 the Afrikaners celebrate the God-given (as they believe) military victory at Blood River of 1838 in which 3,000 Zulus were slaughtered and not a single white citizen killed. And then there was the *British* enemy which pursued the trekking Boers into the interior, tried to rob them of their culture and wealth, and sealed British infamy in the second War of Independence (Boer War) of 1899-1902 with its scorched earth campaigns and concentration camps. Today, now that the Afrikaners have triumphed against all odds and gained political control of their own land, they find ranged against themselves the *whole world* which misunderstands South Africa's unique history and unique problems.

Overriding all issues for Afrikaners is the problem of race. In the early years they justified subjugation of the blacks with reference to the Old Testament and a theology of the elect. Today they defend apartheid policies with a sophisticated philosophy of cultural pluralism. But Afrikaners have never resolved the problems of their position as a privileged white minority surrounded by an underprivileged black majority. Military conquest, spread over a century of warfare, settled the issue of who would have the power to rule the country. But what rights and opportunties must be afforded the blacks in order to maintain a peaceful, stable, and prosperous society? The current Afrikaner answer is to confine the blacks to overcrowded and poor reserves, to deny them any political and economic rights in "white" South Africa, and to use them as a pool of cheap "temporary" labor. South Africa's apartheid system has helped a booming economy which maintains a high standard of living for the whites and has enough leftovers for blacks to give them a standard of living among the highest in black Africa. Thousands of blacks in Africa are eager to get into South Africa; few are attempting to escape.

History stands still for neither the Afrikaners nor the Mennonites. The old Afrikaner farm couple in South Africa and the sturdy Mennonite grandparents holding onto the land in Pennsylvania or Manitoba find that their children and grandchildren have a most uncertain grip on the future once dreamed for them. The Mennonites face loss of distinctiveness as they acculturate into the complex nationalistic, materialistic, and urban civilization. The Afrikaners, having realized their dream of political power and independence, face similar problems of acculturation. The Arkikaner identity may be more securely fixed than the Mennonites who lack their own land and language. But the Afrikaners have sufficient problems of their own. On one hand they must deal with their fear of the oppressed black masses who may some day rise up in revolt with the support of the outside world. On the other hand they must deal with their consciences which will not let them rest satisfied with their privileges wrung from the sweat of black labor.

Hopi Mission School views Baptist cooperation

Possible cooperation with Hopi Baptist churches in the Hopi Mission School, Oraibi, Arizona, was discussed April 25 by the school's board of directors.

The board now includes representatives from three Mennonite churches on the Hopi reservation: Daniel Quimayousie, chairman, Hotevilla Gospel Church; Floyd Schmidt, Oraibi Church; and Daniel Schirmer, Bacavi Church.

Malcolm Wenger, secretary for Indian ministries for the Commission on Home Ministries, said there had been contact with the Baptist pastors in the area, who seemed open to more direct involvement with the Hopi Mission School.

Mennonites and Baptists have already cooperated in monthly prayer days and joint camp meetings.

Almost all personnel at the school will change this summer, with a new principal and seventh and eighth grade teacher, a fifth and sixth grade teacher, a kindergarten teacher, and a maintenance man.

The board reported that reading tests administered in January showed that the school's students ranked at 3.5, the average for all Arizona schools. However, this is above the reservation school average of 2.5.

Words and deeds

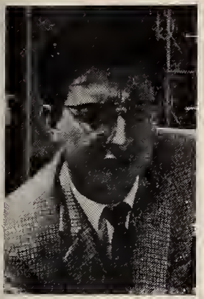
A few summer service positions for persons college-age or older, are still open, according to George Lehman, voluntary service director. Needed are four Bible school teachers in Lame Deer, Montana, for four weeks in June and July; a housing remodeling worker in Denver; six to eight recreation workers in Wichita, Kansas City, and Portland, Oregon; and two tutors in Gulfport, Mississippi.

Children in the Faith Church, Minneapolis, education department had been studying the lives of the patriarchs of the Old Testament. To help them understand the story of Joseph and to give it meaning in the world today, a dramatization was worked out, covering Genesis 37-50. Written by Victor A. Dirks and directed by Sara Mullet, it was performed for a Sunday morning worship service with children portraying characters in the story. About twenty-eight individuals were involved in the production of the three acts—adding a "new dimension to the worship of God." From *The Northern Light*

Latest figures on Bible sales indicate 173,400,000 Bibles or portions of Scriputure were sold in 1970 in contrast with 145 million in 1969. Some 96 percent of the world's people can now read some portion of Scripture in their mother tongue.

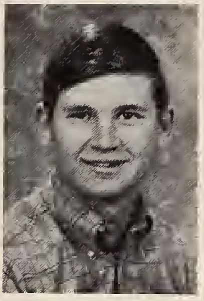
RECORD

Workers


Hernandez

Nelsen

Voth


Wiebe

Merle L. Bender, director of development at Bethel College since 1965, has accepted a similar position with the United Board for Christian Higher Education in Asia, effective August 1. The United Board for Christian Higher Education in Asia is an interdenominational autonomous agency of North American mission boards concerned with higher education. It works with church-related colleges and universities in Hong Kong, Indonesia, the Philippines, Taiwan, and Korea.

Curtis Gaylord, a 1972 graduate of Bethel College, has been named youth minister for the Northern District Conference. He will continue with his half-time position as program director for Swan Lake Christian Camp, S.D., and begin as half-time youth minister for the conference about June 1. Before attending Bethel College, he studied at Antelope Valley College, Los Angeles. The Northern District executive committee recently voted to hire a youth minister with funds formerly used for a part-time conference minister, whose duties the executive committee will assume.

Armando Hernandez, president of the Mennonite Church in Colombia, has been named part-time executive director until February 1973 of a new Latin American Mennonite executive board for Spanish-language broadcasting. All responsibility for Spanish broadcasting in North and South America was transferred to the executive board from Mennonite Broadcasts, Harrisonburg, Virginia, in April. Mr. Hernandez is also president of the new organization, which replaces an advisory board to Mennonite Broadcasts. Mennonite Broadcasts will continue to provide expertise and an annual subsidy.

Clement Mutombo, Mubji-Mayi, Zaire, has joined the Mennonite Central Committee staff in Akron, Pennsylvania, on a six-months administrative internship program. He will be given exposure and responsibilities in all departments of MCC and will lecture to volunteers going overseas. Mr. Mutombo has been active in the Mennonite Church of Zaire and the Mennonite mission in Brussels, where he has studied for the past nine years.

Ruby Jean Nelsen, Good Shepherd Church, Sioux Falls, S.D., will begin voluntary service June 6 in Philadephia. She will serve a one-year term as a hospital worker and as a volunteer in the Crossroads Community Center, sponsored by the Eastern District Conference. Ms. Nelsen is a 1972 graduate of Washington Senior High School and is the daughter of Robert L. and Ardis Nelsen.

Verney Voth, Newton, Kans., has begun a one-year voluntary service assignment in Kitchener, Ont., where he will be working at the Kitchener material aid center. He is a graduate of Goessel High School and attended Bethel College. Verney is a member of the Alexanderwohl Church, Goessel.

Nick Wiebe, Paso Robles, Calif., has begun a two-year term of voluntary service in Perryville, Ark., where he will be working at the Heifer Project ranch with the cattle and general maintenance. He is a graduate of the Paso Robles High School and is a member of the Paso Robles Church.

Calendar

June 15-18 — Northern District Conference, Bethesda Church, Henderson, Neb.

June 15-18—Pacific District Conference, First Church, Aberdeen, Idaho.

July 5-9—Conference of Mennonites in Canada, Waterloo, Ont.

Ministers

Carlton Minnis, pastor of Second Church, Philadelphia, was ordained to the ministry April 23.

Andrew Shelly will be associate pastor at First Church, Newton, Kans., beginning June 1 on a half-time basis. He will continue serving the Hopefield Church at Moundridge, Kans., also half-time.

Richard Ziemer, pastor of Flatland Church, Quakertown, Pa., was ordained to the ministry April 30.

evangelism-that-cares

YOU ARE INVITED TO BE A
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Many Hopi Indians are taking new responsibility in employment, education, and Christian living.

For $20 per month, or $200 per year, an Indian child can attend Hopi Mission School to

- get a good education, and
- have the opportunity to decide for Jesus Christ.

COMMISSION ON HOME MINISTRIES
Box 347, Newton, KS 67114

Chaco Indians test Mennonite gospel

Hans Wiens

Jose Suarez, a Chulupi Indian in Paraguay, meets his co-worker, Benito Sarmiento, a Lengua Indian, on the yard of the co-op store in Yalve Sanga, Chaco.

Jose: Buenos dias, Benito. (Hello, Benito.)

Benito: Buenos dias, Jose. (How are you, Jose?)

Jose: Oh, I am fine. But last night we had a discussion in our village about the loan MEDA (Mennonite Economic Development Associates) is making to us. The North American Mennonites expect that we assume responsibility for it. We will have nothing but difficulty with our people in connection with it.

Benito: It seems even more difficult to me with our Lengua people. They will be only too glad to borrow money, but will not think about paying it back. They are still involved with the inner desire for wanting to have money but not a desire to pay it back.

Jose: Yes, we will need to be very careful when we lend the money.

Benito: That is precisely what is so difficult to explain to our people—that one receives a loan and the other does not. Our congregational leader, Sepe Lhama, told us recently that this is related to Christianity. In a service recently he stated that the Christian takes his hoe and keeps the field free of weeds. Then God blesses him, his children have enough to eat, and he can pay his debts.

Jose: Yes, originally I thought all Christians were equal, and those who had not reached that specific level were not Christian. Now so many have become Christian; some are lazy, some are very hard-working, some seek to deceive, while others are true to their word.

Benito: It is really no different with our example, the Mennonites in the colonies.

Jose: You are right. But I have another concern. Earlier we had our own Cacique (chiefs) who had the last word. Now it seems as if we, in making the final decision, are introducing a new Cacique system. I don't like it.

Benito: I don't think this will happen, because we are several persons together in what the Mennonites call a committee. But I think it is time we elect our own representatives instead of having them appointed by the Mennonites. Among us Lenguas we have a problem that everyone would like to see himself in that responsible position, because the Cacique was elected in earlier times on the basis of his initiative and aggressiveness.

Jose: Yes, many things have changed through the Christianity which the Mennonites have brought us; our life, our culture, our celebrations.

Benito: That is true. But the spiritual life which Christ brings us seeks to change and penetrate everything. Everything belongs together, eating and drinking, work and Christ. The Mennonites seem to have divided it up as though one part has nothing to do with the other part of our experience.

Jose: You know, Benito, the Mennonites have brought us many good things. I have now, however, come to the conclusion that we must ourselves test what they have given us to discern what is helpful to us and what not, in order that the spiritual life of our people will grow and the faith will be understood by them.

Benito: We will need to do much more thinking about this. We do now have the New Testament in our own language, however, so we can study it for ourselves.

The above is another of the special features on Latin America which this magazine has carried during the past months in preparation for the Mennonite World Conference in Brazil.

Lengua Indians in Paraguay are on their way to church.

Program announced for MWC sessions

The theme for the ninth Mennonite World Conference at Curitiba, Brazil, will be "Jesus Christ reconciles." The following is an outline for the program for the six-day convention:

Tuesday, July 18 (evening)
Opening session
Chairman: Erland Waltner and Henrique Ens (Brazil)
Opening statement—Erland Waltner
Roll call of representation
Keynote address: "Jesus Christ reconciles" (Eph. 2:11-16)
President Erland Waltner

Wednesday, July 19
Chairman: J. A. Oosterbaan (Netherlands)
"Reconciliation as liberation" (2 Cor. 5:17)—Daniel Tschipani (Argentina)
"Reconciliation as newness of life"—Tshilembu Kashikisha-Wa-Kabamba (Zaire)
"Reconciliation as judgment"—Heinold Fast (Germany)
Response groups
Lunch
Work groups (Nineteen groups will meet.)
Opening meeting for persons not in work groups
Theme: "Our Anabaptist heritage"
Slide lecture: "Faith of our fathers"—Jan Gleysteen (USA)
Response: "Our Anabaptist heritage"—Lawrence H. Hart (USA)
Discussion led by J. A. Oosterbaan
Dinner
The Martyr's Mirror oratorio

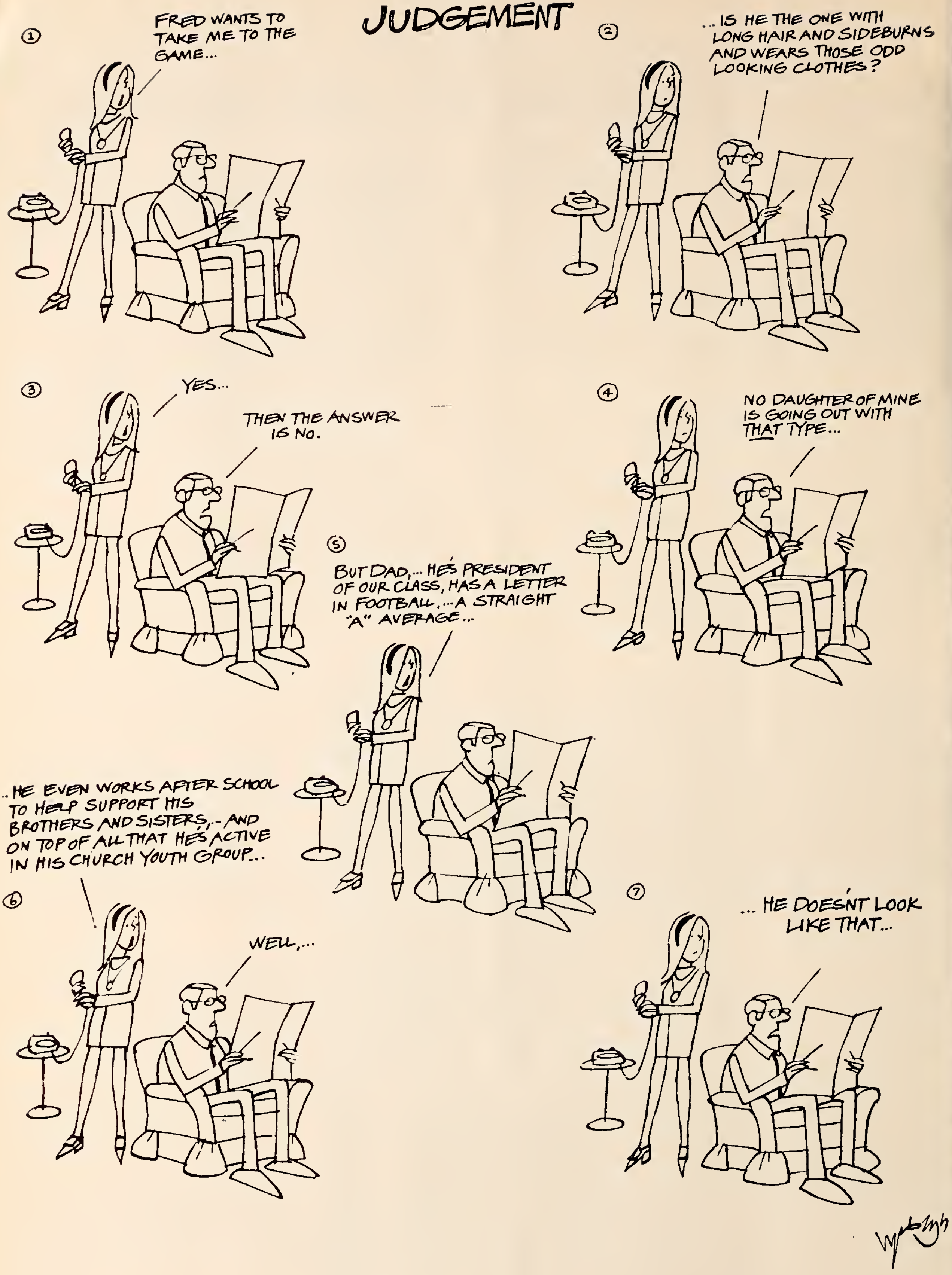
Thursday, July 20
Chairman: Suhadiweko Djojodihardjo
"Reconciliation in the church" (Matt. 5:21-24)—
Takashi Yamada (Japan)
"Conflict and reconciliation"—John Powell (USA)
"Reconciliation as forgiveness"—Theo Loosli (Switzerland)
Response groups
Lunch
Work groups
Open meeting for persons not in work groups
Theme: "Who are we—as Mennonites?"
Film presentations by Peter J. Dyck (USA)
"Berlin exodus"
"Mañana is today"
Discussion led by S. Djojodihardjo
Dinner
Witnesses to the reconciling power of Christ
Mrs. Kakesa Samuel (Zaire)
Ching-Ho Lin (Taiwan)
Sermon by evangelist George R. Brunk (USA)

Friday, July 21
Chairman: Paul N. Kraybill (USA)
"Reconciliation as a social witness" (Isa. 58)—Elmer Martens (USA)
"Reconciliation through service"—Tran Xuan-Quang (Vietnam)
"Reconciliation through suffering"—S. Djojodihardjo (Indonesia)
Response groups
Lunch
Work groups
Open meeting for persons not in work groups
Theme: "Our calling today"
Three films on Latin America—Howard Habegger
"Latin America: On the move" (in German)
"Latin America: The church alive" (in Spanish)
"Latin America: Brothers and sisters" (in English)
Response: "Our calling today"—Raul Rosado Ortiz (Puerto Rico)
Discussion led by Paul N. Kraybill
Dinner
Witness to the reconciling power of Christ
Milka Rindzinski (Uruguay)
Peter Stucky (USA)
Anthem by Hesston College Choir
Sermon by evangelist Joachim Luglio

Saturday, July 22
Chairman: Marvin Hein (USA)
"Reconciliation as the Christian way of life"—Peter Pauls (Brazil)
"The conscience of a reconciler"—Carl F. Brüsewitz (Netherlands)
"Reconciliation through brother-sisterhood"—Florence Driedger (Canada)
Response groups
Lunch
Delegate meeting
"These people mine"—a dramatic presentation of Mennonite experience, past and present, under the direction of I. Merle Good

Sunday, July 23
Chairmen: Erland Waltner and Takashi Yamada
Worship service, leader: Hans Wiens (Paraguay)
Theme: "Reconciliation as hope" (Col. 1:15-23)
Sermon in German—Jakob Fast (Russia)
Sermon in Spanish—Armando Hernandez (Colombia)
Sermon in English—M. P. Nand (India)
The Lord's Supper observance led by Marvin Hein
Lunch
Special group meetings (Women, ministers, young people, men)
Dinner
Cantata: "Alles was ihr tut"—Curitiba choir
Adoption of a conference statement (?)
Closing address by Nelson Litwiller (USA)
Litany of dedication
Closing of the conference

...SNAP JUDGEMENT


①
FRED WANTS TO TAKE ME TO THE GAME...
②
...IS HE THE ONE WITH LONG HAIR AND SIDEBURNS AND WEARS THOSE ODD LOOKING CLOTHES?
③
YES...
THEN THE ANSWER IS NO.
④
NO DAUGHTER OF MINE IS GOING OUT WITH THAT TYPE...
⑤
BUT DAD,... HE'S PRESIDENT OF OUR CLASS, HAS A LETTER IN FOOTBALL,...A STRAIGHT "A" AVERAGE...
...HE EVEN WORKS AFTER SCHOOL TO HELP SUPPORT HIS BROTHERS AND SISTERS,...AND ON TOP OF ALL THAT HE'S ACTIVE IN HIS CHURCH YOUTH GROUP...
⑥
WELL,...
⑦
...HE DOESN'T LOOK LIKE THAT...

MEDITATION

How many must die?

THE WARM AFTERNOON air was suddenly pierced by the terrifying scream of an approaching rocket. During the few seconds before impact, life seemed to come to a complete halt as people waited for the explosion, all the while praying it would not be near them. The rocket slammed home, and when the echo of the explosion died away, a new sound replaced it—the terrified screams of wounded and frightened children coming from the wreckage of a primary school. Inside a classroom, where the seven- and eight-year-old children had been studying, there was utter confusion. Some children were dazed but unhurt, some were bleeding from cuts, some were without arms or legs, and four were dead. For the moment the busy city life came to a stop as people sat in shocked sorrow, pondering yet another terrible act of this long, drawn-out war.

The immediate tendency is to point a finger at those responsible for firing that rocket and condemn them for being inhuman. It is always easier to condemn someone else, especially if you have been told repeatedly that that other person is an "enemy." When the "enemy" fires a rocket, it is done with evil intentions meant only to kill and destroy. When "we" drop a bomb, it is done with the good intentions of helping people and freeing them. However, to be honest, if we profess to have Christian love, we cannot hold such an attitude. This love will cause us to examine our own actions more closely to see how they affect those around us.

For example, "our side" has for years utilized weapons far more destructive than the small rocket which hit the primary school. One concussion bomb is designed to kill everything within a half-mile radius of impact. The effect of such a bomb on the primary school would have left hundreds dead rather than only four.

Such weapons breed terror and hate. If we accept the belief that Christian love reveals itself in compassion and brotherhood, we must agree that utilizing such weapons does not constitute love. However, the responsibility for the use of such weapons does not lie only with those in positions of national authority, or with those who actually put the weapons to use, but also with those who supply the resources needed to produce these weapons. We know that the majority of the money we pay our government is used for military purposes. Following Christ's challenge to be good stewards, we must accept the fact that we are therefore responsible for how it is used. For every bomb dropped on Vietnam, we have made a contribution and must therefore share the responsibility for what that bomb does. Can a Christian, in clear conscience and motivated out of God's love, contribute to the production and use of such weapons of destruction?

1 Corinthians 13 reveals that if we are motivated by love we cannot choose sides, talk about an "enemy," or love selectively. Our love must encompass all involved in a conflict. By such acts of love, we become mediators rather than participants. True Christian love will accept both sides of a conflict as brothers and strive to bring them together in brotherhood.

Meanwhile, the rocketing, bombing, and senseless killing go on. The war is not winding down. It will continue, and new wars will develop until Christians begin to take Christ's command to "love your neighbor" seriously and get busy with the task of reconciliation. It is time we change our position from participant to mediator. There and only there lies the hope for an end to the killing of man by man and the true expression of love.

Four small children are dead and many seriously wounded. How many more must die before we learn? *Max Ediger*

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Death on the road

Howard Raid

It is with fear and trembling that I write this particular article, for by the time it is printed I too may be involved in a highway accident. There are more young people between the ages of fifteen and twenty-four who are killed annually on our highways than American soldiers who have died in any year of the Vietnam war. Many people throughout our land have spent a great deal of time and energy to stop this destruction of life. As a Mennonite, of course, I feel it is proper and right that we should seek to stop the killing of human beings wherever it takes place.

I am also concerned about the highways where year after year more than 50,000 people are killed, and yet we accept it without much concern unless it happens within our own families. In 1970, 16,500 young persons in the fifteen-to-twenty-four-year age bracket were killed on the road. This is almost one-third of all highway fatalities. It raises the question of the relationship of freedom and responsibility for all of us.

We can lend our support to a number of programs to help reduce the slaughter on the highways. One of them certainly is to encourage and see to it that every person who drives has adequate training. This does not mean just passing a driver's licensing examination, but also that every person who does drive gets adequate supervision under parental care. After all, we as parents have a responsibility for our children in many, many ways and certainly this is not the least of them. A high-powered car in the hands of an inexperienced driver becomes a deadly instrument.

Why not keep a log of all the driving experience for the new drivers so that for the first two or three years they will accumulate a large number of driving hours under direct supervision of an experienced driver? In the field of aviation they require experience. Why not also in the field of the automobile?

Another area in which there are needs for improvement is that of drinking and driving. It is reported that more than half of the deaths in our country on the highways are due to drivers being under the influence of alcohol. The federal government now has thirty-five alcohol safety action programs across the nation designed to get the drunken drivers off the highway. What is being done in our churches about this problem? As Christians we have a double concern to enable our young people to find status, satisfaction, joy, and accomplishment in what they are doing without being seduced by the amnesia of alcohol.

Another highway area in which we can encourage improvement in safety regulations is that of motorcyclists. In 1970, 2,330 motorcyclists were killed on our highways. Roughly two-thirds of these deaths occurred between the ages of 15 and 24. If we live in a state or province that is considering crash helmets and other safety devices, we should lend our support to this legislation. As Anabaptist Mennonites, we have for over four hundred years stressed the sanctity of human life and certainly here is an area within our own country and perhaps within our own families, where we too can provide some improvement in the safety devices in the training and guidance of those who drive.

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

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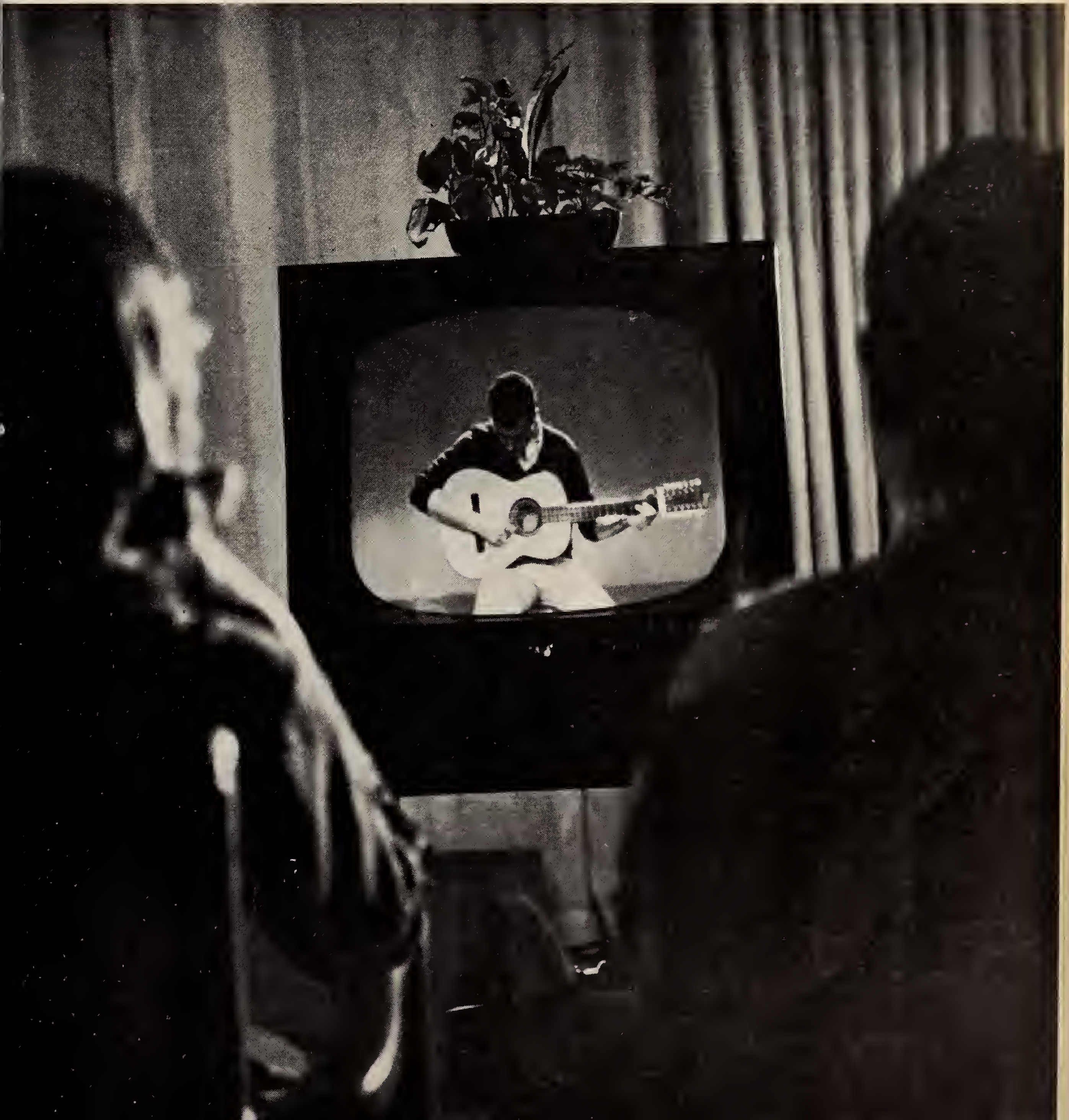

communication in an age of

Edgar M. Gemmell

TODAY, ANYONE WHO HOPES to persuade others to his point of view should be aware of three recent sociological upheavals that are having a profound effect upon communication: the rise of cynicism throughout a large part of the population, the revolution in exploration of the human psyche, and the growing influence of the "counterculture."

These three phenomena affect all forms of communication, whether person to person, employer to employee (and vice versa), company to customer, or institution to constituent.

MOUNTING EVIDENCE shows that vast numbers of young Americans now reaching physical maturity have deep-seated doubts and suspicions of words and even pictures. This is the television generation whose members have had access to a tube since infancy and consequently, I believe, have had programmed into their inmost consciousness, and even subconscious, almost total incredulity as to the truth of what they see, hear, or read. A recent study of young television viewers by a member of the Harvard Business School faculty confirms this view.

Psychiatrists have known from the beginning of this century that attitudes built in prior to the age of about five are difficult, painful, and sometimes impossible to alter in later life. Thus, the cynicism of the TV generation presents formidable obstacles to would-be communicators in every field.

While healthy skepticism has long been a characteristic of which we have been properly proud—"I'm from Missouri," "hard-nosed Yankee," "Do not take any wooden nickels"—cynicism on such a massive scale is a new phenomenon. It affects not only the younger generation but is becoming pervasive among the general public of communication media, of business, and even of the highest echelons of government.

A REVOLUTION in the exploration of the human psyche is in full swing. Gestalt therapy, transactional analysis, call it what you will, this movement began to emerge in the early 1950s from California. The innovators began probing deeply by a variety of experimental methods into human *feelings* as distinct from human thought. Increasing numbers of North Americans claim to have experienced relief from anxiety, troubling insecurity, and all sorts of usually unrecognized — but nevertheless real and damaging — neuroses.

As is the way with converts in any age, they spread the word with indomitable enthusiasm. The new approach snowballed as patients learned the value of expanded consciousness (without drugs) and of here-and-now emphasis, rather than endless probing of the past. Insights which had taken years to achieve under the classical methodology of psychiatry were now being attained in a couple of days of intensive application. Though the method is known to be dangerous in the hands of any other than a fully-qualified professional, the movement has swept across literate America, helping many but wounding others.

This growing emphasis on human feelings and the here-and-now may require profound changes in communication methods and media. For example, it almost certainly will mean fewer written messages and increased emphasis on face-to-face communication.

DEVELOPMENT of the contemporary counterculture is a phenomenon of growing significance. This rejection by young people of our society's traditional values in favor of subjective relationships in communes and other groups is important to the communicator not because of the alienated youths themselves but rather for the influence this small number brings to bear on their "square" contemporaries. That influence, I submit, may well be greater than we think.

Consider, for example, the report on the White House Conference on Youth by Don Mitchell which ap-

Discard most books on communication written prior to last week. Techniques which reached a more gullible generation won't work today, much less tomorrow.

ing cynicism

peared in the August 1971 issue of *Harper's*. Mitchell describes the infinite care with which the White House staff people sought precise representation among the 1,000 young people (ages fifteen to twenty-four) to reflect the diversity among the 39,000,000 Americans of that generation. The whole purpose of the conference, it seems in retrospect, was to gather these youngsters, with some 500 older citizens, on a Colorado mountaintop some 1,700 miles from the White House and let the resolutions they would pass demonstrate to all that American young people hold widely diversified views on all socioeconomic and political questions. Quite the opposite result emerged.

"By the closing session," Mr. Mitchell writes, "it was clear that this representative cross section of young Americans was very nearly unanimous in its alienation from and disenchantment with the nation's governing institutions, their policies, and priorities."

Who could have envisioned clean-cut kids from YM and YWCAs, 4-H Club youngsters from the Bible Belt, blue ribbon winners at state fairs voting in support of angry Chicanos, militant blacks, and turned-off American Indians? One can assume from this that our society has developed a strong pull toward coalescence of opinion by age-group rather than by socioeconomic - political background. If this is, in fact, the case, it is by all odds the strongest possible argument for listening to all voices. What may seem far out today could be generally accepted next month.

So, IN FACE OF ALL THIS, what does a communicator do in the Aquarian Age? Here's one prescription:

Discard most books on communication written prior to last week. Techniques which reached a more gullible generation won't work today.

Listen. This is tough to do, but those who would communicate must listen and understand what they hear, like it or not. Then they should learn to answer—often before the questions are asked, if their listening gear is properly attuned—with totally honest, simple statements of facts.

Don't describe what you intend to do, only what you've done and are doing. Promises have no credibility unless they're backed by commitment. Performance counts.

Don't lie to the audience—or more importantly, to yourself. Examples: don't claim a reconnaissance flight is a weather information research project; don't try to sell a dictatorship as Jeffersonian democracy; don't sell breakfast foods, cosmetics, reducing remedies, or soft drinks with the implied promise of a more satisfactory sex life.

Don't sidestep the unpleasant. In industry, for example, when there has been a "negative" event at any industrial plant (an accident, layoffs, a loss of business) say so, and provide the facts. When misfortune turns the spotlight of attention on any operation, total candor should govern all communication efforts.

Don't think of communication as something that is done only by professional communicators. Too often, in the increasingly specialized job assignments of the industrial world, "communication" comes to be thought of as the responsibility of a small number of specialists performing a service function. In fact, of course, communication is everybody's business—down, up, and laterally. Everybody communicates; therefore, everybody should be informed.

The list of Do's and Don'ts could go on and on. The essential point, I believe, is clear from the preceding suggestions: successful communication today requires, more than ever before, an understanding of the emotional quotient, or "feeling" of the projected audience. If this is present in the person doing the communicating, the honesty, openness, claims of virtue that can be documented, admission of error when error occurs—these and the other homely virtues can still get through.

Television spots—*the church in the marketplace*

Jim Fairfield

Fred Rowles climbed into an eight-passenger limousine at the Nashville airport. A businessman in his mid-thirties slid over to make room.

The men made small talk about their occupations. Fred is a producer for the Television Radio and Film Commission of the United Methodist Church. He worked on the two peacemaking television spots released last summer as a joint project of Mennonites, Methodists, and Church of the Brethren.

"As I was describing the *Pass it on* spot to this fellow," Fred recalls, "he lit up like a Christmas tree. He told me he had almost cried when he saw it. He even woke up his wife to see it the next time it ran on the late show he was watching.

"When we got out of the cab, he shook my hand and thanked me again for what we had done with the spots. It gave me a terrific lift to hear this man respond like he did. It's great to know that the spots can reach someone that strongly."

The release of two new Family Life television spots started in February on stations throughout the United States and Canada. In a time of inflated consumerism and affluent lifestyles, the spots emphasize the importance of persons ahead of possessions. The spots will be shown at various times and dates through the spring and summer.

I want in thirty seconds of animation shows how a young couple can let possessions come between them. "Life cannot be measured by the things a family possesses" is its biblical message.

Time for each other is a sixty-second situation in which a man and wife are tempted to choose things instead of each other. Both spots were written by David Augsburger.

Affluence is difficult to survive. Even those living under the poverty line are influenced by our affluent society. The poor want what the rich have, and the rich want more of the same. But the gospel of Jesus Christ brings a different reason for living. Both television spots conclude: "As Jesus said, 'Put love for God and others first, then things will find their place.' "

I want and *Time for each other* were produced conjointly by the Mennonite Brethren Churches, General Conference Mennonite Church, and the Mennonite Church.

Television commercials
Are sometimes better
Than the programs.

Which doesn't say
Much
For the programs
But speaks volumes
For the commercials.

I'd like to buy the world a Coke
Ford has a better idea
Fire yours Hire ours

Make peace It's the Jesus thing to do*

If your son, like God's son
Takes another way to peace
Will you understand?*

*From last summer's peacemaking spots.

Another way is only thirty seconds long, but you won't forget seeing it. One woman watched the spot then turned from the screen with tears in her eyes. "That's the most moving thing that I have ever seen."

The spot begins with newsreel shots of World War I behind a family portrait—as the father is ripped from the photo.

A father went to war
Leaving wife and child
And gave his life for his country.

The narrator on the spot is Greg Morris, star of *Mission: Impossible* and one of the finest voices in radio or television. He donated his time to *Another way*. He liked its message.

The background scenes change to World War II. Another father is torn from his family.

When his son became a man
He too went to war
And gave his life for his country.

The Vietnam war rips another family asunder.

God had a son
When he became a man
He didn't go to war
He chose another way
And gave his life for peace.

The camera moves in on the boy in the family portrait. Other boys' faces appear, of different races and creeds.

If your son, like God's son
Takes another way to peace
Will you understand?

A woman in Salinas, California, saw *Another way* on her local station. She wrote the station, and her letter found its way to John A. Lapp, executive secretary, Peace Section, Mennonite Central Committee. MCC had encouraged the production of the spots and provided a grant toward their cost.

Mr. Lapp responded, sending her some information on the Mennonite peace position.

She replied, "Thank you for all the excellent literature. I have read and reread every worthwhile line, several times, discussing its contents not only with my husband and our two sons, but friends, and neighbors as well. . . .

"I had been so distressed and discouraged, thinking that there were no longer churches with the courage and integrity to set such Christian stan-

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JESUS

dards. But as my thoughts turn more and more toward Mennonites, I realize there are none in our area." (Mr. Lapp asked George Stoneback of Fresno to follow up.)

"So many of our friends no longer attend Sunday services," she continued, "because of their churches' verbal or silent condonance of warfare. We are deeply disturbed and disgusted with the patriotic splendor our church has made of war. We have even discussed having fellowship in our homes. . . .

"However I must admit that one thing concerns me. A friend said that as a Mennonite one would be required to wear the strict Amish dress. Is this true? . . ."

Mervin Dick and his wife were listening to Oklahoma City's stereo FM station KFMB-FM. The announcer, Jerry Thompson, began to describe a television spot he'd seen earlier in the day. Mervin is pastor of the Edmond Mennonite Brethren Church. He explains what happened next:

"I immediately went to the telephone and called him," Mr. Dick continues. "I told him *Pass it on* was produced by the Mennonites and that I had been involved in planning the next series on affluence. He asked some questions about how the spots are produced.

"When we finished our conversation, he mentioned on the air that he had visited with me and that the spot was produced by Mennonites. He again urged his listeners to watch for the spot.

"Interesting isn't it, that a TV spot should be promoted on radio?"

What do television spots do? Persuade people to buy. How? Herbert Krugman, manager of public opinion research for General Electric suggested an answer recently in public testimony before a Federal Communications Commission hearing. He listed three ingredients of successful advertising: 1) provide information on product; 2) give reasons for selecting product over another; and 3) give emphasis to product for memorability.

"This morning while watching television I saw one of your commercials for peace. I believe its theme was spread peace, it's the Jesus thing to do. It was great to see something like that. Let's see more. . . ."

A research study for ABC Network by Daniel Yankelovitch, Inc., highlighted eight reasons why commercials move people to action. Successful commercials include these positive elements:

1. Inform on a significant element.
2. Stimulate positive association.
3. Start from already-known concepts.
4. Help listeners feel with situation.

Successful messages also avoid these negative elements:

5. Offending or alienating.
6. Boring or seeming irrelevant.
7. Arousing suspicions or sense of phoniness.
8. Distracting from central message.

Floyd Craig serves with the Christian Life Commission of the Southern Baptist Convention. "I thought you should know of the positive response a group of teen-agers had toward your television spots, *Another way* and *Pass it on,*" he wrote.

"I conducted a youth conference in North Carolina for 2,000 Southern Baptist teen-agers. The spots were shown twice by popular demand, and the response was extremely gratifying.

"These television commercials not only illustrated, perfectly, fundamental biblical truths, but helped to bring understanding to two of the most thorny problems facing all churchmen today; that is, peace and human relations.

"The kids didn't miss the point, and in many ways, affirmed the message of the commercials by their commitments to live the life of our Lord in this world."

Over 500 television stations in forty-eight states and Canada have shown the peacemaking spots. And each station has shown the spots twelve times a week, on the average.

Steve Saucier, program director, WLOX-TV, Biloxi, Mississippi, commented on the two spots, *Another way,* and *Pass it on.* "I feel this is the most effective use of television of any church group to date."

Steve Eigsti of Elkhart moonlights as an engineer for Channel 28. "The critical test for TV material is how the engineers react since they must suffer through everything that goes out. I got very good response from the rest of the engineers on *Pass it on,* which the station is airing frequently."

Mr. Eigsti says the engineers are usually pretty negative about religious programs. But the peacemaking spots seem to sit differently with them. A navy veteran on the staff who is now a pacifist has seen *Another way.* "He says it's the best spot on TV," Mr. Eigsti reports.

People look for meaning
And there is none.

Entertainment, yes. Affluence, yes.
Sex, plenty. Work, much.
But meaning echoes its
Emptiness in empty souls.

People go for realism
And relevance
People even go for
Responsible religion
But they aren't going
To church.
So the church goes
To the marketplace
If it is serious
About the love of God.

The marketplace is television
Among other things.

NEWS

War investments and Mennonites

The Corporate Information Center of the National Council of Churches created a stir in January when it reported that ten denominations and the National Council of Churches itself held stock in many of the top sixty U.S. firms in military contracts.

No Mennonite groups were included in the list of denominations, but the Church of the Brethren was listed. The church, to bring its investment practices in line with its peace pronouncements, voted in March to divest itself of holdings in corporations directly producing defense or weapons-related products.

The Corporate Information Center's report had charged that the denominations mentioned were providing an important amount of economic support for the military-industrial complex and the war in Southeast Asia and that religious involvement lent a moral aura of legitimacy to investments in the military field.

Mennonites have neither the amount of investments nor the proportion of war-related investments indicated in the Corporate Information Center's list.

The Schowalter Foundation, with board representatives from the Mennonite Church, General Conference Mennonite Church, and Church of God in Christ, Mennonite, has the bulk of its investments in real estate in Kansas and Oklahoma. About 10 percent of investments are in common stock, the market value of which was about $129,000 at the end of 1971.

This included about $29,000 in three of the top sixty military firms: American Telephone and Telegraph (#3) with almost one billion dollars in contracts for the Safeguard ABM system and Nike Hercules missile; Socony Mobil Oil (#55), selling petroleum products to the military; and Standard Oil of New Jersey (#27), which in addition to selling petroleum products, has conducted gravel mine sensitivity studies for the military.

Herman J. Andres, president of the Schowalter Foundation, said the foundation had tried to invest carefully so it would not nullify its efforts for peace. The Christian witness for peace is one of six basic areas in which the Schowalter Foundation awards grants.

But, he added, it is impossible to rule out support of the military entirely. The foundation may invest in Kansas Gas and Electric Co., which will in turn sell electricity to the Boeing Co. in Wichita, ranked ninth in military contracts. And some chemical firms that make napalm give thousands of dollars worth of medications to mission boards, he said.

"To say that the end justifies the means is always dangerous," Mr. Andres said, "but it is difficult sometimes to be consistent."

The investments of Mennonite Mutual Aid, Goshen, Indiana, and its related organizations have been more difficult to determine, since a complete list of stockholdings is not available.

At its April meeting, the MMA board of directors adopted a set of investment guidelines, which, according to John Rudy, director of financial services, have been in effect in all MMA investment programs since June 1971.

The guidelines include avoiding companies on the Department of Defense list of the fifty largest contractors and companies with 5 percent or more of their gross sales in defense contracts. Other guidelines specify avoidance of liquor, tobacco, and gambling industries and seeking out companies with nondiscriminatory hiring practices or social responsibility in such areas as housing, health, or pollution control.

Although a complete list of stockholdings was not available, a report of September 30, 1971, showed that a subsidiary of MMA, Mennonite Retirement Trust, held 1,800 Shares of General Telephone and Electric. The report also showed Mennonite Mutual Aid Association with almost $50,000 in U. S. Treasury bills and more than $240,000 in U. S. Treasury bonds.

Mr. Rudy said in May that MMA has been phasing out its U.S. treasury securities for the last six months because of the feeling that this money is going to finance the Vietnam war and other present and future wars.

Mr. Rudy said that within the last few months, MMA has sold stock in two companies making war materials but not in the top sixty: Uniroyal, which has an ammunition plant at Joliette, Illinois; and Gould, which recently acquired a navy contract to manufacturer Mark-48 torpedoes.

MMA also sold its stock in Alco Standard after it merged with a company which produces and markets alcoholic beverages.

"We voted against the merger," said Mr. Rudy, "and after it went through, we sold our stock."

"If we had it to do over on Uniroyal, we would have tried first to do something to express our concern to management," he said.

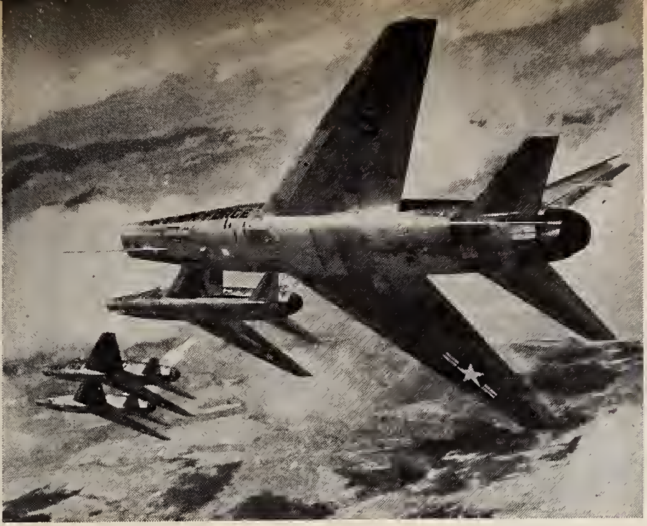
Mr. Rudy said that MMA's stock portfolio does not now include any companies outside MMA's investment guidelines.

The General Conference Mennonite Church itself has few stockholdings. Out of total assets of almost $950,000, about $150,000 is invested in stocks indirectly through Mennonite Foundation, a subsidiary of Mennonite Mutual Aid. At the end of 1971, the General Conference had $140,000 invested in stocks and bonds, about $17,000 of this was in two corporations among the top sixty military contractors: General Telephone and Electronics (#42), makers of electronic systems for defense and aerospace programs, the security subsystem for the Minuteman missile, and receivers and tubes for missile systems; and Texaco (#44), which makes no special military materials, but held military contracts in 1971 for $85,583,000 of petroleum products.

Information on whether the Mennonite Foundation has sold these stocks since September was not available. However, all stocks currently held for the General Conference would presumably fall under MMA's present investment guidelines.

Other assets include the conference office buildings, first mortgages on real estate, and funds in banks and savings and loan associations in Newton, Kansas, and Berne, Indiana.

The conference's Church Exten-



Air Force planes and bombs like those which hit the Vietnamese houses at right are manufactured by corporations in which some church groups hold stock. As money and technology, rather than men, predominate in the waging of warfare, religious involvement in military investments lends a moral aura of legitimacy to investments in the military field, said the Corporate Information Center.

sion Services has over $400,000 in loans to congregations and about $127,000 in local savings accounts.

The Commission on Home Ministries has one government bond, coming due soon, set aside for relief a number of years ago.

William Friesen, General Conference business manager and treasurer, said that so far the Division of Administration's only investment policy had been one of conservatism, security of the money rather than large returns, trusting Mennonite Foundation's investment guidelines. He said that neither the Division of Administration's investment committee nor Mennonite Foundation had been aware of General Telephone and Electronics' and Texaco's military contracts before the January report came out.

A complete list of stock and bond holdings was available from Presbyterian Ministers Fund, through which practically all General Conference mission workers and U. S. ministers have pension plans.

In spite of a stated policy that PMF "will not invest in any corporation or company with products, practices, or services that are harmful to human life or human dignity," Presbyterian Ministers Fund held at the end of the year $5,886,000 in stocks and bonds in the top sixty military contractors. In addition, it has $4,765,000 in U. S. treasury securities. Together these total about 14 percent of PMF's stock and bond holdings and about 8 percent of its ledger assets.

These corporations included, as of December 31, 1971, International Telephone and Telegraph, ranked #23, manufacturer of electronic sensors used in the automated air war in Indochina and major supplier of services and equipment for air navigation and communications; American Telephone and Telegraph (#3); Avco Corp. (#29) with more than $170,000,000 in military contracts in 1971; Tenneco (#6), ship and submarine builders; General Motors, (#17), manufacturer of tanks, bomber engines, M-16 rifles, howitzers, and antipersonnel rocket launchers; International Business Machines (#19), which sells to the military such items as computer equipment, multisensorial aircraft helicopters, acoustic tracking systems, and bombing navigation and weapon control systems; and three oil companies on the top sixty list—Texaco, Standard Oil of New Jersey, and Standard of California.

Presbyterian Ministers Fund defends investment in some of these corporations as "protest" investment. Where a corporation is otherwise useful, but produces a socially undesirable effect such as pollution, PMF may hold stock in the company as a platform from which to protest corporate policy and effect change."

The company said it has sold a block of stock "in one of America's largest industries which provides material for waging warfare. We could see no hope of the company changing its policy in this matter."

"It is difficult if not impossible to divest oneself completely of complicity with this kind of investment," said Harold Regier, General Conference secretary for peace and social concerns. "But it is exceedingly important that we examine our investment policies carefully, since it is money and technology that fight the war rather than large armies. We ought to encourage Mennonite organizations to take a careful look at these investments even if it means inconvenience or financial loss.

"But as a Christian peace witness we need to challenge corporations concerning their production of weapons of war, not just try to wash our hands of war-related investments."

Mr. Regier also pointed out that this kind of information should cause Mennonites to look at personal investments in stocks or life insurance.

An editorial in the Church of the Brethren *Messenger,* March 1, noted "Were the regard for complicity taken seriously at the personal level, it could well suggest the individual's foregoing of a vast array of everyday products. Moreover, the individual would inquire of his bank, his savings association, his insurance company where their investment funds are placed. He eventually may question citizenship under a government which is the biggest party of all in the defense business."

Mr. Regier acknowledged frustration with inability to avoid support of the military entirely, but he added, "At the same time, we need to look honestly at where we are with our investment programs and invest in ways consistent with our Christian convictions about peace." *Lois Barrett Janzen*

Self-taught Vancouver painter acclaimed

"Fantastic technique . . . good control of form . . . beautiful brush strokes—they remind me of Japanese and Chinese calligraphy . . . strong organization, but sensitive treatment of his subject . . . he paints what he feels—this painting has a feeling of joy and fullness, but there's also a sense of tragedy in it . . ."

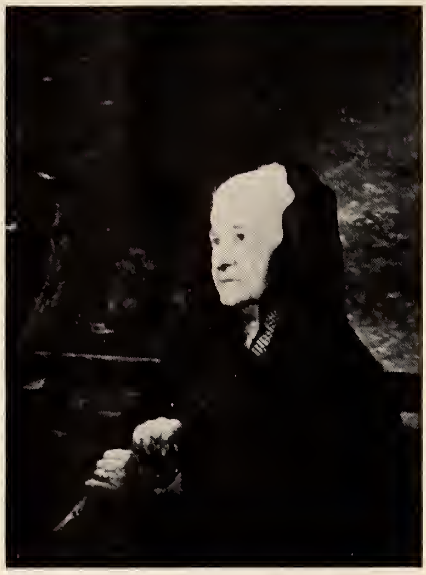
These were the words of Steve Repa, a Winnipeg artist and critic, as he talked about the paintings of Kornelius Epp, a Mennonite painter from Vancouver, B.C.

Although five dozen—perhaps six—of Mr. Epp's paintings are hanging in Manitoba homes, he was a relative unknown here until a few weeks ago when a number of his canvasses were displayed in a Mennonite art festival in the Polo Park shopping center. His exhibit met with immediate popular acclaim.

Mr. Epp was not at the festival, although he would like to have been there. He was informed five months ago that he has lung cancer. His strength has ebbed rapidly since then. Two weeks after the Winnipeg festival he lapsed into a coma, but when his youngest brother, George, a faculty member at the Mennonite Brethren Bible College, visited him, Kornelius regained consciousness. George was then able to share with him the warm reception his work had received in Winnipeg. With a glow of joy and with tears streaming down his face, Kornelius responded, "A gift of God."

Kornelius is thought to be the outstanding living Mennonite painter, but he has tended to disparage his own work. The acclaim from the Prairies, thus, came at a belated but nevertheless opportune time.

One reason why he has minimized his own talent is because he received no formal training in the art of painting. He is totally self-taught. He has often wondered how much further he might have gone if he had studied under a master painter. Some connoisseurs of painting, however, feel that formal training for an artistic person with great natural talent may not always be beneficial. He may, for example, emulate the style of his teacher rather than develop his own style.



Mother—a painting by K. Epp

If Kornelius owes a debt to anyone for his style, it would be the two great Russian landscape artists of the nineteenth century: Shishkin and Ivazovsky. He holds these two painters in high esteem.

A factor that has handicapped Kornelius throughout most of his cereer is his uncertain health. Ever since the age of twenty-four, when he was released from a labor camp in Siberia where he served for two years as a conscientious objector, he has had a heart condition and suffered numerous other ailments.

Ironically, it was in Siberia that he also received his start as a painter. When the authorities at the labor camp noticed his artistic talents, they commissioned him to do paintings for them. The forests of Siberia and beautiful Lake Baikal provided the inspiration for many of his landscapes, both then and later.

From the time of his release from the camp in 1935 until his flight to Germany in 1943, Kornelius made his living as a painter. He received a number of citations, including a first-place award in a regional painting competition.

In 1947 he and his wife, Justina, and their children had to move again. Volendam Colony in Paraguay became their home for seven years. Here Kornelius once again took up his brush and easel, eking out a living as best he could.

In 1954 the Epp family moved north. Their destination was Vancouver, Canada. Kornelius resumed his painting here almost immediately. The mountains and the ocean provided exciting new themes. During his Canadian period, he produced at least 250 paintings. His style and technique matured and deepened, although he still complained from time to time that he had to spend more time catering to his customers' tastes than to his own.

Most of Mr. Epp's pictures have been sold in British Columbia, but his bosom friend in Winnipeg, Otto Klassen, and his brother George sold at least sixty canvases for him in Manitoba. Kornelius and Otto learned to know each other in Volendam. They have been close ever since. Five of the artist's pictures now hang in the Klassen home in North Kildonan.

One of Mr. Epp's most avid admirers is a Vancouver lawyer, Mr. Hazelwood, who purchased thirty-nine paintings from him a few years ago. Twenty of these now hang on the twentieth floor of a modern office building in Vancouver, and the remaining nineteen are hanging in a commercial building in Seattle.

Tragedy has dogged Kornelius for most of his life. The painful experiences he has endured and seen have influenced his paintings. Many of them convey a quiet sense of sadness. But almost always there is an unmistakable ray of hope showing through somewhere in the painting.

The Christian faith is important to Kornelius. His commitment to it was courageously demonstrated in 1933 when he was one of the last Mennonite conscientious objectors in the Soviet Union. Later, in Paraguay, he was elected to the ministry, but he had to withdraw because of his poor health. In Vancouver he is a member of the First Mennonite Church. His

Draft resister becomes "prisoner of war"

Dennis Koehn, twenty-year-old Bethel College student, began his sentence May 11 for failure to register for military service.

Mr. Koehn was convicted in April 1971 for neglecting to register with his local Selective Service board within five days of his eighteenth birthday. At his trial, testimony pointed to his desire to give supreme obedience to Christ even when it meant disobeying society's laws.

His conviction and an unspecified sentence of four to six years were upheld April 6, 1972, by the Tenth Circuit Court in Denver, and he did not press for further appeals.

About one hundred people, relatives and friends, gathered in front of the U.S. Post Office and federal court building in Wichita May 11 for a brief worship service before Mr. Koehn turned himself over to the federal marshal.

However, as soon as he entered the building, he was taken into custody and most of the crowd never saw him. The gathering, which included his parents, brothers, grandparents, and pastors, went ahead with the worship service. Alvin Beachy, professor of Bible and religion at Bethel College, read some Scripture; Dale Stucky, Wichita attorney, gave a short speech; and the group sang such songs as "We are one in the spirit," "O God, our help in ages past," "A mighty fortress," "The joy of the Lord," and "Shalom, my friend."

Mr. Koehn had prepared a statement, which his family distributed, which read in part: "I bring this flower to symbolize the beauty of life and the freedom which allows life to be beautiful. Only in the light of love are we able to realize the pleasure and meaning of being; only in the light of justice do our institutions serve the needs of the people.

"The symbol of life contrasts with and calls into judgment those persons and institutions which deal in and perpetuate hatred, violence, coercion, bondage, and death. Such is the function of the judge, district attorney, marshal, warden, guard, president, soldier, pilot, munitions makers, taxpayers, etc. Rationalization, passing the buck, bombs, missiles, new homes, friends in high places—none of these things will save those who worship the flag while ignoring the suffering of countless millions in prisons, slums, and war-torn lands.

"Only as we learn the message of the flower—absorbing the light which sustains all life and reflecting the beauty of being—will we be saved and made whole. . . . Another P.O.W., Dennis Koehn."

On the back of his statement were the words to the song, "This little light of mine, I'm gonna let it shine."

Louise Koehn, North Newton, Dennis' mother, said that he had been taken to the Sedgwick County jail in Wichita while a penal board reviewed his case and decided where he would serve his sentence.

---

participation here too has been limited by his health.

Kornelius' father died in a Russian concentration camp in 1948. His mother is still living. One of his brothers is a Mennonite minister in the Soviet Union, serving a registered General Conference congregation.

Mr. Epp's wife, Justina, has been a constant steadying influence and support for him. She, too, is now stricken with cancer. They have five children, ages sixteen to thirty-four: Tina, John, Annemarie, Gerhard, and Cornie. *Larry Kehler*

H. A. Fast to help CHM with problems of aging

H. A. Fast of North Newton, Kansas, retired Bethel College professor, has been named resource person on problems of aging for the General Conference Commission on Home Ministries.

Mr. Fast will spend his six-months assignment helping congregations and communities initiate programs to meet the needs of senior citizens. Congregations wishing services should contact the peace and social concerns office, Commission on Home Ministries, Box 347, Newton, Kansas 67114.

Christian service team evacuated from Pleiku

The Pleiku hospital has been closed and all Vietnam Christian Service personnel have been evacuated to Nha Trang and Saigon, according to a report from Robert Miller, MCC director for Asia. Vietnamese civilians were also reported leaving Pleiku.

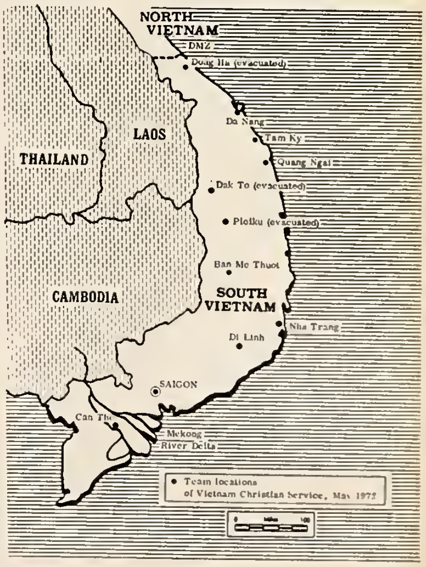
The VNCS team at Pleiku included Vietnamese, German, Canadian, and United States workers. Dr. Margaret Fast, Vancouver, B.C., the only Mennonite Central Committee worker on the Pleiku team, was in Saigon for language study at the time the rest of the team left Pleiku.

VNCS teams and some of the civilian population in Dong Ha and Dak To evacuated before these towns were overrun in late April. VNCS personnel in other locations are continuing their work.

The Vietnamese National Protestant Church set May 7 as a day of fasting and prayer for a solution to the Vietnamese conflict and asked for worldwide churches to join with them.

VNCS is trying to provide assistance to some of the new refugees in the northern part of South Vietnam, working through existing Vietnamese organizations.

Before the recent evacuations, VNCS had 171 personnel, of whom thirty-eight were non-Vietnamese, working in thirteen locations in Vietnam.



When it rains, many Bengalis get wet

The following is a report by Maynard Shelly, MCC *representative in Bangladesh.*

Bangladesh charms the casual visitor. A beautiful country, every scene is a picture postcard laden with the romance of an ancient way of life—the farmer with his wooden plow following his oxen or the fisherman in his loincloth casting his nets.

It would be a pleasant paradise if one could forget the poverty out behind the picturesque lines of trees where the thousands of villages of Bangladesh are invariably nestled and where all too many live in misery compounded by the inhuman tragedy of a brutal military assault.

Last November, ten million Bengali refugees were rotting in camps in India. They refused to go back to their homes in Bangladesh, then called East Pakistan.

Pressured by world opinion, the Pakistani military regime pleaded with the refugees to return to the supposed paradise of an Islamic state. They replaced the military governor in Dacca with a civilian, promised new elections and painted a rosy picture of a safe haven in East Pakistan.

Nothing availed as long as the Pakistani troops roamed the countryside.

Then on December 16, that Pakistani army of over 90,000 proud soldiers, Asia's finest fighting force, surrendered meekly to the Indian army, the Bengali freedom fighters, and the brooding presence of millions of Bengalis murdered, raped, and looted.

Within days, the refugees started back to free Bangladesh.

It would take months for all the ten million refugees to return — perhaps not until the end of May or June, said the most optimistic experts.

But by early March, over nine and one half million had come back.

They came back to their ravaged and plundered villages—but they came back.

But what would they eat? And where would they live?

Feeding ten million refugees had driven India to desperation, and India is a large country with a seasoned government. What could the new and untried governors in Dacca, the capital of Bangladesh, do to feed its seventy-five million people? Famine had even been predicted in the last months of the Pakistan regime.

In the best of times, 150,000 tons of food grains must be imported into this corner on the Indian subcontinent to quiet the gnawing hunger of Bengali stomachs that are never filled. For a whole year, the country's industry was idle while the Pakistan army murdered and looted, ate up the oxen on the farms and drove the farmers from their fields. Fertilizer, fuel for irrigation pumps, and insecticides — all were in fading supply. What now?

By mid-April, the United Nations with the special help of India, the United States, Canada, Australia, and other nations assured that enough food was on the way. Orders went out to ships at sea carrying food grains turning them not only toward the Bangladesh ports of Chittagong and Khulna, but also to ports all along the coast of India for overland shipment to Bangladesh. It was a major miracle; a famine had been averted.

But where would the people live?

Half of the ten million refugees came back to homes that were burned and in ruins. The houses had been burned in a reign of terror carried out by the Pakistan military to demonstrate that it was in control. It wasn't, but in the process, the army and its extremist collaborators destroyed one and one half million homes.

The new government of Mujibur Rahman promised to build a new home for every Bangladesh family that had lost its house. This meant giving 100 *takas* ($14) to one and one half million families. Even this small amount could not build a house, but still the order was too tall and the money far from adequate.

The new government was not able to deliver. A country that has lost everything just doesn't have that much money. The little money that it has cannot be funneled down to the grassroots without getting lost.

Voluntary relief agencies from North America, Europe, India, and Bangladesh are now the country's only hope to fulfill even part of the promise of a roof over the heads of

Above is one of the 1,000 houses that MCC *is building in Bangladesh. The style is typical for Bengali villages, but the sturdier materials and extra reinforcements that are going into these homes make them virtually stormproof in all but the most violent storms.*

every needy family before the annual monsoons begin in early June bringing water down from the skies and up over the land from a hundred rivers.

Earlier this year, Mennonite Central Committee planned to build 500 houses in Bangladesh. In mid-April, in response to the housing crisis looming in the country, MCC decided to build an additional 500 houses at a cost of $100,000.

A Bengali village house of bamboo fencing on a bamboo frame covered with a grass or palm leaf thatched roof can be built for about 200 *takas* ($28) and will provide shelter for five to ten years if repaired annually.

The only problem is that in a cyclone-prone land, the house doesn't always stay around to be repaired. Something better is needed.

Six hundred of the houses that MCC is building in Noakhali District between the Feni River and the border of India will be cyclone-resistant with stout wooden frames and corrugated sheet metal roofs securely bolted down to withstand all but the severest blasts of wind.

The houses will cost 1,200 *takas* each ($168) with the house owner contributing the bamboo fencing for the side walls, the door frames and the doors. He and his family dig the holes for the ten posts that hold the house up, assist the craftsmen, and raise an earthen platform inside the house so that the family will always be above water in the wet season.

These houses are being built in several villages that were among more than a dozen destroyed by the Pakistan army in a punitive operation after Bengali freedom fighters or Indian commandos had blown up the Feni River bridge, the longest span on the Chittagong to Dacca highway, the country's main truck route, in mid 1971. A year later, two spans of the bridge still rest on the river's bottom at the base of the piers from which they fell, but the houses in the villages are beginning to take shape.

One of these villages is Champaknagar, which lost all of its 360 homes. Its Muslim inhabitants make their living from pottery, woodcutting, and farming, but there isn't much farming now because they have no oxen to work the fields.

At Champaknagar, Jimmy Rogers, an unemployed engineer from Chittagong who wanted to do relief work, has joined MCC to supervise the building of its first set of 125 houses. His carpenters are now turning out eight houses a day and he will soon add other crews for other villages.

The price of wood, which he buys in Chittagong, is going up every day, he says, as relief agencies compete for building materials. The same is happening to corrugated sheet metal.

Voluntary relief agencies have asked the government to step in and control the prices of scarce building materials and release the stocks which the bureaucrats have squirreled away for an "emergency." Cooperation is expected.

In another part of Noakhali, in the new delta lands, MCC will build 200 bamboo houses on an earthen embankment freshly built for a model clustered village. After the new mound has settled for a year, brick houses will be built in the new agricultural and fishery village to be called Sadhingram (Independence Village). The settlement is to be built for and with some of Bangladesh's landless people and will be a cooperative community to demonstrate how productive a group of families can be when they work together.

Thirty miles up one of the rivers flowing past Dacca, Prof. S. M. Najmal Haque is supervising the building of the first 200 concrete shell houses in the village of Bholaboo. Haque, an agricultural engineer trained at Cornell University, has designed a parabolic shaped house to be made of concrete plastered over a bamboo frame. His original design called for steel wire or thin iron rods, but he is sure the house will stand with only bamboo for reinforcement.

It's a small experiment, but may provide a shelter that is storm-proof and also durable—it won't rot or be eaten by the ants.

But will people live in a house that is round and curved and so different than the rectangular bamboo or wooden house? The people of Bholaboo, a mixed village of Muslim and Hindu weavers and farmers who lost their homes in army raids because the Mukhti Bahini hid nearby, say they will.

The thousands of houses that voluntary agencies are building all across the picture postcard landscape of Bangladesh this spring will remind a discouraged people that they are not forgotten. And when the rains begin in June, not as many people will get wet.

Explo 72 will include Mennonite exhibit booths

Mennonite young people will find representatives of the General Conference Mennonite Church, as well as other Mennonite groups, at Explo 72, the international student congress on evangelism June 12-17 in Dallas.

The Commission on Overseas Mission and the Commission on Home Ministries will have exhibits at booths 86 and 87 in the women's building at the Texas State Fair Park. Booths of the Mennonite Brethren, Mennonite Central Committee peace section, and Mennonite Board of Missions, Elkhart, will be nearby.

Lubin Jantzen, COM candidate secretary, said the booths could be a meeting place at Explo for General Conference Mennonites. He will be providing information on overseas mission opportunities. Harold Regier, secretary for peace and social concerns, said the CHM booth would try to add the peace-service-discipleship dimension to evangelism and would provide information on voluntary service.

let love fly

RECORD

Workers

Fremont and Sara Regier will return to Zaire under Congo Inland Mission June 20. Fremont has been working in agricultural development. Sara is a registered nurse. Their furlough year was spent at the University of Wisconsin, where Fremont studied community development. They have served in Zaire since 1964.

Eloise Siebert, Bethesda Church, Henderson, Neb., has begun a one-year term of voluntary service in Elkhart, Ind. She is serving as a volunteer worker in a local day care center. She has attended Freeman Junior College, Freeman, S.D., and is the daughter of Agnes Siebert.

David F. Wiebe, Walter A. Ortman, and *Waldo W. Kaufman* have been appointed as an administration committee for Freeman Junior College and Academy upon the completion of Eldon W. Graber's term as president in July. Mr. Wiebe will be chairman of the committee and principal of the academy. He served this past year as director of admissions and instructor in biology at the junior college. Mr. Ortman will continue as acting dean of the college. Mr. Kaufman, who has been director of public relations and assistant to the president, will serve as business manager of the school.

Joseph David Yoder, Tedrow Church, Archbold, Ohio, has joined the voluntary service unit in Elkhart, Ind. He began work there April 21 in church-community services. The son of Leo and Sylvia Yoder, he has attended Eastern Mennonite College, Harrisburg, Va.

Ministers

Kenneth Dalke will begin his pastorate at the Zion Church, Arena, N.D., in June.

Kenneth Heppner, pastor of Swiss Church, Alsen, N.D., was ordained April 23.

Dietrich Rempel has resigned as pastor of the Hoffnungsau Church, Inman, Kans., effective this summer. He will serve the West Abbotsford Church, Abbotsford, B.C.

Jacob A. Wiebe, pastor of the Osler Mennonite Church in Saskatchewan, has resigned.

Deaths

Cornelius C. Berg, Bethesda Church, Marion, S.D., was born June 9, 1893, and died April 26.

Gerhard F. Harms, Grace Hill Church, Whitewater, Kans., was born Jan. 31, 1901, and died April 15.

Elsbeth R. Hohmann (Mrs. Walter) Bethel College Church, North Newton, Kans., was born May 29, 1897, and died April 22.

Clement E. Jantz, Emmanuel Church, Moundridge, Kans., was born Aug. 25, 1920, and died April 29.

Clarence Kurtz, Oak Grove Church, Smithville, Ohio, died March 14.

David B. Lantz, Eighth St. Church, Goshen, Ind., died April 11.

Theresa Wiebe Lehrman, First Church, Aberdeen, Idaho, was born Aug. 26, 1892, and died April 28.

Ida Moser Liechty (Mrs. Albert), First Church, Berne, Ind., was born Sept. 20, 1885, and died April 29.

Robert U. Liechty, First Church, Berne, Ind., was born Dec. 30, 1885, and died April 20.

Lavina Roth Meyer, Wayland (Iowa) Church, died March 6.

Palmer Moser, First Church, Berne, Ind., was born May 1, 1901, and died April 6.

Skatie Rosenberger Myers (Mrs. Menno), West Swamp Church, Quakertown, Pa., was born Feb. 22, 1905, and died April 26.

A. J. Neuenschwander, First Church, Berne, Ind., was born Dec. 4, 1888, and died April 20.

Carl Nickel, Grace Hill Church, Whitewater, Kans., was born July 1, 1908, and died May 3.

Marna Galle Suderman (Mrs. John M.), Bethel College Church, North Newton, Kans., was born Mar. 28, 1885, and died May 11.

Calendar

June 15-18—Northern District Conference, Bethesda Church, Henderson, Neb.

July 5-9 — Conference of Mennonites in Canada, Waterloo, Ont.

July 18-23—Mennonite World Conference, Curitiba, Brazil.

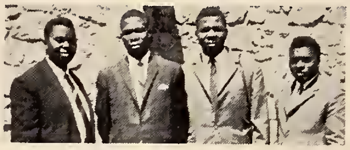
Canadian

June 11 — Bergthaler Church of Manitoba thanksgiving celebration, Altona.

Pacific

July 8-15—Extended learning experience for teachers, Camp Keola, Calif.

COM 2



Officers of the Zaire Mennonite Church

60 YEARS AGO the Central Conference of Mennonites (now part of the General Conference) cooperated in establishing the Congo Inland Mission. Sixty years of mission work in Zaire (formerly Congo) has resulted in a Mennonite church community of nearly 35,000 believers.

In 1971 the CIM mission turned over all property and responsibility to our Zairian brothers. We join in celebrating the sixtieth anniversary of our inter-Mennonite mission in Zaire. Fifty-four missionaries serve under the new Zairian leadership. Please join us in our second century of mission.

COMMISSION ON OVERSEAS MISSION

LETTERS

Open letter from Richfield

DEAR BRETHREN: Greetings in the name of our Lord Jesus Christ.

For a number of years we have been voicing our deep concerns in the following areas:

(1) There have been numerous articles and expressions which bring into question the truth that the Scriptures are indeed the word of God.

(2) Even though there have been statements on the primacy of evangelism in all of our conference work, yet evangelism has been neglected as the primary priority.

(3) There have been a number of occasions when people or groups of people who were irresponsible in expression or action have been encouraged to speak out, while our leadership failed to speak up for that which was right so that the truth is in danger of being lost.

We have been saddened by the misinterpretation many have read into our withdrawal from the General Conference. We have tried to speak out in the past to call our brethren back, and only God knows whether our action contributed to this return. We do not take this action in the spirit of retaliation nor of condemnation but in the spirit of love—a call to our brethren to turn from their ways in order to allow God's word to speak in authority and to place evangelism (conversion and the new birth) as the priority in all of our activities. Our action may seem very drastic to some, but we would remind you that we are living in times and situations in which our time for action may be limited. We feel that according to God's word we cannot be party to a number of the things which have and are taking place within the conference! (See 2 Thess. 3:6, 14, 15.) Carefully notice that in the foregoing passage the brother, not an unbeliever, is being considered and that the purpose is to be to bring the brother back.

We also feel that doctrine is important and that when there is a declension in this area we need to ask ourselves whether we are not disobedient by failing to take our stand in word and action. (See 2 John 8:11.) This action was not taken hastily but has been a concern for at least ten years. As a result of our concern, we have been practicing a practical withdrawal. We would encourage you to check the record of our giving, places our young people have attended school, and the use of educational material in our Sunday school and C.E. departments. Therefore, this action ought to be taken as putting into words and official action that which we had already been doing. We are being honest. There was a very strong feeling that we had waited long enough and that the brotherhood would be served best by our standing up and being counted.

We sincerely desire that this action will be interpreted as a call to repentance and encourage people within our brotherhood to stand up for what is right. There may be those who say that the General Conference is already turning around; if so, we praise the Lord! We would also say to them that we would not be adverse to rejoining the General Conference in the future if this proves to be true.

As you will notice, our decision did not change our relationship to the Eastern District Conference nor the missions support which we are giving through the General Conference at the present time.

We pledge ourselves to continue to pray for a revival and an awakening among our brothers and sisters within the General Conference. Will you please pray for us? *Paul F. Goossen, pastor; Earl W. Feister, Elmer Apple, Earl V. Graybill, Harold R. Losch, John A. Renninger, Reno Apple, Harry C. Shirk, Gerald S. Sheaffer, and Elroy Mengel, members of the church council.* May 11

Selective editing

DEAR EDITOR: Assuming that any comparison can be made between Jesus' sayings (who talked from the context of no political power and no aspirations of political power) and Mao's sayings (who talks as leader of more people than were alive in Jesus' day and who thinks only in terms of politics) results only in selective editing, and shows only the editor's prejudice (April 4 issue). *David Hiebert, Goshen College, Goshen, Ind. 46526*

Decision to withhold taxes

DEAR EDITOR: As members of the Mennonite congregation of Boston, we are writing this letter to make public our decision to withhold a portion of our federal taxes, either income or telephone taxes. This decision came out of discussions with the entire congregation. We are doing this because our Christian consciences and our Mennonite backgrounds tell us the war in Southeast Asia is counter to the teachings of Christ. We have chosen to withhold our taxes because part of the responsibility for the war resides with those who willingly support it financially, regardless of what they believe.

Realizing this act will undoubtedly have a very small effect indeed on governmental policy, we hope it will in some way influence others into taking concrete actions which will demonstrate Christian love. Our friends and our families cannot help but react to our decision to withhold taxes.

The desired effect of our actions is not, however, the sole reason why we have chosen this form of protest. As conscientious objector status has become more automatic for Mennonites, refusal to pay war taxes has provided an additional way to demonstrate one's Christian beliefs. Because we have only rough guesses as to the effects of our act, we accept as a matter of faith that this act will at least be a significant event in our Christian lives.

While we know the government will eventually collect our taxes, our intention to send an equal amount of money to the Mennonite Central Committee for Vietnam relief is a further Christian witness. It offers our alternative to war. *Jerry and Janet Friesen Regier, Weldon and Rebecca Pries, Ted and Gayle Gerber Koontz, Dorothy and Gordon D. Kaufman.* May 2

The paper mountain

Katie Funk Wiebe

I LOVE PRINTED WORDS for they bring meaning into my life. Yet at the same time I weary of the word-flux which has inundated our society. I am tired of the flood of words which pours into my mailbox daily. I am tired of the unsolicited mail which prods me to buy, to attend, to support, to donate, to subscribe, to read, to listen, to travel, to join, and to vote. I hesitate to send in an inquiry for fear it will put me on another mailing list.

The daily task of opening the mail, which used to be one of the simple joys of life, now requires the wisdom of a computer, the discipline of an astronaut in training, and the leisure of a retired shoe salesman.

In spite of increased postal rates, zip codes, and rising costs in all areas, every business, agency, and institution, religious or secular, feels compelled by the spirit of the times to send out mailing after mailing to make sure its name and cause remain before the people.

Acquiring a mailing list and sending the names on it some paper with words on it seems more important than making contact with individuals. Some agencies measure success by the pieces of mail they send out each year, a sure indicator of what the late A. W. Tozier called the "file card mentality"—the belief that spirituality can be organized.

If the early men of Shinar tried to reach heaven by building a tower out of bricks and mortar, today's churches and their agencies will do it with paper and printer's ink, each one building its own separate section of the wall, not always connected to the next one.

The construction of this paper mountain is an expensive business. One researcher states that about one-fourth of the most expensive manpower in many organizations is devoted to turning out written records of some kind. Yet the high cost of the written word is not as easily understood as the high cost of meat and milk.

If a pound of hamburger costs approximately 79 cents, by comparison a business letter may cost from four to eight pounds of hamburger, or from $2.50 to $6.00 and more. This includes the executive's time in preparing his ideas, dictating the letter, later proofreading it and signing it, as well as his secretary's time in typing and mailing it. If you add the cost of the time it takes the addressee to read the letter, the total cost moves even higher. Similiar cost comparisons could be made for periodicals, brochures, and pamphlets.

But the pressure to produce written materials may hurt in another way. Many a young person, full of enthusiasm for his new task with a church agency, soon finds that the bulk of his work is not with people but with paper. Memos must be in duplicate, daily reports in triplicate, and monthly reports in quadruplicate. Squashed between carbon paper and typewriter roller, his idealism soon fades before the demands of red tape and protocol.

Though the cost of written words is high and the overabundance of paper is harmful to our ecology, too many words, especially of bulk mailings, battering the same people over a period of time, may have other negative effects. I fear they make people insensitive to caring.

The pleas for funds from missions, charitable organizations, civic groups, church agencies, publishers, schools, camps, retirement centers, though all may be valid requests, come so thick and fast, it is difficult to consider each one on its own merits. If one gets two requests one day, often from agencies one never knew existed, tomorrow is sure to bring several more. The easiest response is the round file.

But the mails are flooded with another type of material which is slowly making life more impersonal. The practice of sending greeting cards, which has mushroomed into one of the nation's largest businesses, is surely killing the art of letter writing.

Who writes long letters to friends anymore which are more than reports of Johnny's measles and the new car? People whose writing experience is limited to notes to the milkman, checks, and grocery lists, never realize the pleasure of creative expression because "it is so much easier to buy a card which says it better than I could."

That paper mountain will keep growing because of the competitive economy which supports our society and church institutions will continue to believe that their salvation lies in making it bigger. God stopped the building of the tower of Babel by making it impossible for people to converse with one another. Sometimes I think a confusion of another kind has already set in because of the many mailings.

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MEDITATION

A flickering sign

I SAT THERE LOOKING OUT the window while the meeting continued to drag on. I could see the tops of skyscrapers and office buildings as they were set one against the other. Then my eyes focused in on a large illuminated sign set on the top of one of the office buildings. The lights played a merry dance as they changed from one color to another, highlighting the words and dramatizing their message. With word and color it extended an invitation to drink a well-known alcoholic beverage. As I watched the dance of the lights, I became aware that this sign was framed by the large window of the room. This window was constructed with a mullion and transom, the two forming a well defined cross. This cross was superimposed on the flickering sign.

Both of these have become integral parts of our culture and life. In a sense, each speaks to the same need of the human spirit, meaning. For many people life is not tolerable apart from the cocktail, bloody mary, or whatever other name you wish to give it. It relaxes, provides an escape, and for some makes life livable—for the moment. But as so many people discover, it is also a drug. It ensnares and destroys. Countless families have come to know its terror. Millions of men, women, and youth have felt its sting and suffered its cruel death.

Is there an alternative? There is. It is the message of the Christian gospel. It is a message of hope set in the context of the cross of Christ. The power released by Christ through his death and resurrection frees man from the emptiness of his soul, the frustrations of his guilt, and provides the source of joy and peace that lifts man from his lost condition to a life worth living.

We need a window on the world of our life, one that opens the way to life. A way of life that provides a message of hope for the ills that afflict us. Bring your life into focus. Look not simply at the distant lights that catch our immediate attention. See these as the cross of Christ is superimposed upon them. Christ provides the key to life. He will in the end become the "light that lightens every man."

Wilfred Ulrich

A word or two with you, Lord

Lord,
When I have nothing to say,
Please, don't let me say it
Anyway,
Polluting the silence
With noisy sounds—
Meaningless matter
Better unsaid
Forced forth from lips
By a heart and a head
Unwilling to trust talk
To the eyes,
A touch,
A smile instead.

Jan T. Graves

CONTENTS

June 11 is Broadcast Sunday, a day set aside for giving special consideration to the church's involvement in the electronic media of radio and television. The Mennonite is using this occasion to focus not only on the church's broadcast ministries but on communications generally.

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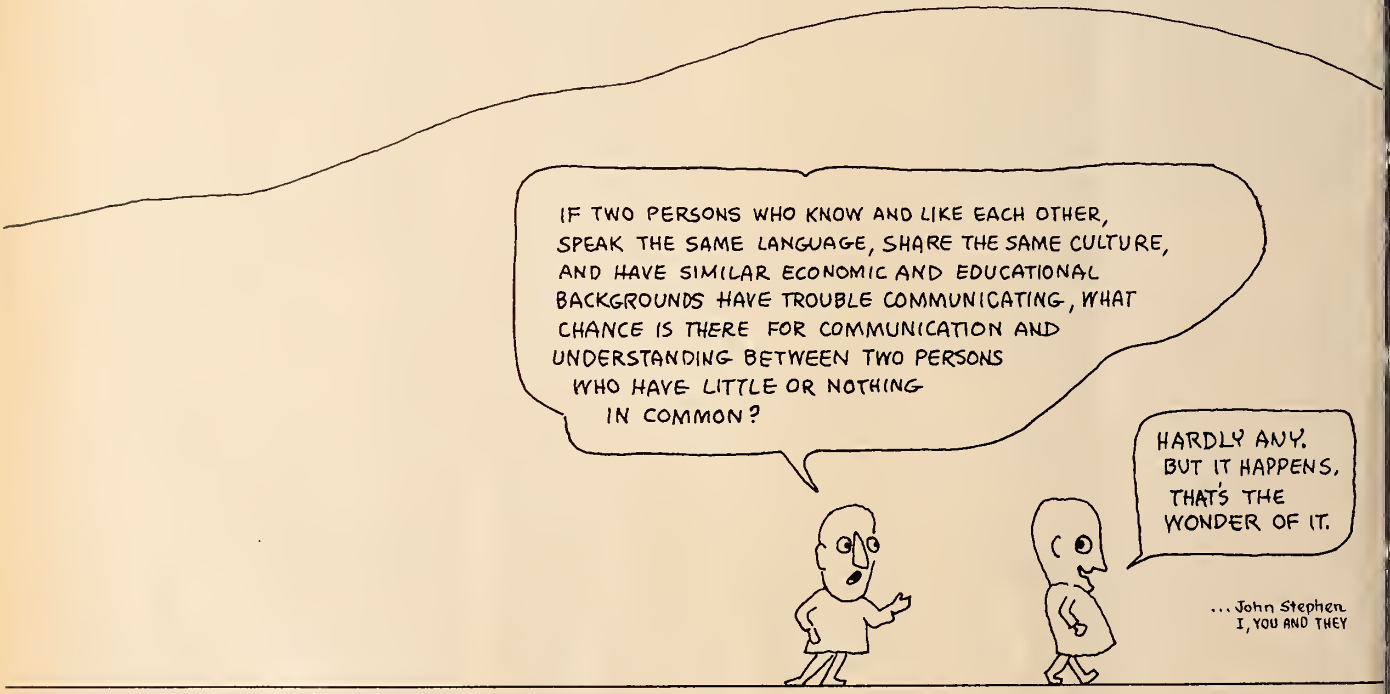
"Ich weiss, dass Sie glauben zu verstehen, was Sie denken, dass ich gesagt habe, aber ich bin mir nicht sicher, dass Sie sich klar sind, dass das, was Sie gehört haben, nicht das ist, was ich gemeint habe."

"Je sais que vous pensez comprendre ce que vous croyez que j'ai dit, mais je ne suis pas sûr que vous vous rendez compte que ce que vous avez entendu n'est pas ce que je voulais dire."

"Sé que crees entiendes lo que piensas que dije, pero no estoy seguro te das cuenta que lo que oíste no es lo que quise decir."

"I know you believe you understand what you think I said, but I'm not sure you realize that what you heard is not what I meant."


IF TWO PERSONS WHO KNOW AND LIKE EACH OTHER, SPEAK THE SAME LANGUAGE, SHARE THE SAME CULTURE, AND HAVE SIMILAR ECONOMIC AND EDUCATIONAL BACKGROUNDS HAVE TROUBLE COMMUNICATING, WHAT CHANCE IS THERE FOR COMMUNICATION AND UNDERSTANDING BETWEEN TWO PERSONS WHO HAVE LITTLE OR NOTHING IN COMMON?
HARDLY ANY. BUT IT HAPPENS. THAT'S THE WONDER OF IT.

...John Stephen
I, YOU AND THEY

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OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

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Tim

Earl S. Zehr

"Twelve fourteen; twelve sixteen," started Tim.

"The K and K Food Market," added Jean.

"And twelve twenty, apartment B," they laughed in unison as Tim's car rolled to a stop.

"Oh, Tim, this was a perfect evening," sighed Jean.

"Thank you, that means a lot to me," replied Tim sliding his arm around Jean's neck.

"Oh dear," lamented Jean, "look how late it is. I really must let you get home because we both have to work tomorrow."

Quickly she reached for the car door, opened it, and dashed to the front door with Tim following. As Jean unlocked her apartment, Tim embraced her and they kissed good night. Jean entered her apartment and Tim could hear the lock click, assuring him that she was safely inside.

Tim hurried toward his car. He opened the car door, hesitated, and looked back. Another evening marred he thought and all because I am not man enough to tell her. Tim started his car and rode off into the night.

BRR - - - - - -. Tim reached for the alarm clock and with great effort turned it off. He squinted at its ugly face which said 7:30. What a short night. Then he smiled to himself as he thought of the previous evening. He dressed quickly and dashed off to work. Tim had deliberately set his alarm later and he realized he would have to skip breakfast to be to work on time. But most important, Tim had missed taking his medication.

Tim opened the glass door of Burkley, Townsend, and Stacey Insurance Company at 7:59 and was seated at his desk at exactly 8:00. He began reading the adjustment form of a client who had been in the hospital and was soon lost in his work.

"Tim," came Marsha's sweet voice. "You look extremely professional today. What is the matter?"

"Just trying to earn an honest living!" laughed Tim, "which is more than you can say."

"You're beginning to sound more like my supervisor than my co-worker," teased Marsha. "How about a coffee break?"

"By all means, Marsha. I do believe I owe you a cup."

Tim wrapped Marsha's small hand in his as they walked down the street. Soon he was seated beside her in a small nook of their favorite restaurant. Tim smiled into her face and she relaxed at his side.

"Coffee breaks simply go too fast," moaned Marsha as Tim left her at her desk.

It was hard for Tim to concentrate. The problems of his life were complicated. Two lovely girls, his job, and his secret. He had told no one of his problem, not even his supervisor. The doctor had told him that he could control his epileptic seizures if he consistently took his medication. He had been employed here a year without a single seizure. The Burkley, Townsend, and Stacey Insurance Company would never have to know. Tim's eyes fell on his client's form. He must get busy.

Suddenly Tim's mind was jerked from his work. Was that really the sign? He had almost forgotten how it felt. Yes, the burning sensation in his brain reoccurred.

Tim placed his insurance forms neatly on his desk. Inconspicuously he went to the washroom. It was small and dirty. Carefully he clicked the lock and lay on the floor waiting for the approach of the seizure. Tim felt the muscles of his body become rigid and begin to vibrate. He heard his moan and felt the darkness as he drifted into unconsciousness.

Robert Taylor, Tim's supervisor had noticed Tim leave his desk but thought little of it. Tim was punctual, reliable, and ambitious. Robert continued his work, then glanced back and saw Tim's desk still empty. He went to the washroom door and was about to knock when he heard Tim's final groan.

"Mr. Burkley," called Robert "Please bring a key to the washroom immediately. I believe something has happened to Tim Wilson."

In moments, the door was unlocked and they found Tim lying on the floor in a deep sleep. They tried to arouse him, but it was useless His clothes were dirty and rumpled

"Call an ambulance," cried Robert

"I don't think we need an ambulance," replied Mr. Burkley. "Tim has had an epileptic seizure. He will be all right in several hours."

Tim watched Marsha as she left the restaurant. Tears welled up in his eyes. He had lost again.

Robert closed the bathroom door. He walked to his desk nervously. Going to his file he pulled out the drawer where he filed personnel forms. Taking Tim's form he skimmed his health record. No mention had been made of the seizures on the form. Placing the folder under his arm, Robert walked to Mr. Burkley's private office and knocked.

"Come in," called Mr. Burkley, harply.

Robert opened the door.

"Oh it's you, Taylor. I thought it might be Stacey and I wasn't quite ready for any financial problems today."

"I pulled out Wilson's file and I find no mention of his illness on his health record," began Robert. "I beieve he should have informed us of his."

"Taylor, today has just not been my day. Please have Wilson in my office tomorrow morning at 9:00. And, Taylor, have his working record ready."

"Yes, sir," replied Robert as he closed the office door.

Tim woke up to find that he was lying on the floor. He was disoriented and lay there for several minutes. Collecting himself he got up from the floor and tried to clean himself off. He opened the washroom door to find that the office was closed. The clock said 5:30. Going towards his desk he found the following note:

Mr. Burkley and I found you on the washroom floor. He realized you were having an epileptic seizure and told me. You have an appointment to see him at 9:00 in the morning.—Robert Taylor

Tim shuddered, "Why had he been so careless? Why had he not told them?" Dejectedly he unlocked his car door and drove home.

Sitting on his bed he looked at his dresser. His secret was out. He had come to the big city to work so no one would know. But suddenly he realized that even in such a big city secrets are not foolproof. He listened to the city noises as they pierced his room. The taxis with their short toots seemed to laugh at his misfortune, the ambulance's alarm seemed to reinforce the fact that tragedy was everywhere.

He looked at the pictures of the two girls he had met. What would they say when he finally could get up enough nerve to tell them. Would they reject him as did his girls back home?

The night came. Darkness encompassed the room, but Tim didn't respond to that or to the clock.

Nine o'clock came much too soon. He stood in front of the black walnut door looking at the plaque which read *J. D. Burkley, senior director.* He knocked.

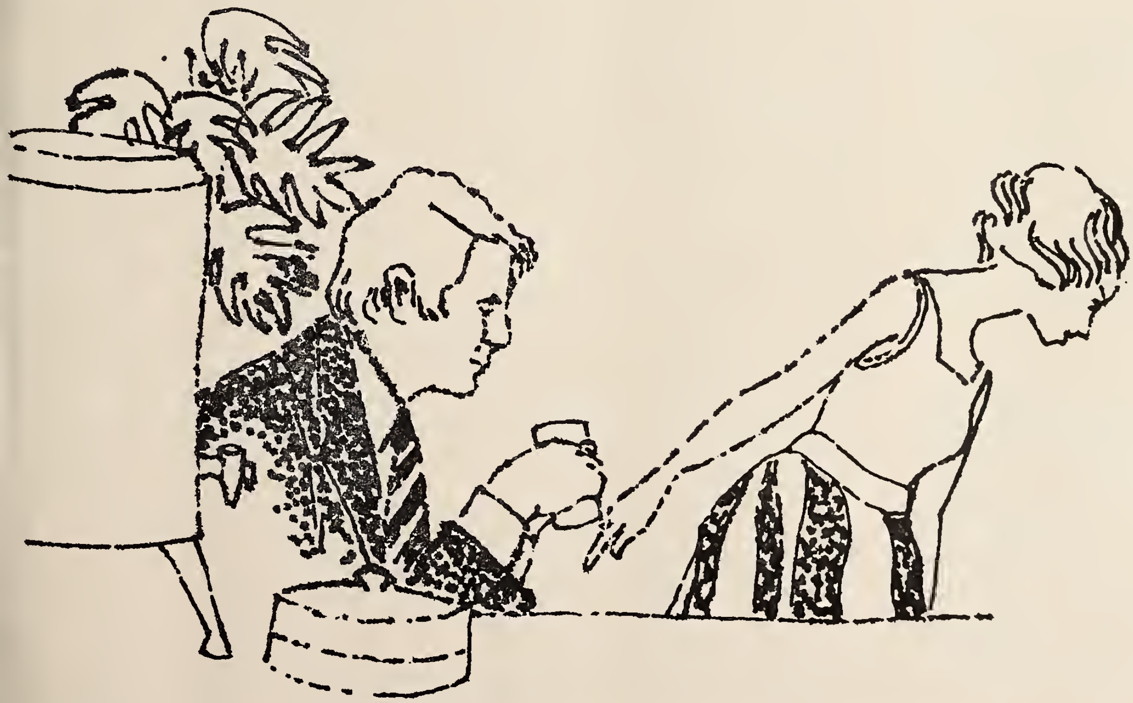
"Come in," barked J. D. Burkley.

Tim shuddered and entered the carpeted office.

"Sit down, Wilson," commanded Mr. Burkley. "Yesterday afternoon we discovered a personal problem you omitted to tell us about. Why?"

"I . . . I needed a job and I particularly wanted this job, sir," stammered Tim.

"I examined your work record this morning. You have been here a year without absence, you are punctual, and doing a satisfactory job as a claims adjustor. Why a seizure now, Wilson?"



"I have become careless with my medication lately. I have been seeing a girl regularly and began skipping meals and medication for more sleep," confessed Tim.

Mr. Burkley opened his desk drawer. He threw a prescription bottle at Tim. Tim picked up the bottle and read the label.

"Phenobarbital," Tim exclaimed. "You too?"

"No, Wilson, my daughter. She has been plagued from early childhood. But she is not as lucky as you. She gets seizures regularly."

Tim and Mr. Burkley looked at each other.

"Wilson, have you told your girl friend?"

"No, I haven't, sir. I just can't bring myself to say the words."

"You must, Wilson, and soon," commented Mr. Burkley. "Go back to your work, Wilson. You still have a job here. Tell your girl friend immediately. She has a right to know. And, Wilson, stop being careless with your medication."

"Yes, sir!" replied Tim.

Tim went to his desk. He looked at the other adjustors. They seemed to be unusually busy. Mr. Taylor seemed particularly busy. Do they all know, he wondered. The buzzer soon sounded for lunch. Tim glanced at Marsha's desk. It was already empty.

"Tim," called Miss Tussel. "You had a call from Jean. She said to have you call this number."

Miss Tussel gave Tim a small piece of paper with a number. Tim went to his desk and dialed the number.

"B and K Office Supply. Jean Simpson speaking."

"Jean?"

"Tim, I tried to get you this morning but you were in conference."

"I . . . I was talking to Mr. Burkley," stammered Tim.

"Would you come after work and pick me up at 6:00? I have to work late and I'll miss my ride. I'll fix you some lunch at home."

"Sure, Jean, I'll see you at 6:00."

Tim hung up the receiver. He knew he must tell her tonight. A sick feeling developed in the pit of his stomach. Slowly Tim left his desk. Placing his hands in his front pockets he left the office building and walked to his favorite restaurant. Marsha was sitting alone at a booth. Tim hesitated then walked over to where she was sitting.

"Do you have an empty seat?" he began.

"Sit down, Tim," Marsha replied coolly.

"You know, Marsha. Everybody in the office knows, don't they?" started Tim desperately.

"I'd rather not talk about it. Excuse me, Tim, but I have some shopping to do."

Tim watched her as she left the restaurant. Tears welled up in his eyes. He had lost again. Methodically Tim finished his lunch and went to work. Work would be the answer and Tim worked harder than he had ever worked. The 5:00 buzzer found him in the middle of a claim. He decided to finish it and by that time Jean would be through too.

At 5:45 Tim found himself in front of B and K Office Supply where Jean worked as a secretary. He was about to get out of the car when Jean appeared with a great big smile. The pain in his stomach returned for he was sure he was about to lose her as well.

"Hi, do you have room for a hitchhiker?" she laughed.

"If she is blonde, blue-eyed, and pretty," smiled Tim.

"How about a drive-in for supper and we go dutch," suggested Jean as she slid next to Tim.

Tim pulled the car out into the traffic. He looked at Jean but the words would not come.

"My, but you're quiet tonight," started Jean. "Did you have a bad day at work today?"

"It wasn't a total disaster," grinned Tim. "Here's the drive-in. Is this one OK?"

Their order was soon taken and as they waited Tim thought it a good time to start.

"Jean," Tim started, "I have something I must tell you. Yesterday while at work I had an epileptic seizure in the washroom. It raised quite a stir at the office. I am an epileptic and I will always be. I can control my seizure if I keep on a certain medication. But I have been careless lately and it finally caught up with me. I have been wanting to tell you, but I just didn't have the nerve. Tonight I knew I must."

Awkward silence followed. The carhop came with their order. Jean and Tim ate in silence. Tim felt as if a load had lifted. Now he would soon know.

"I knew that something was wrong," began Jean. "I didn't know what or why you didn't tell. I sensed you were not ready, so it didn't bother me too much. I knew you would tell me sooner or later. Tim, what is an epileptic?"

Tim looked at her. He began slowly and then he talked faster and faster. Suddenly somebody really wanted to know what he was like.

"Honk!"

Jean touched Tim's arm, "I believe we are taking up too much time at the drive-in. Let's drive to my apartment."

Tim stopped talking. They drove quietly toward Jean's. Neither spoke, each sensing the other's need for silence.

"What does she think of me," Tim wondered.

"Twelve fourteen; twelve sixteen," teased Jean.

"The K and K Food Market," continued Tim.

"And twelve twenty apartment B," they laughed in unison.

Jean snuggled close to Tim.

"Tomorrow neither of us have to work," breathed Jean.

THE MENNONITE seeks to witness, teach, motivate, and build the Christian fellowship within the context of Christian love and freedom under the guidance of the Scriptures and the Holy Spirit. It is published weekly except biweekly during July and August and the last two weeks in December at North Newton, Kans. 67117, by the General Board of the General Conference Mennonite Church. Second-class postage paid at North Newton, Kans. 67117. Subscriptions: in U.S. and Canada, $5.00, one year; $9.50, two years; $14.50, three years; foreign, $5.50 per year. Editorial office: 600 Shaftesbury Blvd., Winnipeg, Canada R3P 0M4. Business office: 722 Main St., Box 347, Newton, Kans. 67114. Postmaster: Send Form 3579 to Box 347, Newton, Kans. 67114.

Probe "guilty" verdict gives hope

The following interpretation and follow-up on one of the activities at Probe 72 was written by Lyn Hershey, director of Cross-cultural Relations, Mennonite Board of Missions, Elkhart, and Hubert Swartzentruber, Mennonite pastor in St. Louis.

There were varied reactions to the Probe 72 mock trial that found the Mennonite church guilty of neglect and errors in disobedience in her responsibility in social action ministries. We are encouraged by this verdict because an individual or institution that attempts to justify its wrongs by emphasizing its good is in trouble. It is in trouble because those hurt by neglect become bitter and those pacified by the good become complacent. 1 John 1:8 should be applied to the institution as well as the individual. To find the church guilty is to apply the ninth verse and we can move ahead in evangelism both spiritually and physically.

In a booklet entitled, *Institutional racism in American society,* under the title, "Can white America condemn itself?" is a statement that can be applied to our church. "No society can undergo basic and effective social change without recognition of its problems. The individual members of the society as well as its leaders must have the ability and courage to be self-critical. . . . Yet it is precisely this inability to be self-critical which blocks progress toward the solution of our problems. Prognosis without diagnosis is futile." This quotation is applicable to the individual and the institutional church. It was the guilty verdict by 193 small groups, compared to 34 groups who said "not guilty," that gives us hope for the church. Sixty of the small groups handed in split decisions.

The reason for the "trial" method used was to identify forcefully the issues of concern so that active discussion would take place. The issues identified were of deep concern to the committee. The method of presentation was role playing, which ran the risk of being misunderstood just as any other form of communication does. Because of human error on the part of the prosecution, there was perhaps some confusion of facts. One witness testified that Hesston College had no minority faculty. He was not informed beforehand that recently two part-time Spanish-speaking teachers have been employed there. Macler Shepard was not supplied with the correct information on how much money the church has given to Jeff-Vander-Lou, a housing project, in St. Louis. It was considerably more than he stated. These were human errors and now stand corrected.

Needless to say, the total presentation would have had some problems had it taken place in any court of the land. The purpose, however, was to identify issues in order to create discussion. The people decided on the charge.

Approximately four out of every five persons said that the church is guilty. The biggest problem for the jury seemed to be the issue of "willful negligence." There was a recurring theme that we are not totally guilty because we do some things. No group stated that we have done enough.

The following are a few observations that were given to us:

Christians busy on inconsequential matters. Giving of their affluence, but not of their substance. "Too wealthy and too silent." Slow to speak against government evil, thus being neither conscience nor prophetic voice.

As in any court case, the verdicts carried with them sentences of varied degree. Most groups asked forgiveness and mercy. Some asked for restitution and for reparation for those most hurt by the church's negligence. Some suggested a penalty of a simplified life style and a maximum salary of $10,000 a year.

One group said, "We sentence the church to its knees and its shirt sleeves," recommending with some others a regiment of dedication and hard labor in the love of Christ.

If you were offended by error on our part, we apologize.

If you were hurt by facing the truth, we praise God.

If you felt convicted to become a crusader for Christ's concerns for humanity and do nothing, we will be deeply disappointed.

We believe the verdict that was given by the *grass roots people* must be taken as a mandate by leaders in the Mennonite churches to give more positive leadership in alleviating the suffering which most often is experienced by the minority people. Possibly a statement by Bert Sternal of Elkhart, after experiencing a cross-cultural seminar, will help focus on this need. "I guess I'm kind of angry; I'm angry because I've been a Christian for fourteen years, eight years a Mennonite, and still have racist attitudes, and I look to my church, to my pastor for direction in those areas. I'm angry because I have not gotten it in the fourteen years. The church structure and pastors do not seem to recognize, don't seem to be giving direction to us. And that makes me angry with myself because I think the pastors are doing what we let them know we will allow them to do."

Movie on Latin America "missionary film of year"

"Latin America: The church alive," a film produced by Mennonites for the 1972 mission study program, has been named as the missionary film of the year by the National Evangelical Film Foundation, Glenside, Pennsylvania, a nondenominational group which distributes and exhibits Christian films.

The award was one of several "Christian Oscar" awards selected by vote of seventy-five Christian film libraries in North America. Involved in producing the film were the Commission on Overseas Mission, General Conference Mennonite Church; Eastern Mennonite Board of Missions and Mennonite Board of Missions, Mennonite Church; Mennonite Brethren Board of Missions and Services; and Mennonite Central Committee.

NEWS

Supreme Court upholds Amish

The United States Supreme Court upheld the Old Order Amish in State of Wisconsin vs. Yoder, Yutzy, and Miller in a unanimous decision announced May 15. The Court ruled that Wisconsin's school attendance law, requiring children to attend school until age sixteen, violated the religious freedom of the Amish. The opinion was delivered by Chief Justice Warren Burger. The case was brought before the high court on December 8, 1971.

The ruling was the first by the high court to hold a religious group immune from compulsory school attendance. Mr. Burger was joined by Justices Brennan, Stewart, White, Marshall, and Blackmun. Justice Douglas filed an opinion "dissenting in part." Justices Powell and Rehnquist, recent appointees to the Court, had no part in the decision.

The high court's thirty-one-page opinion in summary read: "The essence of all that has been said and written on the subject is that only those interests of the highest order and those not otherwise can overbalance legitimate claims to the free exercise of religion. We can accept it as settled, therefore, that however strong the State's interest in universal compulsory education, it is by no means absolute to the exclusion or subordination of all other interests."

Speaking for the Court, the Chief Justice said: "Amish society emphasizes informal learning-through-doing, a life of "goodness" rather than a life of intellect, wisdom rather than technical knowledge, community welfare rather than competition, and separation rather than integration with contemporary worldly society."

The court's decision is especially noteworthy at a time in American society when a growing number of experimental models in education tend to emulate many features in the Amish approach.

Justice Burger cautioned, however, against leaving any impression that would encourage other groups to expect similar favors: "It cannot be overemphasized that we are not dealing with a way of life and mode of education by a group claiming to have recently discovered some 'progressive' or more enlightened process for rearing children for modern life."

He said that the court wanted it understood that it was dealing with a religious people with 300 years of history supporting their claims. "That the Old Order Amish daily life and religious practice stems from their faith is shown by the fact that it is in response to their literal interpretation of the biblical injunction from the Epistle of Paul to the Romans, 'Be not conformed to this world. . . .' This command is fundamental to the Amish faith."

Defending the Amish parents for the National Committee for Amish Religious Freedom was William B. Ball of Harrisburg, Pennsylvania. Mr. Ball had previously defended the Amish in three lower courts in Wisconsin. The Mennonite Central Committee filed a "friend of the court" brief supporting the Amish.

John Hostetler, Mennonite scholar in religion and education and an expert on Amish society, was quoted frequently in the Court's opinion. Mr. Hostetler's testimony as a chief witness at lower court hearings, was uncontradicted by the Supreme Court. He testified that the modern high school is not equipped, in curriculum or social environment, to impart the values promoted by the Amish community.

Amish boys, dressed in plain clothes, eat ice cream on a stick, a product made by the Amish of Lancaster County, Pennsylvania, but considered "fancy" by many of the older Amish. For years the Amish of Pennsylvania and several Midwestern states have stuck to their simple ways, shunning modern conveniences. And their "plain" philosophy has guided the education of their children. Amish provide instruction to their young through an equivalent of the eighth grade but do not believe in formal education after that point, feeling that a high school education is not necessary for farming. The U.S. Supreme Court has upheld that philosophy.

Compulsory high school attendance could not only result in great psychological harm to Amish children, because of the conflicts it would produce, said Mr. Hostetler, but would, ultimately result in the destruction of the Old Order Amish church community as it exists in the United States today.

In 1968 the three Amish families, Jonas Yoder, Adin Yutzy, and Wallace Miller had been charged, tried, and convicted of violating the compulsory school attendance law in Green County (New Glarus) Wisconsin and were fined a sum of $5 each. School officials in Wisconsin claimed the New Glarus community had lost $18,000 in state funds because of the absence from school of Amish children.

Outside of Wisconsin, Amish parents have been prosecuted for refusing to let their children go to public high schools in seven other states.

The Supreme Court decision could apply, at least in principle, to compulsory attendance laws now in forty-eight states. Presumably, however, the ruling applies only to Amish people because they are the only ones who have offered the court religious reasons for refusing to permit their children to go to public high schools.

Somewhat unexpected was the partial dissent of Justice William Douglas, who disagreed with the Court that the matter should turn upon the beliefs of the parents alone, taking no account of the views the children might hold. "The inevitable effect is to impose the parents' notions of religious duty upon their children," said Mr. Douglas.

Mr. Douglas, stating in dissent that "religion is an individual experience," however, viewed the case differently from the court's majority opinion which focused instead on the *corporate* integrity of a religious minority: "There can be no assumption that today's majority is 'right' and the Amish and others like them are 'wrong.' A way of life that is odd or even erratic but interferes with no rights or interests of others is not to be condemned because it is different."
Delton Franz

Gathering of Indian Mennonites to be planned

An Indian committee representing Indian people from several Mennonite groups will be appointed to plan a gathering for North American Indians in 1973.

Action to appoint the committee was taken in May by the Home Ministries Council, representing the General Conference Mennonite Church, Mennonite Church, Conservative Mennonites, Eastern Mennonite Board of Missions, Mennonite Brethren, Brethren in Christ, and Mennonite Central Committee.

The council also gave a mandate to MCC to work at ways Mennonites can be involved with Indian people in economic development.

Th decision to appoint a committee to plan a Mennonite Indian gathering came after Joe Walks Along, pastor in Lame Deer, Montana, mentioned the need to know what other Indian Mennonites are doing. Each denominational group with some Indian churches would probably appoint one Indian to the committee.

Menno Wiebe, director of Mennonite Pioneer Mission among the native people of Manitoba, presented a paper to the Home Ministries Council, drawing an analogy between the Old Testament-Hebrew concept of the people of God and Indians' traditional concepts of peoplehood.

"Peoplehood, as a self-concept among North America's native people receives little public acknowledgment," Mr. Wiebe said. "The wholesale breaking of Indian treaties by the Canadian and United States governments alike is usually interpreted as a violation of moral and legal commitment. More basically, it seems that the violation consists of nonrecognition of the Indians as a people."

He said that Indian spokesmen are now articulating an urge to be reformulated into a people. "The quest is for a recognizable body which represents something else than a marginal diminishing sector of an otherwise progressive North American society," he said.

Mennonites' stance toward this concept of peoplehood might be that they "rediscover themselves as a people of God and be open to the possibility that our fellow citizens also come to know themselves as a people of God." He cautioned that the church must be careful not to pluck out converts from their social context, thus contributing to the divisiveness already present in many Indian communities.

Mr. Wiebe felt that authentic native expression of Christianity would reflect the harmony of Indian peoples with their total environment, relevant rituals, and the prevalent Indian notion of sharing. He compared the Algonquian "feast of the dead," in which goods were shared till economic equalization occurred, to the Hebrew's "acceptable year of the Lord" and the early Christians' pooling of resources.

He suggested that Mennonites, because of their own history of minority oppression, might have an edge in sensitivity to the harbored resentment of Indian peoples. Consequently they may also be in a position to understand, and perhaps even absorb, the long standing resentment.

Urban pastors seminar scheduled for autumn

An inter-Mennonite seminar for city pastors west of the Mississippi is being planned for October or November at the encouragement of the Home Ministries Council, a group of seven Mennonite and Brethren in Christ agencies.

Simon Gingerich, Mennonite Board of Missions; Art Flaming, a Mennonite Brethren district minister; and a General Conference city pastor will cooperate in the planning.

Idea for the urban pastors' seminar grew out of the needs of some city pastors for fellowship with other Mennonite urban pastors and for helping each other face the special problems of the church in the city.

Possible topics of discussion include the family in a city context, how evangelism happens, winning Mennonites moving in from rural areas, and inner city problems.

AP writer cites privatized religion

Simultaneously with a heightened attention to spiritual nurture in the United States has come a "wave of privatized religion, largely as a result of cultural influences outside the churches," Associated Press religion writer George Cornell told 160 editorial personnel gathered in Kansas City recently.

"Youth particularly," Mr. Cornell said, "disillusioned with modern values and practices, are withdrawing into a kind of private piety. It seems to reject the created world as a divine flop, discounting its past and its possibilities, running away from it."

Mr. Cornell, keynote speaker at the press convention sponsored by the 200-member Evangelical Press Association, saw four broad religious trends at work in today's society:

1. A bleak and self-flagellating period of knocking the church from within is coming to a close.

"This does not mean the critical reforming impulse is dead," he said. "Continuous criticism and restoration are a constant enterprise of the church."

2. There is a new kind of fluidity, spontaneity, and freedom of contemporary religious life. This frightened church institutionalists at first, he said. "They saw it as a threat. But now, after a little reflection on Christian history, they recognize that revitalizing energies usually have come in unexpected and unplanned ways, on the edges of ecclesiastical organizations and also from outside them."

3. The new generation no longer worships at the shrine of technique and science. "That old 'god,'" he said, "has fallen. . . . A swelling GNP threatened the earth and revealed the emptiness of the materialistic dream," the columnist said.

4. A swing away from a predominant church emphasis on implementing Christian ethics was the fourth trend noted by the veteran newspaperman. The "friction" created by attempts to balance "social action" with "soul winning" are superficially defined issues, he declared. "Christianity involves the whole of life, not just its private dimension. It pertains to all spheres, individual and corporate, and not just its revival meetings."

The sustaining source of faith, he said, is a conviction and dedication among individuals . . . that "catches and burns and lights up personal souls."

Christian under the hood Garage business booms

The simple phrase, "I'm a Christian," brought business booming into the garage in Toronto where Cecil Brenton, fifty-five, works as a mechanic.

Mr. Brenton's honesty came to light earlier when a journalist from the *Toronto Star,* Canada's largest newspaper, toured thirteen garages in the area with a car which had a loose spark plug wire. Brenton adjusted the wire and charged nothing, saying, "I'm a Christian."

Ever since, Barney's Gulf Service Centre in the downtown area has been flooded with business and Mr. Brenton has been swamped with calls, letters, and invitations to speak at luncheon clubs and religious groups. There have also been interview offers from trade magazines.

"I'm not used to all this publicity," he said. "I'm a Christian man, a Catholic, but I didn't mean I'm a fanatic, or anything like that. All I did was what I always do. There wasn't anything wrong with the car, so I didn't charge anything."

Counseling kit for mixed marriages printed

The joint working group of the Canadian Catholic Conference and the Canadian Council of Churches has announced the publication of a new marriage counseling kit. The kit, which deals primarily with marriages between Protestants and Roman Catholics, is thought to be the first that the clergy of all churches in a country can use for the pastoral care of mixed marriage couples.

There has been a rapid increase in marriages between people of different religious backgrounds in Canada and the joint working group focused its attention on the problems which might be encountered in these marriages.

A special committee was established which included five mixed marriage couples. Their basic conclusion was that "representatives of both religious communities should be equally involved in the preparation, celebration, and after-care of Christian mixed marriages."

The kits, which have been mailed to every minister and priest in Canada, contain special booklets written by the couples for the couples and by the clergy for the clergy. The couples stress the need for frank discussion of religious differences and encourage participation in the worship of both churches. On family planning, they say: "Every couple has to face up to its own needs, and do in conscience what they honestly believe is right. Despite the help and advice you will be given, the final decisions are yours alone."

The clergy manual emphasizes the importance of initial contact with interfaith couples about to marry. There are also appendices with detailed information on books, films, magazines, and liturgical sources that can aid in the preparation of the marriage.

MDS begins work at Texas flood site

The first Mennonite Disaster Service volunteers from Texas, Oklahoma, and Kansas arrived at the New Braunfels, Texas, flood site May 15 to begin post-flood operations. Eight inches of rain fell in this area in three hours and resulted in the deaths of eleven persons.

Henry Z. Friesen, Meade, Kansas, went in to New Braunfels to survey for MDS the flood damages which struck that area May 12.

In other MDS activities, volunteers from Regions I and II continue to aid in flood cleanup and construction in Buffalo Creek, West Virginia. One carload of volunteers from Ontario recently served two weeks there.

CENTRAL DISTRICT REPORTER

June 13, 1972

CENTRAL DISTRICT EDITION

"Jesus is Lord"

Jesus is Lord of the church

The following, are excerpts from Lloyd Ramseyer's message given at the Central District Conference.

The earliest statement of faith of the first century church was simply, "Jesus is Lord." If we really lived that statement, perhaps that is the only statement which the church would need. Yet it seems evident from the history of the church that this basic commitment was often forgotten or grossly misinterpreted.

Saying that "Jesus is Lord" is almost the same as saying that the will of God is to be done within the church. Pearson, in *They dare to hope* says, "When Christians pray 'Thy kingdom come, thy will be done, on earth as it is in heaven,' they are engaging in social protest. To work for God's will in American society is to work for change. "While he was talking about the secular society, it is also true that to have God's will done in the church will necessitate changes. Jesus was not afraid of change.

If Jesus is Lord of the church, it will be a praying church. Another was faith in the power of God to change lives. He said, "I, if I be lifted up, will draw all men unto me." If Jesus is Lord of the church, it will lift him up in such a way that men will be drawn to him. The church must have an evangelistic outreach in the best sense of that term. If Jesus is to be Lord, he must first be our savior. The church will then constitute a redeeming fellowship.

If Jesus is to be Lord, there dare be no areas which we hide from him. Brown says, "A Billy Graham who has written that he has attempted to keep clear of the moral implications of the Vietnam situation, could be judged in this instance to have a low Christology because of his segregation

Continued—A-2

Confession

"The earliest Christian confession was 'Jesus Christ is Lord,' Phil. 2:11 (And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.) To them this means that if Jesus was to be Lord at all, he must be Lord of all. It was out of this faith that the Apostle Peter, with the other apostles, told the authorities in Jerusalem, 'We must obey God rather than man' Acts 5:29.

"We also make the confession, 'Jesus is Lord.' By this, we understand that the Christian and the church stand over against all human institutions and must make judgments about all relationships, regulations, standards, or laws. If these are found to be in opposition to this loyalty we give to Christ as Savior and Lord, then there is no question that 'we must obey God rather than man'."

(—1971 Central District Conference Resolution)

"Jesus Christ is Lord"

"Let your bearing towards one another arise out of your life in Christ Jesus. For the divine nature was his from the first; yet he did not think to snatch at equality with God, but made himself nothing, assuming the nature of a slave. Bearing the human likeness, revealed in human shape, he humbled himself, and in obedience accepted even death—death on a cross. Therefore God raised him to the heights and bestowed on him the name above all names, that at the name of Jesus every knee should bow—in heaven, on earth, and in the depths —and every tongue confess, 'Jesus Christ is Lord,' to the glory of God the Father.

"So you too, my friends, must be obedient, as always; even more, now that I am away, than when I was with you. You must work out your own salvation in fear and trembling; for it is God who works in you, inspiring both the will and the deed, for his own chosen purpose." (Philippians 2:5-13.)

Larry Voth, president—confident, spontaneous, low-key.

Lloyd Ramseyer's message becomes the keynote.

From—A-1

of a major issue from the preview of the Lordship of Christ. On the other hand, some who may not be able to dogmatize their faith, may in reality have a high Christology because of their willingness to allow the Lordship of Christ to dominate increasing areas of their lives." Much of the disenchantment of youth for the church grows out of the feeling that Jesus is really not Lord of the church nor of its members in any meaningful way, but that they really represent middle and upper class secular values.

It would seem impossible for Jesus to be Lord of the church if he is not Lord of the individuals who compose the church. Does this mean that we must exercise church discipline to weed out those whose lives are not subject to God's will? There are two dangers in such exercise of discipline. First, it may result in a self-righteous stance and lack of a forgiving spirit. The first duty of the brotherhood is to redeem, not to expel. Second, there is a great tendency to drop from membership those who commit the unpopular sins, but retain those who may be just as sinful but whose sins are less repugnant to the brotherhood. There is little evidence in Scripture that Jesus set up a hierarchy of sins. In the same sentence in Ephesians 5:5, Paul condemns fornication and ruthless greed. I have known a church to expel a member for the former but never for the latter.

A living church must remain on the cutting edge, and the cutting edge is always controversial. If the early church had refused to discuss the issue of circumcision because it was controversial, Christianity would have remained a small sect within the Jewish brotherhood, without appeal to the thousands of Gentiles of that day. A dead church can be peaceful, a live congregation involves change, and change is controversial.

We do not gain in the long run by hiding our disagreements but by resolving them. Someone has put it this way, "We should be able to discuss our differences and then go off and have a cup of coffee together." This is agape love in action.

If Jesus is Lord of the church, the church can make no distinctions due to race, class, or accidents of birth. For the church to eliminate race distinctions means much more than permitting minority groups to attend our churches without showing discrimination. It also means doing everything possible to give them a place and opportunity in our society that is equivalent to the rights we have.

We live in an era when the male dominance of our society is being questioned. Male dominance has in many ways been characteristic of the church. Paul, inspired by the life and teaching of Jesus, mentioned sex as one of the barriers which Jesus had broken down. I am sure that if Jesus is Lord of the church, it will grant equality in leadership roles between the sexes.

Jesus was a friend of sinners. If Jesus is Lord of the church, it too will be the sinners' friend. This does not mean that church members will condone sin, or enjoy and participate in it. Jesus was criticized for eating and drinking with publicans and sinners. He did not wait for them to come to him, he went where they were.

Jesus was noted for his spirit of forgiveness, compassion, and concern. He did not condemn the woman for her adultery, but told her to go her way and sin no more. He offered the woman at the well living water in spite of the fact that she had five husbands, and that the man with whom she was then living was not her husband. Apparently Zaccheus felt forgiven after Jesus had dinner with him and he repented for the wrong which he had done. When Jesus' feet were being anointed by a woman of the street and he was criticized for permitting it, he told a story to illustrate that the greater the debt for which one is forgiven, the greater will be his thankfulness. Did Jesus encourage adultery by forgiving the woman caught in sin? Did he encourage prostitution by taking a forgiving attitude toward the woman of the street? Did he encourage bigamy by offering the water of life to the Samaritan woman? Would it have been better if Jesus had taken a true "law and order" stance and insisted on punishment?

One of the controversial problems today is the attitude which the church should take toward homosexuality. To many people the very idea is repulsive and revolting. Paul seemed to share this feeling. What does love, compassion, and forgiveness mean to this situation? Jesus never found anyone too revolting to share his compassion. Here, too, what does it mean for Jesus to be Lord of the church?

Throughout history prisons have been symbols of the revenge of society rather than of redemptive love. Even the church during some periods shared in meting out violence to transgressors. "Christians may have to do some earnest reevaluation of their attitude toward criminals and the punishment system if they are to bring about a greater application of the love of Jesus Christ."

When either an institution or an

ndividual gives up that for which it ives, in order to preserve its life, it had just as well die. Edmund Burke said that "the only thing needed for the triumph of evil is that good men do nothing." In this kind of world if here is no cross attached to the church as it performs its mission, there is some question as to whether it is standing courageously for the right.

The Mennonite church faces this issue in teaching what the love of God means in relation to war. The issue has come to our attention in the last months with the permission which one of our commissions has given the hospital in Taiwan to contract with another hospital to provide military training for its student nurses, including bayonet practice. We believe that God is love, and that Jesus is the incarnation of a God of love and was thus love in the flesh. Jesus taught that we should love our enemies. How can we love them while we cooperate in teaching our students to bayonet them? In that country as well as some others, teaching refusal to serve in the military forces is illegal. Yet when love is an important part of the gospel, as we believe it to be, how can we teach the full gospel without speaking of its implications for life? Is this compromise?

We can say glibly, without much thought, that Jesus is Lord of the church. We have tried to show with a few illustrations that if we take that statement seriously, it will require some tough decisions. If Jesus is to be Lord of *our* church in *1972,* not only will we face some tough decisions but we will have to make some sacrifices.

Perhaps Jesus would say to us, as he said to two of his disciples, "Can you drink the cup that I am to drink?"

But if Jesus Christ is *not* Lord of the church, then what do we mean by calling it a Christian church?

Budget, 1972

Conference Administration

Conference minister	
Salary	$8,200
Housing	1,800
Utilities	900
Pension	900
Health insurance	300
Travel	1,500
Continuing education	200
Secretary	1,750
Office supplies	350
Office utilities, phone	1,200
Equipment, repairs, insurance	250
	$17,350

Executive Committee

Travel	500
Office supplies	50
	$ 550

Program Committee

Travel	$ 100
Annual conference	400
Conference publications	1,000
	$ 1,500

Ministerial Committee

Travel	$ 250
Committee work	50
In-service training	500
	$ 800

Education and Publication Committee

Travel	$ 400
Committee work	300
REPORTER	4,500
Conference and retreats	350
Youth work	800
	$ 6,350

Historical Committee

Travel and committee work	$ 150

Peace and Service Committee

Major project	$ 1,000
Youth VS scholarships	175
Draft counseling	200
Offender ministry	400
Involvement for committee members	100
Promotion of Peace and Social Concerns at Cp. Friedenswald	100
Project Equality	225
Committee travel	600
Miscellaneous	100
	$ 2,900

Miscellaneous

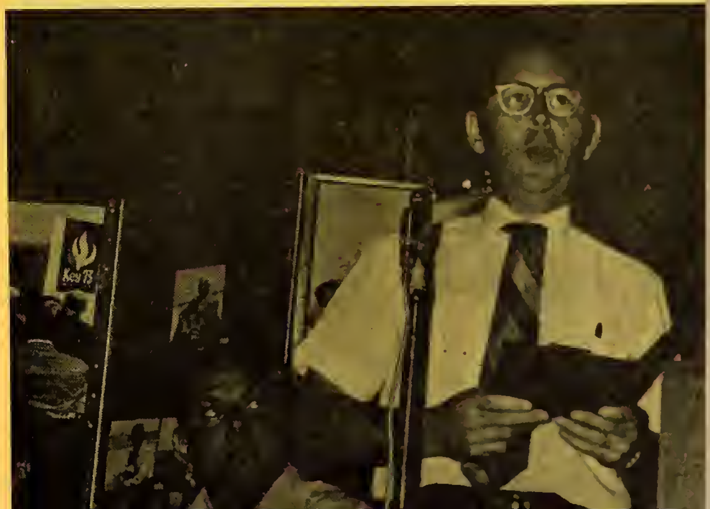
	$ 200
	$29,800

Suggested Share Per Member

General fund	$ 3.80
Missions Committee	4.50
Camp Friedenswald	3.50
Total suggested share	$11.80

Change in strategy—left to right, Don Steelberg, program chairman; Merrill Raber and Bob Carlson, group process and worship leaders.

"Glad to see you all" was the welcome from host pastor, Russell Welty with Larry Voth, president.



Lord of all or not at all

People line up to register at the main office of Camp Windermere.

Palmer Becker, Stan Bohn, and Leonard Wiebe, committed to "living, active, congregations."

All from Fortuna . . . well almost!

Mrs. Paul Hilty and Russell Welty identify delegates and give nametags to Nick and Barb Kassabaum.

Mennonite congregations cooperate

Whereas there is an increasing amount of cooperation between Mennonite congregations of various branches on the local level, be it resolved that we encourage such cooperation, and be it further resolved that we ask our district program committees to actively pursue ways of working with the (Old) Mennonite conferences within our districts and to report on their activities and findings next year.

Mr. and Mrs. Howard Culp in front of bookstore.

Promptness at meals left a long but fast moving waiting line.

There was intense one-to-one sharing at the early Sunday morning worship, led by Bob Carlson.

Conference officers prepare the communion table—from left, Marlyn Fast, Phyllis Suter, Larry Voth, LeMar Reichert.

Wayland and Newton central officers share patio and sunshine.

Hair style—a remnant of the past or avant-garde?

Camp Friedenswald committee: from left, David Bertsche, R. A. Ekstrom, Mary Ann Augspurger, Dick Moman, summer director, Carol Sprunger, Fred Amstutz, Jess Kaufman, camp director, Floyd Quenzer.

Program committee planning 1973 conference: (left to right) Irene Dunn, Phyllis Baumgartner, Don Steelberg, Orlando Schmidt.

REPORT OF THE MISSIONS COMMITTEE

We have several resources that we propose congregations use:

1. The use by churches of Gordon Neuenschwander and Floyd Quenzer, participants in a Florida Lay Training Conference on evangelism.

2. The use on Sunday morning in our congregations of pastors and laymen from churches we support or members of the Missions Committee to help us know what and where our mission is. During September and October we particularly encourage churches to use this resource.

3. We have discussed with Conference officers a way to report in the annual report significant outreach as well as financial contributions and membership. We don't know clearly how this should be done but until we do, we ask congregations to continue to help *The Reporter* and the Conference Program Committee in their much appreciated efforts of highlighting outreach work done by congregations.

Projections

1. *Church Planting.* Inquiries are being made about four cities, South Bend, Indianapolis, Toledo, and Cincinnati as to whether there is a possibility of placing a pastor there, able to help form small Mennonite fellowships. The inquiries deal with whether Mennonites already there want this kind of help, whether (Old) Mennonite conferences in these areas encourage us, reports from local council of churches, and other leads.

The assumptions behind church planting need rigorous testing and a hearing is planned at district conference to test what our assumptions are in beginning new churches. If most cities have a surplus of churches, and rapid neighborhood changes can see the results of thousands of dollars and years of work, quickly disappear, what kind of mission work should we be doing? We have some answers we want to try on our district as we project work in various cities.

MISSIONS COMMITTEE FINANCIAL GOALS 1972

Subsidy to churches:	
Champaign-Urbana	$ 3,300
First, Chicago	8,956
Neil Avenue	1,980
Fairview Park	6,600
Markham loan repayments	2,400
Committee travel	200
Conference Minister travel	800
New and emerging ministries	5,000
The goals for 1972 would ask for $4.50 per member.	$29,236

CAMP FRIEDENSWALD

The addition of thirty-one acres of land secures for us some measure of isolation which we felt we required to maintain the operation. It also relieves some of the anxieties presented in the report last year. It has also given us more responsibility. Responsibility to ecological concerns, to land use, to program, and to future use. We feel a need to study some of these areas in depth.

Missions Committee: From left, Stanley Bohn, John Bertsche, Peter Neufeld, Louis Delegrange, David Suter.

From left, Lynn Liechty, Jacob Friesen, Roy Souder, unidentified, Ruth Ramseyer, Abe Peters, Al Bauman.

PEACE AND SERVICE COMMITTEE

It is with deep regret that again we must declare that warfare, not welfare, has been the prime objective of our nation's citizenry. This means that, as Mennonite Christians, we must forcefully speak out against violence as the method of man relating to man; and we must consistently and persistently be loving to all men at all times. More and more, one hears people say, "I'm so sick of hearing about Vietnam," and not without good cause. It is a sickening war; yet, in no way to us as it is to millions in Southeast Asia who are sick unto death with this power struggle. From London, writing for the *New York Times,* Anthony Lewis writes: "American officials so often show an outstanding insensitivity to the consequences of our war methods. There was a remark the other day that must have set a record for official blindness. A Pentagon spokesman said that Hanoi's refusal to accept 900 gift packages for American prisoners was 'inhumane and uncivilized'—that while American planes were carrying out 1,000 bombing sorties on North Vietnam. The official view is apparently that the U.S. has a divine right to fly and bomb at will over the entire Indochinese peninsula without challenge by enemy aircraft or missiles. If the North Vietnamese dare to put up an air defense, we are entitled to punish them. It is a notion fitter for psychological than for political analysis."

So, again, each one of us must view his discipleship in the context of being a citizen of a nation which is destroying a proud and ancient people. In humility but in strength and faith, let us each find our avenue of service; and count no cost too great to serve our Lord.

The Way of Peace has been a disturbing presence in many congregations this year, both as a statement adopted by the General Conference at Fresno and as a life style in which individuals give their witness for peace. The statement was widely discussed before its adoption, but it should not now be allowed to lie unread and forgotten. It can continue to be a means for dialogue and an impetus to action.

Nonresistance to war continues to take new and creative forms. Many young men (now about 100,000) feel they can do nothing to help the mechanics of the draft and the armed forces to function, and so they are refusing to register or to report for service. Some continue their lives without further attention from the law, others leave the country or are sentenced to federal prison.

Parents too have stopped being passive about peace. If son will not register, father will not pay the tax which keeps the army and any war going. All ages are learning more and more that there is no one way to give witness to convictions.

COMMITTEE ON EDUCATION AND PUBLICATION

We have some concerns and visions in the following areas:

1. Adult education, a) as it relates to an understanding of our youth of today, b) being aware of new trends and ideas and hopeful response to new innovations.
2. Family life institutes are being planned. A couples' retreat is scheduled for the second weekend in April at Camp Friedenswald. A marriage enrichment institute of one week duration was conducted for sixteen couples at Bloomington, Illinois, the early part of January. This was also a cooperative venture with the (Old) Mennonites.
3. We look forward to a closer working relationship with the COE.

The Reporter continues its ministry of sharing the invasion of God's Spirit in our conference under the able editorship of Jacob T. Friesen, our Conference minister. Committees, churches, and individuals are encouraged to supply information and articles regarding the events and concerns around which God is directing. If you do not receive a copy of this organ free of charge, contact your pastor or *The Reporter*, Box 28, Bluffton, Ohio 45817.

Peace and Service Committee: from left, James Harnish, Stan Clemens, Dick Gundy, Arthur Jackson, Stan Hostetler, Lois Rensberger.

Historical Committee: from left, S. F. Pannabecker, Paul Roten, Merl Lehman. "Faith in ferment," a history of the Central District Conference will be promoted in the churches.

Education and Publication Committee: from left, David Schrag, Kathleen Kindle, Helen Fretz, Ben Rahn, Roy Smucker.

What did you like best?

Ramseyer's talk and sharing period after . . . sincerity of each person . . . unity displayed . . . friendliness . . . communion service . . . small groups . . . Christian atmosphere . . . small groups meant a lot . . . easy to share . . . format, facilities . . . openness . . . promptness . . . music . . . spirit of cooperation . . . Carlson and Raber did a very good job . . . Camp Windermere . . . the people . . . contribution of young people present . . . Saturday afternoon . . . fellowship . . . meals . . . theme . . . freedom and openness . . . last service and low key leadership . . . "loose" structure . . . feeling of closeness with God . . . scenic setting . . . accommodations . . . love and acceptance of one another . . . reporting of happenings in the churches . . . fellowship first, then God's business . . . speaker on citizenship . . . feeling of love and commonness in the oneness for Jesus Christ . . . presence of the Spirit . . . hearings . . . youth mixed with older people . . . the Spirit . . . renewing friendships . . . session on education . . . confessions of faith and common concerns Saturday evening . . . moving agenda . . . freedom with some humor . . . three main lectures . . . dedication . . . variety . . . WMA meeting . . . lack of tension . . . participation.

Changes for next year

What change would you like to see for next conference?

More youth present . . . more freedom to sit where we please . . . speak to "understanding the aging process" . . . more sharing from congregations . . . bring in good conference speaker . . . recreation . . . a leader in each small group . . . start concerns earlier . . . more room . . . no politicking by mail for certain offices. . . . It's not fair to the other candidates . . . got tired of sitting so long . . . more emphasis on spiritual things . . . better men's meeting . . . challenge on Evangelism for Key '73 . . . youth conference . . . two days instead of three days . . . a few more sharp, quick, hardhitting reports on the work of the conference and from local churches . . . more "praising the Lord" . . . a little less structure . . . each bring a new person to conference . . . more time for special concerns . . . minister to one another's personal needs . . . a little more structure, not much though . . . hearings meet more than once . . . our group needed a prime mover . . . help for those who can't open up freely and honestly . . . more emphasis on devotions . . . don't dense up the talk so much, I'm a faithful youth! . . . more churches represented . . . more and separate time for women . . . small groups good but overdone . . . women need only one hour . . . five day conference . . . more controversial issues . . . more intellectual stimulation . . . more attention to work of conference and its institutions . . . put more things in action . . . include Ron Ropp's concern on health care questions . . . smaller groups . . . early brainstorming . . . surprise me . . . Men's Brotherhood back again . . . less rain . . . more speakers, fifteen minute input prior to small group sharing . . . ecology emphasis . . . pop and/or milk with coffee . . . could women's meeting be integrated with general session? . . . more singing . . . more spiritual messages . . . earlier in April.

ONE WORD evaluations

change

searching

beautiful

concern

hopeful

wonderful

social

love

togetherness

openness

Jesus

satisfying

team work

serve

freedom

excitement

mediocre

fellows

&

unity

just

fair

honest sharing

concern

relevant

uplifting

challenging

great

encouragement

renewal

Praise God

superficial

great

Spirit-filled

brotherhood

social

relevant

good

out of space

OK

humble

hallelujah

glorious

fantastic

informal

honest

unity

What happened to me at Camp Windermere?

The openness of the group sessions was most helpful and challenging. What the Lord means in the lives of those of our group was shared freely. Concerns were expressed and the power of witnessing shared, making each realize the greatness of our Lord.

To be "Lord of all" calls for re-examination daily. Bringing oneself to this is not easy, but the most rewarding experience in the life of a Christian.

A prevailing spirit of "oneness" was felt throughout the conference. The entire program was well planned. *Mr. and Mrs. Donald Gundy*

Some good things happened to me in my small group and in personal conversations, but very little happened to me during the insight hours, open forums, or business sessions. I felt that little business was transacted. In the report book there are approximately two pages of strategies and action goals that were not discussed or debated. Little counsel was given or received in respect to making Jesus the authority in our congregational affairs. *Grant Noll*

Marlyn Fast is holding the youngest participant.

"Jesus is Lord!" I think we really tried to grapple with that concept. He was certainly in the middle of our small group circle, challenging us to let him be Lord of our individual and corporate lives, in whatever we are doing. How much more practical could you get? "Windermere" will, for me, always connote a serious-hearted attempt to say: *"Now,* Lord; *Here,* Lord; *Me,* Lord!" Paul's "Knit together in love" vividly expresses the intimacy of our searching and sharing. What power! Now . . . can we bring it home? *Nick Kassebaum*

I felt I better understood some other congregations through their members who were in small group number five. What Raber and Carlson helped us do together gave me a strong attachment to some other churches in our district and made me glad to be part of the district. *Stan Bohn*

Conference at Camp Windermere is an experience I shall not soon forget. Throughout the entire conference I felt the warmth of real feelings being shared — whether they were joyful, hopeful, or even discouraging feelings. The beauty was that people felt free to share them but even more important, others felt free to accept them. One speaker really opened my eyes to the very serious problems our world is trying to cope with. These are important problems with no easy answers in sight. But one thing I really realized at Camp Windermere is that "Jesus is Lord" even of our problems. *Laurie Voth*

After many years under the old conference format, I have appreciated the newer individual-centered approach — especially the warm, very informal atmosphere this year. "Business" was indeed conducted in a *brotherhood* spirit. In fact, in the evaluation requested in the closing minutes, I asked for a similar "experience" next year.

In conversation with some folks "back home," however, a legitimate concern needs to be considered. If conference matters and its many projects are kept too much in the background rather than presented more on "the floor," will conference work soon suffer? Has the pendulum swung too far? *Harry Spaeth*

Carlson-Raber team helped facilitate the group process.

Joan Wiebe is speaking with Mrs. William Weaver, eighty-five years old, the oldest participant at Camp Windermere.

Worship and back rub go together on Sunday morning at Camp Windermere.

HAPPENINGS

Robert Kreider

Kreider terminates presidency

On October 15, 1965, the old order gave way to the new when Robert Kreider assumed the presidential chair at Bluffton College. On Sept. 1, the order changes again as he leaves his chair. In the years since then the rapidly changing scene at Bluffton College has seen the interterm come and go, and the new modular curriculum readied for this autumn. In a 1969 report President Kreider wrote that college administrators feel "they are being torn into a thousand fragments . . . not like running out of gas . . . but more like burning out your bearings . . . like being pecked to death by a thousand ducks." In the midst of an era that has "put the heat on" private colleges in terms of finances, purpose, and goals, Kreider has given leadership which none can gainsay. His suffering has been the germ for great victories that are evidenced in students who are making their contributions all over the face of the globe — in schools of the nation, in worldwide enterprises such as the Teachers Abroad Program, and in numerous other ways.

The optimism reflected in President Kreider's term is illustrated in his meditative consideration on the question, "Are Christian colleges worth the trouble?" He reasoned thus. "Are children worth the trouble? Are churches worth the trouble? Are missions and relief work worth the trouble?" He continued, "All of these are both trouble and joy." And then he wondered whether Jesus, after three years of working with the difficult disciples ever asked, "Is it worth the trouble?" To all of these questions his actions affirmed that it has all been worth the trouble.

For Kreider, Bluffton College is a mission of the church as much as is Champa, Markham, and the myriad other ways in which the gospel is clothed as flesh and institution. Whether a spring playday was ballooned into a riot by the news media or whether private colleges were being downgraded and carried to the cemetery for an early burial, he responded with Mark Twain's quote, "The news reports of my death have been greatly exaggerated."

In this time of transition, it will be difficult to disassociate the name of Robert Kreider with the presidency of Bluffton College. This is indicative of the mark he has made on this institution. The college will continue to live—thanks to Robert Kreider and his work as well as that of his colleagues of the past and present. *Loris Habegger*

Grace pastor honored

The mayor's office for senior citizens announced that Rev. Alvin Voth is among the list of south side residents nominated by civic and community organizations for membership in the Hall of Fame of the City of Chicago.

The seventy-two nominees, all sixty-two years of age or older, were honored at a recognition ceremony April 6 at the Hyde Park YMCA, 1400 E. 53rd Street.

Pastor and conference leader dies

Andrew J. Neuenschwander died April 19 at the age of eighty-three. Memorial services were held at First Church, Berne, Indiana, on April 22 with pastor Gordon Neuenschwander and Jacob T. Friesen, Central District Conference minister, participating.

A. J. affectionately known as "Speedy" served pastorates in Upland, California; East and West Swamp, Pennsylvania; Wadsworth and Columbiana, Ohio. He gave strong leadership in General Conference missions, traveling extensively at home and abroad. He also served in many district conference positions.

In recent years he lived at Berne, Indiana, in Swiss Village and assisted in the First Church visiting senior citizens. He was active until his death.

Celebration for Lester Hostetler

A capacity audience greeted Rev. Lester Hostetler on his eightieth birthday celebration Sunday afternoon, April 23, at Oak Grove Church, Smithville, Ohio.

A recognition program which honered the interim pastor was given by congregations from four area churches he has served during his long career.

An elaborate musical program featured representative groups from the congregations using extensive materials from the hymnal he edited.

Recognizing Rev. Lester Hostetler (center) for his eightieth birthday at Oak Grove Church, Smithville, Ohio, were representatives of other churches he has served during his career. Loenard Kreider, (left) represented congregations from Newton, Kansas, and Wadsworth, Ohio; Clarence Troyer from Walnut Creek and Sugarcreek, Ohio; Victor Gerber, former choir director from Salem Church, Kidron, Ohio, and Margaret Bollinger, choir director of the Oak Grove Church, Smithville, Ohio, where Rev. Hostetler is presently interim pastor.

There was intense sharing in small groups.

Jesus is Lord of citizenship

The following are excerpts from a presentation by Delton Franz, MCC *Peace Section.*

It was God's intention that man should assume the role of being a steward of this earth, of the natural order. As we move into Exodus the people of God come into being and we have the first glimpses of what it means to take responsibility for the ordering of society. We can move on to still another level where we come to the prophets. There are those who are called upon to stand up and to speak in a prophetic kind of posture. We think of the passage in Ezekiel where Ezekiel envisions God as being in search of a watchman who would build up the wall and would stand in the gap between him and his wounded people before the nation. The new order as exemplified in the person of Christ is the suffering servant stance which I think has significant clues for us to our responsibility within society as citizens.

The astronauts are discovering that our own beautiful blue and white planet is the only decent bit of real estate that man may have a chance to live on. They are suggesting perhaps that we had better take good care of this earth because it may be the only place where we will have the opportunity to order our lives.

Planet earth has been characterized as spaceship earth. Like the apollo capsule that bears the astronauts out into outer space, spaceship earth is also a very fragile kind of craft with its own life support systems so crucial to our survival as we move through space at fantastic speed. Our supplies of oxygen, of water, and of food are very dependent on how we will conserve and care for the life sustaining resources, that are a part of this spaceship. When God created the earth and he set man on this earth to take care of the garden and to till it, he was telling us that we have the responsibility as citizens to take real care of how we cultivate the earth.

What is happening on the spaceship earth is that the finite capacities of earth, once a matter of speculative interest, have become an urgent practical concern of men and of nations. A conventional wisdom has advocated economic growth as an answer to the needs of fellowmen. Now with jolting abruptness the solution itself has become the problem and the reason why is largely in the nature of the character of growth itself. It has become a misused kind of opportunity in the hands of a society that has become too greedy.

At the present rate of population growth we will create another billion people approximately every twelve years. It took from Adam and Eve to 1850 to create the first one billion population but now we do it about every twelve years. The population growth having the greatest attention is not the greatest part of the story. The fact is the automobiles, the airplanes, and the destructive power of our weaponry has increased even faster than our population.

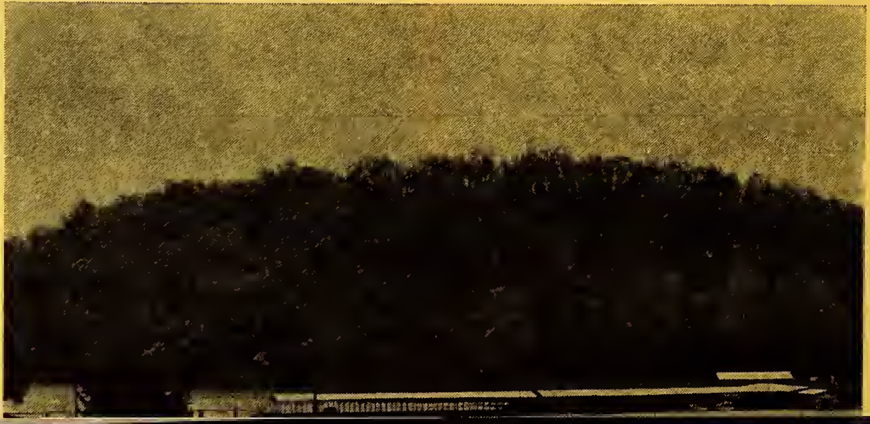
When we cut down trees that are 300 years old, it will not be tomorrow morning or next year that they will be replaced. This earth will not easily recuperate from this drain on its resources nor will it easily recuperate from the concomitant pollution of its life support system.

Linkage between American government and the private business corporation is not only draining the resources in North America but in Third World countries as well. One thinks of the large oil companies that operate in various countries of Africa such as Angola. Somehow our government has seen fit to insure and protect and stand by these kinds of exploitations.

This brings us then to the increasing power of the military and its growth in our society and around the world. The military has been fed and nurtured by the linkage of a variety of forces in our society, so much so that it has become a tremendous drain on the desperate drain of resources that God has given us. Even in this the richest nation in the world health and education and unemployment continue and in part it continues because we are not prepared to allocate the resources where needs are the greatest.

Continues next issue.

Lake of the Ozarks—"This is my Father's world."



Jesus is Lord of scholarship

Excerpts from a presentation by J. Richard Weaver

Elmer Neufeld, philosophy teacher, and J. Richard Weaver, chemistry teacher, both at Bluffton College.

These are some thoughts on what I think it means for Christ to be Lord of scholarship.

Our scholarship must be honest. There are all kinds of forces in our society that try to make us dishonest. There are forces that try to make us buy things we don't want, try to make us think thoughts we don't think, believe things we don't believe, be persons we are not. In education we do this, too. I'd like to list a few ways that our educational system is dishonest.

First, we are dishonest in leading students to believe that questions have answers. If you don't make 75 on the test, you flunk. Now in the real world, how could you get together a list of questions of which anybody could answer 75 percent? I don't think this is a trivial point. I think it means that in education we're setting up a world which is cut-and-dry, and does not prepare people for the real world which is open-ended.

Another thing we do is to give students the impression that truth can be categorized. When Stan Bohn was a student at Bluffton, he wrote an editorial in the *Witmarsum* entitled "Pigeonholes are for birds." The message was that people are not to be pigeonholed. Neither can truth be pigeonholed. In education we break knowledge up into what we consider to be manageable packages. As a result, the truth gets lost. The state of our society is evidence of this. Nobody can see the picture whole.

A third way in which we are dishonest is that we avoid the difficult questions. Many of the events of the sixties could have been anticipated, but nobody talked about the problems until they were forced on us. I think if God is Lord of our scholarship, we will face the difficult questions. I think it means that on a campus like Bluffton, to be honest, we must face the question of what it means to witness. If we feel a compulsion to witness because we think God needs us to carry the message, are we being completely honest? We witness because we feel like it. This has to be true on the campus, in society, and in the church—we must say what we honestly think and feel.

If God is Lord of scholarship, it means we will work hard. A good test of our motivation is what we do after we are fifty. If students stop studying after they are out of school, it shows where their motivation is. Education, of course, is a life-long activity. When I read articles in the newspaper in which they always think they have to begin with the most elementary facts on any technical subject, it's disturbing. Scholarship, it seems, is nobody's business.

If God is the Lord of the universe, Lord of the natural world, and the people of the world are made in his image, then we're terribly interested in the study of these things. We have a great deal of curiosity. Everything becomes of interest, no matter how apparently insignificant. Things do not have to force themselves on our consciousness—stare us in the face like signs along the road—for us to notice them.

Our educational system has not produced the kind of scholarship which is honest, which works for the solution of problems, which stimulates curiosity, and leads us to think. If Christ were Lord of scholarship, it would change our central values and our ideas of what is important.

Brothers in Christ

Composite of three funds Performance 1971

	Gen. Fund	Missions	Camp Friedenswald	Total
Ann Arbor, Mich.	$ 38.00	$ 45.00	$ 35.00	$ 118.00
Apostolic, Trenton, Ohio	0.00	300.00	14.00	314.00
Belleview, Columbus, Kans.	0.00	5.00	0.00	5.00
Bethel, Fortuna, Mo.	265.83	289.29	0.00	555.12
Bethel, Pekin, Ill.	239.40	283.50	220.50	743.40
Boynton, Hopedale, Ill.	152.42	427.42	156.37	736.21
Calvary, Washington, Ill.	2,540.00	2,577.27	627.01	5,744.28
Carlock, Ill.	655.00	0.00	10.00	665.00
Comins, Mich.	547.20	648.00	300.00	1,495.20
Community, Markham, Ill.	300.20	355.50	0.00	655.70
Congerville, Ill.	0.00	222.37	0.00	222.37
Ebenezer, Bluffton, Ohio	0.00	0.00	0.00	0.00
Eicher, Wayland, Iowa	235.00	734.59	70.60	1,040.19
Eighth St., Goshen, Ind.	1,393.70	1,741.22	1,244.94	4,379.86
Fairview Park, Ohio	0.00	0.00	0.00	0.00
First, Berne, Ind.	5,146.26	7,702.83	1,498.19	14,347.28
First, Bluffton, Ohio	2,612.62	2,515.26	1,181.72	6,309.60
First, Champaign-Urbana, Ill.	76.00	90.00	70.00	236.00
First, Chicago, Ill.	0.00	0.00	0.00	0.00
First, Lima, Ohio	258.00	371.00	0.00	629.00
First, Nappanee, Ind.	480.00	550.00	215.00	1,245.00
First, Normal, Ill.	1,160.00	1,480.12	1,314.31	3,954.43
First, Sugarcreek, Ohio	1,052.00	1,000.00	510.00	2,562.00
First, Wadsworth, Ohio	760.00	1,050.00	347.09	2,157.09
Flanagan, Ill.	332.00	400.00	119.55	851.55
Grace, Chicago, Ill.	102.51	10.00	0.00	112.51
Grace, Pandora, Ohio	2,037.80	1,739.50	1,344.25	5,121.55
Hively Ave., Elkhart, Ind.	553.75	692.21	424.00	1,669.96
Hope, Columbiana, Ohio	0.00	0.00	0.00	0.00
Maplewood, Ft. Wayne, Ind.	838.50	322.50	451.00	1,612.00
Meadows, Ill.	876.00	768.90	665.25	2,310.15
Neil Ave., Columbus, Ohio	133.00	0.00	0.00	133.00
North Danvers, Danvers, Ill.	735.00	1,349.12	58.85	2,142.97
Oak Grove, Smithville, Ohio	1,146.00	807.00	0.00	1,953.00
Pleasant Oaks, Middlebury, Ind.	329.80	412.25	339.50	1,081.55
Pulaski, Iowa	562.40	666.00	151.03	1,379.43
Salem, Kidron, Ohio	785.00	1,002.50	649.50	2,437.00
Silver St., Goshen, Ind.	400.00	500.00	410.00	1,310.00
South Side Fel., Elkhart, Ind.	0.00	0.00	0.00	0.00
St. John, Pandora, Ohio	386.00	162.36	0.00	548.36
Summerfield, Ill.	230.00	290.00	0.00	520.00
Summit Christian Fellowship, Barberton, Ohio	60.00	75.00	0.00	135.00
Tiskilwa, Ill.	282.10	126.40	0.00	408.50
Topeka, Ind.	920.00	395.50	285.50	1,601.00
United, Peoria, Ill.	366.00	0.00	0.00	366.00
Wayland, Iowa	885.00	1,200.00	260.00	2,345.00
Woodlawn, Chicago, Ill.	0.00	0.00	0.00	0.00
Zion, Donnellson, Iowa	857.00	969.21	277.98	2,104.19
Zion, Goodland, Ind.	190.00	332.25	175.00	697.25
	$30,919.49	$34,609.07	$13,426.14	$78,954.70

Abe Peters speaks to an interest group on prison ministry.

Strong support for prison ministry

Whereas, our churches are sharing increasing interest in ministry to offenders, and

Whereas, we have a growing number of persons employed or working in areas of probation, parole, visitation, juvenile detention, and pre-detention, and

Whereas, prison reform and problems of correction and prevention could become a frontier for deployment of church resources similar to what was done and is being done in mental health;

Therefore, be it resolved:

That we direct our Peace and Service Committee, Conference Minister, and Executive Committee to consult with appropriate officers of the Mennonite General Assembly (Old Mennonite) concerning approaches and appropriate action for our churches for ministry to offenders with a report brought not later than next year's conference and further,

That up to $2,000 of the current year's budget be made available for this exploration and development.

—*Conference Resolution*

Arthur Jackson, pastor of the First Mennonite Church, Chicago, Ill.

WOMEN AT WORK

WMA

Doris Lehman

District women's retreat at Camp Friedenswald

Plan now to attend the Central District Women's Retreat at Camp Friedenswald next September. "Meditations on faith," based on Hebrews 11 and 12, will be given by our speaker Mrs. David (Doris) Lehman of Elkhart. She is the wife of an orthodontist and is the mother of six children, ages seven to eighteen. A former home economics teacher and home demonstration agent, Mrs. Lehman has been very active in her church and now serves as general president of the Women's Missionary and Service Commission of the (Old) Mennonite Church. She attends the Belmont Mennonite Church.

In addition to leading the devotional aspects of our retreat, Mrs. Lehman will also take part in some of the special interest groups that are planned. You are sure to find one that especially interests you, whether it is cake decoration, marzipan, all about salads, a night hike around Camp Friedenswald, or a field trip to Elkhart.

Women everywhere!

"Women everywhere!" That was a comment made by a man who happened to walk through the lower level of the auditorium at Camp Windermere during the time our CDWMA was meeting. And there *were* women everywhere—105 of them—divided into small groups to discuss various questions pertaining to our WMA work.

Mrs. Ed Baumgartner, WMS president of Bethel Church, Fortuna, Missouri, heartily welcomed the ladies. Two ladies from Bethel Church sang a beautiful duet, *God is so wonderful.* Devotions centering on Psalm 104, "God's greatness in creation" were given by Mrs. Grant Noll, Pekin, Illinois. Her remarks added further emphasis to the general theme of the conference, *Jesus is Lord.*

Mrs. Lowell Troyer presided at the business meeting. The large banner, which had been made by Mrs. Erland Waltner, for display at General Conference in Fresno, hung in the front of the room. Our offering this year was given to Camp Friedenswald.

Since printed reports of the various CDWMA activities were handed out, only brief oral reports were given by YMW advisor, Mrs. James Moser; GC projects advisor, Mrs. Leonard Yoder; and women's page editor, Mrs. Valier Flueckiger. Mrs. Leslie Lehman, district advisor for the past seven years, also spoke briefly. Mrs. Evaleen Bertsche presented the report on Camp Friedenswald, as prepared by Mrs. Vi Kauffman, and also spoke on the women's retreat planned for September 15-17. (Please note that Central District women's groups not represented at conference should receive a report booklet by mail.)

After separating into eight groups, the ladies told of experiences and activities of their own church groups in an effort to give new ideas to others. Listed below are some of the thoughts expressed.

Where should we in WMA *put our emphasis?* We need to be informed about our missionaries and their activities. Work projects for church and community and social times also have their place.

Should accurate membership lists be kept? This seems to be up to individual societies. Some have a regular roll-call, others do not. A membership list is helpful in determining financial quotas, and number of *Missions Today* subscriptions. Many say every woman in the church should automatically be a member of WMA.

Should handwork be done during a meeting? This depends on the type of program being being and the type of work being done. Many thought one should not work during devotions, and especially not during prayer.

Are Young Mission Workers active in your church? Nineteen YMW groups reported in time to be included in the advisor's report for 1971. Encouragement should be given to provide this type of activity for our young people.

Does your WMA *have contacts outside your church?* Nearly all groups represented did. This might be cooperation for a World Day of Prayer service, going to a nursing home to give a program, providing mobile meals to elderly, or various other volunteer efforts.

What kind of relationship does your society have with the WMA *budget?*

Continued from—A-15

WMA officers: from left, Thelma Augspurger, Rose Marie Diller, Pauline Yoder, Mary Troyer, Ardythe Flueckiger, Fran Gundy, Evelyn Bertsche, Naomi Lehman.

Some use special envelopes for giving to fill the budget quotas. Others leave it up to the individual members to support areas in which they are most interested. In some cases, the budget and how the monies are used is not very clear, thus there is not much interest in it.

Did your society do something different during the past year or two? Here the activities ranged from a family night-talent program to a "fair" where foreign students, in costume, displayed products of their homelands, with emphasis on those countries where we have missionaries.

How can more interest be generated in WMA? More special evening meetings might be one answer to this. Have small groups meet in homes to work on projects. Provide nursery facilities, or include children when there is a work day.

Capsule comments. Much information can be gained by reading *Missions Today.*——

Our younger women might be interested in doing things other than sewing and quilting, for example, providing transportation, etc.——

We must not lose sight of a missionary emphasis in our groups.—

We need to pray more for our missionaries.

Following the group discussions, the ladies met together to hear brief reports. Mrs. Leslie Lehman then dismissed with prayer.

District WMA officers

The Central District WMA officers are, president, Mrs. Lowell Troyer, Elkhart, Indiana; *vice-president, Mrs. Don Gundy, Woodburn, Indiana; *secretary, Mrs. Delmar Augspurger, Chenoa, Illinois; treasurer, Mrs. Lester Diller, Orrville, Ohio; district advisor, Mrs. Evelyn Bertsche, Normal, Illinois; General Conference projects advisor, Mrs. Leonard Yoder, Goshen, Indiana; district projects advisor, Mrs. Lyle Troyer, Archbold, Ohio; and Young Mission Workers advisor, Mrs. James Moser, Berne, Indiana.

Those newly-elected to serve on the Bluffton College Women's Advisory Council are: Mrs. Ellwyn Hartzler, Pandora, Ohio; Mrs. Elmer Neufeld, Bluffton, Ohio; and Mrs. Robert Stutzman, Normal, Ill.

*Elected at conference.

Material for this page may be sent to Mrs. Valier B. Flueckiger, 509 W. Water Street, Berne, Indiana 46711.

Resolution on approaching marriage

Whereas,

Our Conference Minister has announced his approaching marriage to Lola Wiebe,

Be it resolved,

that we extend to Lola Wiebe and Jacob Friesen our sincere best wishes and congratulations.

VITAL STATISTICS

MARRIAGES

Ebenezer, Bluffton, Ohio: Janice Ditto and Marvin Basinger, March 18; Virginia Shank and Robert Sommer, March 25; Mary Hanthorn and Kevin Gratz, April 15.

First, Berne, Ind.: Janice Lehman and Thomas J. Davidson, April 1; Brenda Goossen and John Beitler, April 14.

First, Bluffton, Ohio: Phyllis Winkler and Terry Reynolds, April 8.

First, Champaign-Urbana, Ill.: Barbara Kelley and Mike C. Miller, March 8.

First, Nappanee, Ind.: Deb Price and Ritch Bowers, April 16.

First, Normal, Ill.: Mary E. Colter and Joseph M. Jantze, March 26.

Flanagan, Ill.: Cassandra Acker and Larry L. Strotheide, April 7.

Grace, Pandora, Ohio: Jean Keifer and Ralph Phillips, April 15.

Maplewood, Ft. Wayne, Ind.: Sue Fleming and Rick Long, March 19.

Pulaski, Iowa: Sandra Schindler and Stanley Taylor, March 25.

Salem, Kidron, Ohio: Julie Evans and Greg Nussbaum, March 4.

NEW MEMBERS

Bethel, Fortuna, Mo.: Debbie Baumgartner, Mrs. Larry Beutch, Debbie Gerber, Kenneth Gerber, Coleen Hilty, Dara Loganbill, Kent Loganbill.

Congerville, Ill.: Glen Schultz.

Grace, Pandora, Ohio: Mrs. Lydia Hardt.

Hively Ave., Elkhart, Ind.: Sue Klassen, Cathy Wismer, Beth Gundy, Becky Habegger, Beth Ann Miller, Mary Beth Berkshire, Sheryl Classen, LaVonne Goosen, Kay Frances Scharping, James Kirkton, Vicki Kirkton.

Maplewood, Ft. Wayne, Ind.: Tom and Coleen Cameron, T. J. and Margaret Reeves, James and Goldie Rhodes, Max Waters, Shirley West.

Salem, Kidron, Ohio: Ray Miller, Mr. and Mrs. Levi Hershberger, Debra Lehman, Shelly Sohar, Jeff Hewitt, Gerald Nussbaum, Ted Badertscher.

ANNIVERSARIES

First, Berne, Ind.: Congratulations to Mr. and Mrs. E. W. Baumgartner and Mr. and Mrs. B. Franklin Sprunger who observed their fifty-ninth and fifty-fifth wedding anniversaries respectively on April 20.

St. John, Pandora, O.: Mr. and Mrs. Willard Moser celebrated their fifty-sixth anniversary on March 12. Open house was observed for the fiftieth wedding anniversary on April 9 for Mr. and Mrs. Haydn Basinger.

DEATHS

Boynton, Hopedale, Ill.: Mrs. Howard (Opal) Steiger, March 23.

Eighth St., Goshen, Ind.: David B. Lantz, April 11.

First, Berne, Ind.: Eventt Lehman, March 21; Mrs. Clara Sprunger, March 26; Mrs. Clara Schug; Leonard Baumgartner; Mrs. Marie Langenwalter; Palmer Moser, April 6; Lewis E. Yake; Donald Agler.

First, Bluffton, Ohio: Mrs. Florence Lora, age 85, March 29; Mrs. Ora Lee Badertscher, age 81, April 8.

First, Lima, Ohio: Alva Curl, April 23.

Oak Grove, Smithville, Ohio: Clarence Kurtz, March 14; Alden Krabill, March.

St. John, Pandora, Ohio: Raymond Miller.

Wayland, Iowa: Lavina Roth Meyer March 6.

Zion, Goodland, Ind.: Mrs. John Rausch, April 2.

Material for the Central District Reporter should be sent to: Jacob T. Friesen, Box 28, Bluffton, Ohio 45817.

Christ gains victory amid exploding bombs

John and Clara Schmidt pioneered in leprosy work in Paraguay at Kilometer 81, beginning in 1943. They realized one of their ambitions this past fall when they were able to turn the Kilometer 81 medical program over to a young Paraguayan, Dr. Franz Durksen. On a six-months furlough arrangement, the Schmidts are now in Vietnam where Dr. Schmidt, under the American Medical Association, is helping in the leprosy work. Mrs. Schmidt is serving with the Christian and Missionary Alliance during this time. The Schmidts plan to return to Paraguay to continue medical service in Caaguazu. The following is their report:

It is impossible to put into one article what we have seen of the evangelical work in Vietnam. It is a work that, in spite of the obstacles the war is constantly putting in its path, is the only hope for this country of people whose cry is "peace, peace—where there is no peace."

The first Christian missionaries to enter Vietnam were the C & MA who started work in 1911. They worked first among the Vietnamese. Since 1928 their Tin Lanh (good news) churches, found in all major cities in Vietnam, have become self-governed and self-sustaining with their own pastors. Both foreign missionaries and missionaries from the local Vietnamese churches have gone to the Montagnard tribal people living in the highlands area to bring them the gospel.

Our first contact with C & MA was in Saigon where they invited us to their missionary prayer meeting. They asked about the purpose of our visit to Vietnam and prayed God's blessing upon us. Since then we have been as one of the family with the many wonderful people we have met. We have worked closely with them, and because of our work at Kilometer 81 in Paraguay, we have been especially interested in C & MA work here with those sick with leprosy.

Since an outpouring of the Holy Spirit took place just before Christmas in the Evangelical Seminary in Nha Trang, a revival has spread to many of the churches in Vietnam, especially among the tribal churches. It was a renewal among Christians, but has also been a great testimony to the unsaved. Many hundreds have accepted Christ.

There are many large tribes in the highlands. The Raday tribespeople who surround Ban Me Thuot have about ninety churches. Being in their services has warmed and spoken to our hearts. One Sunday, sitting just in front of us were three young men with the signs of the former animist superstitions—big holes in the earlobes and front teeth sawed off—holding their Bibles open and taking notes from the message. We couldn't help comparing their transformation when they turned to Christ with that of our Indians in the Chaco of Paraguay.

Around beautiful Da Lat is the Koho tribe with over 150 churches. Here pioneer missionary Helen Evans took us to the home village of brothers Sau and Kar, preachers to this tribe. The story of Sau and Kar is wonderfully told in *The bamboo cross*, by Homer D. Dowdy. After reading the book, we were delighted to meet these men whom God has used so wonderfully.

In Pleiku, from where we are writing at this time, we saw a baptism of thirty-six believers — plain, sincere Christians being added to the church. A local pastor told us of his village where hundreds had recently been added to the church. Just the other week many had been carried away captive from his village, but he praised God that not one Christian was among the captured. Such things are being repeated all through the country, and Christians are also taken, but we pray that this may result in spreading the gospel.

Other groups and missions have joined hands to bring Christ to Vietnam, including the Wycliffe translators, the Southern Baptists, and MCC. We have met and worked with many of our fellow MCC workers and have seen dedicated Christians at work. At the Evangelical Hospital at Nha Trang, many poor people are treated by Christian doctors and nurses, specializing in eye surgery and tuberculosis patients.

What a strategic time for the church in Vietnam to move forward! To the sounds of bombs exploding and the horrors of the war moving in, Christ gains victory in many lives and many call him Lord. May we, too, be a part of the witness going forth in Vietnam.

Domestic agencies to share major medical expenses

A major medical pool for North American service workers has been agreed to by the seven Mennonite and Brethren in Christ groups represented in the Home Ministries Council.

Under the new agreement, all groups would share medical expenses of over $1,000 per illness or injury within a fiscal year for a worker from any of the member groups of the council. The agreement includes spouses and dependent children of service workers.

Groups on the council include the General Conference Mennonite Church, (Old) Mennonite Church, Conservative Mennonite Conference, Eastern Mennonite Board of Missions, Mennonite Brethren, Brethren in Christ, and Mennonite Central Committee.

Purpose of the domestic major medical pool is "to provide an organized plan whereby Mennonite boards and agencies can distribute among themselves in an equitable manner the major medical expenses of their appointed workers, using the principle of mutual aid as taught in the Scripture and as historically practiced in the Mennonite church."

Claims against the pool will be divided among the participating groups on the basis of the number of eligible participants in each group's service programs.

Coverage would normally include hospitalization, services of physicians, medications, X-rays and optical, dental, and psychiatric expenses.

RECORD

Words and deeds

A choral arrangement for mixed voices entitled "Thou grace divine, encircling all" by J. Harold Moyer is scheduled for publication in July by Golden Music Publishers of Golden, Colorado. "Thou grace divine" is a nineteenth century hymn text by Eliza Scudder. The melody used in the anthem is an arrangement of the American folk hymn "Consolation." The Golden Music Publishers have previously published "Psalm 95," also for mixed voices, by Dr. Moyer, who is head of the Bethel College music department.

Dr. Hans. Epp, Filadelfia, Paraguay, wrote that the population of two villages, Pozo Amarillo and La Esperanza, were saved by vaccination from the ravages of the measles epidemic that recently swept through the Indian population around the Mennonite colonies in the Chaco. A supply of measles vaccine and of disposable syringes had been flown to Paraguay by Mennonite Central Committee in February at Dr. Epp's request. In spite of emergency medical help, the epidemic took the lives of over 100 children.

Baptist churches in 115 countries have a total membership of 31,432,130, the Baptist World Alliance reports. The membership tabulation showed a gain of 390,493 over 1970, with increases in every continent except Asia and Europe. Churches in North America, where the largest concentration of Baptists live, showed a gain of 290,000 members to a total 27.5 million, including the Southern Baptist convention with a record 11,826,463 — largest U.S. Protestant church. Membership in Africa increased by 70,000 to a current 808,266; churches in South America reported membership increases of 50,000 to a total of 442,859. A decrease in the European total from 1,170,114 to 1,161,606 is in keeping with a general decline in the membership of free churches in Europe. The figures do not include an undetermined number of Baptists in Russia who are members of unregistered groups.

Workers

C. Groves

E. Groves

Carlyle Groves, general editor for the Commission on Education, has accepted a post as publisher of the Provincial Literature Bureau (Bunumbu Press) in Bo, Sierra Leone, West Africa. Mr. Groves will resign his present position August 15 and begin his three-year term in September. As publisher, he will be responsible for developing adult eduactional materials for use in Methodist churches in Sierra Leone. In addition, the Liberian Methodist Church, UNESCO, and the Sierra Leone Government want to use the press to produce vernacular literature for persons with low reading skills. His wife Esther and their two sons, Nathan and Quentin, will accompany Mr. Groves to Sierra Leone. A native of Freeman, S.D., Mr. Groves is a graduate of Bethel College. He began work at the General Conference offices in 1956 as manager of Faith and Life (then Mennonite) Bookstore. He began his present job as general editor in 1969.

Cornelius and Herta Janzen, Winkler, Man., leave for Calcutta, India, in July, subject to receipt of their visas, to take up directorship of MCC programs in India and Nepal. They will succeed *Vernon and Helen Reimer,* who are ten-year veterans of MCC leadership work in India. They will be returning to Canada to take up the executive directorship of the provincial MCC office in Yarrow, B.C.

William Kruger, Winnipeg, has resigned as principal of Westgate Mennonite Collegiate to become principal of Rockway Mennonite School, a high school in Kitchener, Ont. Mr. Kruger will begin his duties with the Kitchener school in August.

Paul Peachey of Washington, D.C., has been elected chairman of Christians Associated for Relations to Eastern Europe. This organization was formerly known as the American Committee of the Christian Peace Conference, which supported periodic peace encounters in Prague, Czechoslovakia.

Robert D. Suderman of Halstead, Kans., was newly elected to the board of directors of the Bethel Deaconess Hospital Assn., Newton, Kans., at its annual meeting in May. *Victor Sawatzky* of Hillsboro and *Mrs. Arthur G. Claassen* of Potwin were reelected to the board.

Baptisms

Bethel College Church, North Newton, Kans., on May 14: Mary Beth Wiens, Janet Schmidt, Janice Schmidt.

Carlock (Ill.) Church: Joan Ernst, Brenda Garrett, Bonita Greenburg, Sandra Grove, Lisa Ragsdale, Douglas Williams, William Woodrum.

First Church, Aberdeen, Idaho, on May 21: Clayton Funk, Cheryl Isaak, Kim Jahnke, Don Klempel, Terry Krehbiel, Tracy Langenwalter, Judy Maisch, Christine Pankratz, Linda Schroeder, Vicki Tieszen, Sara Toevs.

First Church, Beatrice, Neb., on May 21: Glenn Buller, Janice Esau, John Gerritse, John Jantzen, Ronald Janzen, Karen Reimer.

First Church, Ransom, Kans., on April 30: Mr. and Mrs. Harvey Sweitzer, Mr. and Mrs. Perry Sweitzer.

Grace Church, Dallas, Ore.,on April 30: Gary Balzer, Sandy Benson, Tom Dick, Dennis Fast, Jason Fast, Tim Feil, Mark Hoffman, Debra Peters, Jeff Richert, Kim Schmidt, Tony Schmidt.

Hoffnungsau Church, Buhler, Kans., on May 14: Gene Ediger, Allen Siemens, Keith Wiens.

Salem Church, Kidron, Ohio, on May 7: Ted Badertscher, Jeff Hewitt, Debra Lehman, Gerald Nussbaum, Shelley Sohar.

Zoar Church, Langham, Sask., on April 30: Douglas Epp, Josephine Mierau, Esther Siemens.

Marriages

John Beitler, First Church, Berne, Ind., and *Brenda Goosen,* Mennonite Brethren Church, Henderson, Neb., April 14.

Dennis Blint and *Joyce Lowenberg,* Zion Church, Donnellson, Iowa, on April 29.

Ritch Bowers and *Deb Price,* First Church, Nappanee, on April 16.

Thomas J. Davidson and *Janice Lehman,* First Church, Berne, Ind., on April 1.

Alvin Epp, Lehigh (Kans.) Church and *Katheryn Kay Hanneman,* United Methodist Church, Hillsboro, Kans., on April 14.

David Herstein, Morton, Ill., and *JoAnn Board,* Calvary Church, Washington, Ill., on May 5.

Mike C. Miller and *Barbara Kelley,* First Church, Champaign-Urbana, Ill., on March 8.

Stanley J. Penner, Emmaus Church, Whitewater, Kans., and *Peggy Marie Grosse,* First Christian Church, Peabody, Kans., on April 22.

Daryl Kenneth Regier, Emmaus Church, Whitewater, Kans., and *Sharon Sue Nichols,* Marysville, Mo., on April 1.

David Richmond, Peabody, Kans., and *Barbara Lynne Stucky,* First Church, Burns, Kans., on April 22.

Larry L. Strotheide and *Cassandra Acker,* Flanagan (Ill.) Church, on April 7.

Ronald Ray Suderman, Ebenfeld Mennonite Brethren Church, Hillsboro, Kans., and *Sharon Kay Hiebert,* First Church, Hillsboro, Kans., on April 28.

Gary Voth, Hoffnungsau Church, Inman, Kans., and *Kathy Enns,* Bethel Church, Inman, Kans., on April 8.

Deaths

Jacob Jay Epp, Bethel Church, Mountain Lake, Minn., was born May 19, 1901, and died May 2.

Marie Friesen Epp (Mrs. Ernest A.) Bethesda Church, Henderson, Neb., was born March 25, 1904, and died April 19.

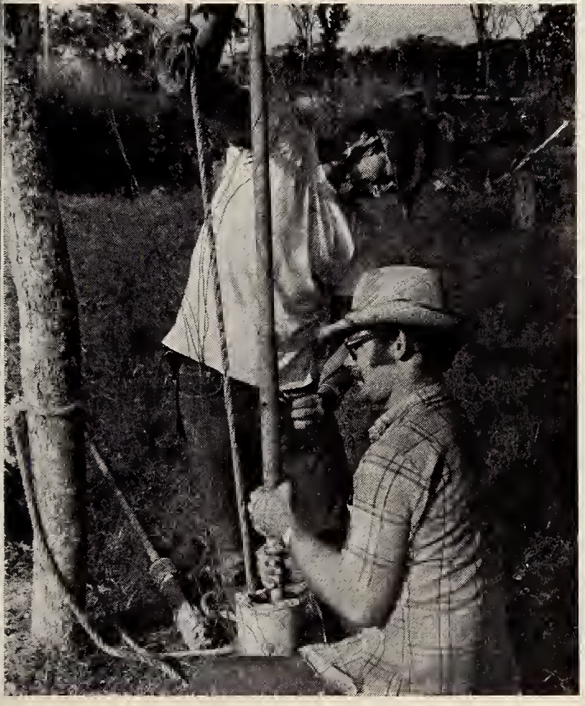
Marvin Goebel, First Church of Christian, Moundridge, Kans., on April 12.

C. E. Nickel, Herold Church, Cordell, Okla., was born May 22, 1907, and died March 10.

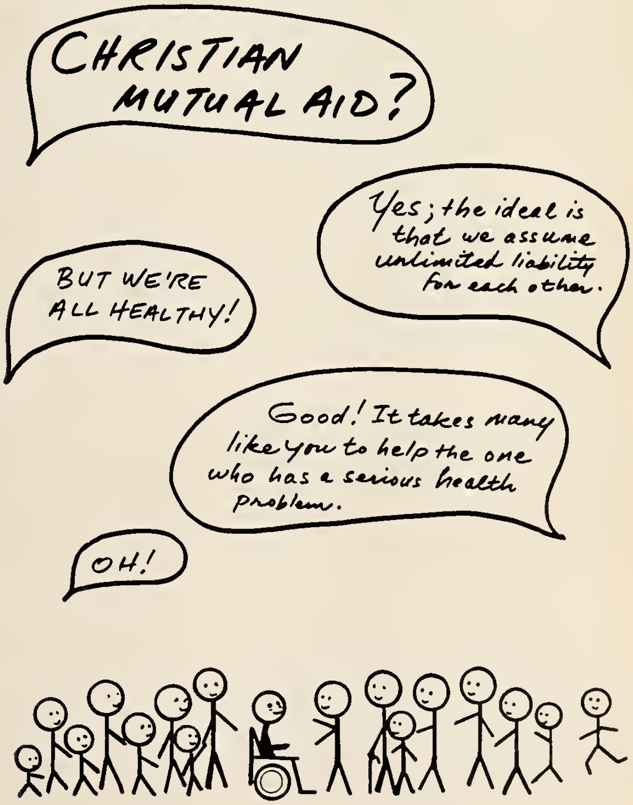
Carrie Schmidt, Lorraine Ave. Church, Wichita, Kans., died April 22.

R. B. Schmidt, Herold Church, Cordell, Okla., was born Feb. 11, 1908, and died April 14.

Opal Steiger (Mrs. Howard), Boynton Church, Hopedale, Ill., died March 23.



Paxmen Keith Krehbiel of Deer Creek, Okla. (left), and Orie Friesen of Henderson, Neb., have been assigned to a colonization project in Bolivia's fertile lowlands by MCC. *The name of the colony in which they are working is St. Julian. Above the two men are completing the first hand-dug well in the community.*


CHRISTIAN MUTUAL AID?
Yes; the ideal is that we assume unlimited liability for each other.
BUT WE'RE ALL HEALTHY!
Good! It takes many like you to help the one who has a serious health problem.
OH!

Till we all become...full grown in
the Lord to the point of being filled
with Christ. Ephesians 4:13

MENNONITE MUTUAL
AID ASSOCIATION
1110 North Main Street
Goshen, Indiana 46526

LETTERS

Army recruiters at Bethel

The following letter, addressed to the president of Bethel College, was sent to The Mennonite *for publication*:

Dear Harold Schultz: I received news last week that some army people were permitted to set up a recruiting booth on Bethel College campus. At first I could hardly believe such a thing was true, but now I understand that such an event did occur. It is very sad to me that the administration could not make a clearer witness when the army stormed Bethel College on April 21. Sadder perhaps that the student body didn't raise more of a protest than they did. Add my voice to the protest—this kind of thing should not go on at a Mennonite campus.

Army recruiters should, perhaps, be invited on campus to dialog and debate, but not to engage in their business; they should be confronted with their inhumanity and killing, but not allowed to advertise their profession as killers. The early Anabaptists made a definite distinction between church and state; later on, Mennonites in America went to prison rather than serve in the military during this country's many wars. Have the Mennonites, with this fine tradition of nonresistance and pacifism, reached the point where they allow army recruiters on campus for the purpose of recruitment?

As a former student of Bethel College, I'm not very proud of my school at this moment. Surely the integrity and courage of a nonviolent tradition can speak stronger than that! *Patty Shelly, 3367 18th St. N.W., Washington, D.C. 20010.* May 7

Harold Schultz, the president of Bethel College, and William Keeney, the dean, who is also chairman of the MCC *Peace Section, prepared the following memorandum for the faculty and students on April 20:*

Army recruiters were on campus today. Some of you have wondered about their presence. Following is an attempt to summarize the Bethel College administration's understanding of policy.

1. We in no wise condone or support recruiting for a harvest of death.
2. We do operate on a policy of treating others as we would like to be treated. If we were to go to the Air Force Academy, West Point, or Annapolis, we would like to have access to students and to be allowed on campus. We would understand if we were not given a public reception.
3. Some students on campus may want to have access to such personnel to discuss their career possibilities. Even though we may not agree or would not encourage such careers, we would not want to deny them such opportunities. We have other persons on campus to interview prospects without questioning whether we would agree with all their activities.
4. We would encourage students and others to enter into dialog with such persons, especially to call into question the morality of their own implication in the military system of death. We would hope, however, that the attempt would be to persuade and to win to new conviction rather than to ridicule, demean, or by other means act contrary to our stated purposes to be peacemakers and resolve conflicts, to treat no man as an enemy but to respect each person, even as Christ died for men while they were yet sinners.
5. We trust that students will have developed the maturity to deal in an open, critical, and reasonable way with the situation, neither being enticed by attractive agents of the military nor being hostile and unchristian in regard to persons with whom we may disagree.

A sixth point was made by President Schultz when the editor spoke to him about this issue on May 23. In the future if recruiters insist on coming onto the campus, the college will ask them to participate in an open forum prior to the setting up of their recruiting tables. The purpose of the forum will be to engage the recruiters in dialog concerning the various issues which are raised by participation in the armed services.

Women's identity

Dear Lois: We were encouraged t find your editorial, "When they draf women!" (May 9 issue). We are experiencing difficulty in finding identities as Christian women within male-dominated churches and so were refreshed to read an article about women written by a woman. Thanks s much for contributing to our progress towards liberation as well as bringing this issue of the draft to ou attention. *Sharon Sawatzky, Box 508 Steinbach, Manitoba; and Christine Schrag, R.R. 1, Chenoa, Illinois 61726.* May 11

Educate for survival

Dear Editor: Our churches could spend less time worrying about the poor and spend more time and thought on how to educate people in the art of survival so they need not be on relief. Let the state take care of needy. *William R. Sullivan, Box 250, Vale, Oregon 97918.* May 23

Unacceptable solution

Dear Editor: Both letter writers ("Clinics or butchers" and "Women must have choice," April 18 issue), beg even more fundamental questions than those they accuse anti-abortionists of.

The issue in question is not whether or not women have a right to choose; it is whether or not society can continue to exist when that choice involves the premeditated killing of a developing human being. It involves the decision of justifying the killing of human beings on grounds of social utility; it involves the employment of premeditated killing of human beings in an attempt to solve socio-economic problems.

Anti-abortionists (such as the Canadian League for Life or Right to Life) seek to work for solutions to the problems of poverty and discrimination and overpopulation, but they reject murder as a tool that can morally be justified to attain the desired societal goals. *Vern Ratzlaff, 77 Henderson Highway, Winnipeg, Manitoba.* April 25

More about Brazil

Dear Editor: As soon as I received the April 11 issue and read the letter by R. P. Wiens, "Misinformed about Brazil," it was clear to me that I had to thank Mr. Wiens for the letter and the editor for having published it.

So many "un-experts" have already made up their minds about Brazil, and they are therefore closed to the type of clarification which Mr. Wiens presents. I, too, have lived in Brazil for twenty-seven years, and I have kept my eyes, ears, and mind open to what is happening in that nation.

Positive comments are ignored because they are considered to be biased. In Germany, for example, I was told last year that they think they can assess the situation more objectively from a distance than those who live right in the midst of it. To this I would answer: Perhaps we are unable to view the Brazilian circumstances from a detached point of view, but on the other hand, we live right in the midst of the people, speak their language, know their joys and sorrows, and share all their experiences.

Our youngest son and his three oldest sons, who have all been trained at the missions seminary in Brazil, are working among the very poor in Brazil's interior. As director of a tent crusade, our son has traveled a great deal in western Brazil, from the swamplands of the upper Paraguay to the Amazon River. He comes into frequent contact with Indians, but not once has he met one who has complained that they are being poorly treated, let alone "massacred." But our so-called experts claim to know better. *Peter Klassen, Box 127, Queenston, Ontario.* May 9

Editor's note: *The above letter was translated from German.*

Levi's contribution

Dear Editor: Levi Keidel's article, "Message from dry bones," (April 18 issue) was both inspirational and informative. After comparing the tomb of Napoleon to the underground corridors in Paris which led to the gruesome spectacle of piles of human bones in the catacombs, his closing paragraph was significant: "With God, the earthly existence of each one of us is terribly important. With him, every one of us can be a Napoleon."

I am grateful for the contribution that Levi Keidel is making in missions and publications and am very grateful to the Mennonite neighbor family that invited and took the boy, Levi, to their church and Sunday school. We heard him refer gratefully to this "happening" of his boyhood in a mission report in North Newton a number of years ago. *Elda Bachman, 1104 West Broadway, Newton, Kans. 67114.* May 8

Baby wasn't deformed

Dear Editor: I have followed closely the discussion on abortion. I would like to share with the readers a choice my wife and I made three years ago and how God blessed us.

My wife was expecting our third child. During the third month of her pregnancy her doctor discovered that she had leukemia. They would give her strong drugs which would arrest her disease; however they did not know what effect the drugs would have on her unborn child. The doctors felt that probably the baby would die while in the womb; if it did live, there would almost certainly be some type of deformity.

One doctor recommended an immediate abortion, another said it was our choice. I remember that we did not need to discuss it for long. There would be no abortion and we would pray to God for the safety of our unborn child.

God answered our pleas with a beautiful, perfectly formed boy. There was a blood disorder which nearly took his young life, but by his tenth day of life he was home with us. He is two years old now and a real joy to me.

I do not write this letter to condemn abortions or to say abortions are always wrong. I cannot judge that. I write simply to praise God for leading one couple and to thank him publicly for the blessing I call my son. *Larry Christman, 1248 M St., Reedley, Calif. 93654.* May 3

Try for a decent world

Dear Editor: It is a shame that man is his own worst enemy. He spends a major part of his work and money on instruments of death (the military), 40 percent and $70 billion a year in our case. And we think hate, fear, greed. You can't make friends by shooting at them. Why have enemies?

The situation of numerous selfish bickering nations is no good. We need a world order of the human race on this planet unified with malice toward none.

We need a declaration of dependence. Dependence is one of the strongest bonds of society. We have to work together or die separately. The only contention we should have is that noble contention or rather emulation of who best can work or best agree. *Ernie Sheffield, 3329 E. Calhoun Blvd., Minneapolis, Minn.55408.*

About our letters: *To encourage our readers to express themselves on a variety of issues, we try to use all letters submitted for publication. Such statements may or may not reflect the views of a majority of readers. They may or may not agree with the official positions of our brotherhood. But we respect each person's right to be heard, which is a part of the larger obligation of membership in the brotherhood to both give and receive counsel (Heb. 3:13). Because of the limitation of space, shorter letters will be given preference, but longer statements, carefully and thoughtfully prepared, will be considered for use in other sections of our paper. Unsigned letters will not be published, though we may withhold names for valid reasons in a special situation. Letters to the editor marked "personal" or "not for publication" are always appreciated and, of course, will not be published.* Editor.

My responsibility

Ron Boese

Before 1971, I had never had enough income to owe taxes. Therefore, I was able to file a W-4E form with my employers last year. By filing this form I testified that I had incurred no income tax liability during 1970 and did not expect to do so during 1971—across the back of the form I penciled a statement saying that I do not recognize any liability to pay for war. With a W-4E form on file, my employers did not withhold any federal income tax from my salary, except for a small amount which one employer withheld before I got the W-4E form filed.

During the course of the year, however, I did earn enough for the IRS to believe that I owe them money. But, since I don't plan to send them either money or an income-tax return, I sent them this letter explaining my position.

Dear Brothers and Sisters of IRS: In 1971 the average household in the United States paid about $1,715 in income tax. Of this amount the federal government uses about $1,099 for "defense." In the language of the U.S. Government, of course, "defense" means "war," so 64 percent of our federal income tax is used for wars—past, present, and future. The U.S. Government, then, uses most of its resources for military destruction. To pay income tax means to help buy the guns, airplanes, and bombs which continue daily to kill the men, women and children of Indochina. To pay this tax means to help build the nuclear weaponry which threatens the possibility of any joyful human life. To pay this tax is to help retire the mortgage of the atomic bombs which destroyed Hiroshima and Nagasaki.

I feel that I cannot, in good conscience, contribute in this way to the suffering and death of my sisters and brothers throughout the world. I would not kill a person myself; how can I pay others to do that for me?

There are better uses for our financial resources than those which the government chooses. The twenty-five million dollar estimated cost of one B-1 bomber could pay for fifteen 50-bed hospitals. I do not want my money used for more freeways through forests and cities. Nor do I want my money used to support oppressive dictatorial foreign governments which happen to be "anti-communist" or to encourage American business. So, instead of trusting my money to the federal government, I have directed my financial resources to organizations and individuals working for peace and justice.

As a resident of the District of Columbia, I have little voice in either national or local government. "No taxation without representation" was an inspiring call two hundred years ago. Today, too, a person should not have to pay taxes when he or she has no voice in deciding how they are spent.

Claus Felbinger, writing about the Anabaptist church in 1560, said, "We are gladly and willingly subject to the government for the Lord's sake, and in all just matters we will in no way oppose it. When, however, the government requires of us what is contrary to our faith and conscience—as swearing oaths and paying hangman's dues of taxes for war—then we do not obey its command." Living in the Anabaptist-Mennonite tradition, I feel that, rather than pay taxes, I must hear and respond to the cries of those who fall victim to the American war-making power.

I hope that you people working for the Internal Revenue Service will understand and accept my decision to follow conscience. I hope that you will also consider the contribution which your work of collecting war taxes makes to the suffering of our fellow human beings.

May love, peace, and joy be with you.

Confession

Peter J. Ediger

I killed a man today.
Or was it a woman or a child?
It's hard enough for the man I paid to do the job
who flies the Indochina skies to know
and impossible for me from my friendly suburb
half a world away.

I killed a man today.
I didn't want to kill.
I tried not to kill.
I wrote letters.
I marched.
I prayed.
I spoke at rallies.
I talked to senators and representatives
and other public officials.
I wrote a letter to Internal Revenue Service
explaining why I couldn't pay that part of income tax
which is used for killing
and was sending the money for refugee relief instead.

I killed a man today.
Or was it a woman or a child?
Or was it I who died?

Material for this page provided by Women's Missionary Association.

MEDITATION

Proverbs 31b

A great man who can find?
His worth is not measured in stocks and bonds,
  or position and prestige.
His choices are not made on the basis of immediate cost or gain.
He cannot be bribed, threatened, or wearied into giving up a
  principle.
He is willing to learn and dares to try new ideas,
  considering the possibility of success worth the risk of failure.
He is not overconfident of his strengths,
  nor is he afraid to admit his errors.
He exercises strict moral self-discipline.
He keeps promises.
Backed by a life of integrity,
 his opinion carries much weight.
He is patient with others,
  but demanding of himself.
He can forgive.
He is quick to acknowledge the contributions of others.
Because he recognizes the worth of every man,
  he respects each one he meets.
He does not manipulate others;
  he honors their freedom of choice.
He values and does not betray trust.
Being sensitive to needs, he can sacrifice his rightful privileges
  for the higher good of helping others.
He never rejects the one with whom he may disagree,
  but endeavors always to preserve the dignity of both.
Being felt, rather than put into words,
  his love is received.
His sons and daughters proudly walk with him,
 and his wife rests her life in his.
They all talk meaningfully together,
  for his life is communication with God.
Wealth cannot be trusted,
  success is elusive;
but a man of character is of immeasurable worth.

Mary Rempel

Ready to lift

WHILE DRIVING through one of the cities in Holland, I saw a bird fly against a car. The bird was dazed and a young boy on a bicycle came along, picked up the bird, and continued on the bicycle while holding the bird on the palm of his hand so it could later fly away. This reminded me of an incident in Allentown, Pennsylvania, where a young boy was puffing away bicycling up a hill when an old streetcar came along. The boy just grabbed a hold of the rear of the streetcar and was speedily pulled up the hill. When the problems of life daze us or when we come to difficult mountains, let us remember that the Holy Spirit is ready to give us a lift. *Ward W. Shelly*

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Pray for peace, dream of war

SEVERAL DARK FIGURES crept stealthily through the grass to the hut where my children and I were hiding. I could see the intruders' helmets in the tropical moonlight. Suddenly they burst through the door, their guns ablaze. I, too, opened fire. The night visitors fell in contorted heaps in the doorway. All were dead. . . .

With the climactic bursts of the guns still reverberating through my mind, I awoke from the vicious dream. My nightmarish heroics haunted my thoughts the rest of the night and the days that followed. How could I, a Christian and pacifist, resort to such bloody violence, even in a dream? Was violence so close to the surface of my being that it could pop readily into view through my dreams? The experience jolted me.

I tried to rationalize the incident by blaming it on the confluence of a number of major news events that week: the shooting of George Wallace, the stepped-up war in Indochina, the strikes and riots in Quebec, and several other occurrences. After all, I reasoned, if life out there were given the same treatment as a movie, it would be given an "X" rating. Violent movies cause restless nights, so does life. How can you expect to dream clean dreams in a violent age?

But the attempted rationalizations didn't do much to still the guilt. My thoughts moved on to the more personal forms of violence that one engages in daily: the clinched fist shown to an errant fellow motorist, the impatient words spoken to wife and children, the critical dinnertime chatter which cuts friends, neighbors, and colleagues down to pygmy size, and the ever-present competitiveness which seeks always to be first and best. Here, I had to confess, were some of the "small" roots of the bigger violences that threaten the health and welfare of millions of people. No wonder we have bad dreams.

Father, through Jesus, forgive us the violence we are doing with our giant machines of war and commerce, but forgive us also for the little violences which we perpetrate against each other day after day, blocking out your image both in ourselves and in others. LK

THER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

87:25 JUNE 20, 1972

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CENTURY OF MISSIONS

S. F. Pannabecker

In 1926 they asked, even as we do now, "Have we overreached our strength? Have we faith to go on?"

ONE HUNDRED YEARS ago the General Conference foreign mission board was called into being. The circumstances were unusual and interesting. A year earlier, 1871, one of the young Wadsworth Institute students, Samuel Haury, had volunteered as a missionary for the foreign field. The churches of the conference had been contributing funds to various mission projects, such as the Dutch Mennonite work in Java, but had never sent out a missionary in person.

Since the conference had no official body to direct such activity, Mr. Haury, in consultation with Principal Van der Smissen of the Wadsworth school, applied to the Amsterdam board and went off to Barmen, Germany, for further preparation. Some in the General Conference were fearful that their first missionary would be lost to another body independent of American control. However, since there was no General Conference session in 1871, nothing could be done. However, the Western Conference did express the concern and hope that the Central Mission Society, which had no administrative authority, would inquire into the matter.

Thus it stood until the conference session of 1872 when the whole question of Samuel Haury's training and service came up for discussion. It was in this connection that the old Central Mission Society was disbanded and replaced by an official responsible mission board. The conference designated the president and secretary of the conference plus three other elected members to serve. The first mission board consisted of President A. B. Shelly, Secretary Christian Schowalter, along with C. J. Van der Smissen, J. H. Oberholtzer, and Christian Krehbiel.

The five members were probably the most highly respected men of the conference. Except for Mr. Oberholtzer, they all served in this capacity for a quarter of a century. With the constitution of 1896, the foreign mission board became an elected body of six members serving nine-year terms. Two of the early members continued on the new board. A. B. Shelly rounded out thirty-nine years, for twenty-two of which he served as secretary. In 1911 he resigned, with his last term still incomplete. He pleaded the weakness of old age as his reason. The resignation was accepted and he was given lifelong honorary membership, the only board member to be so honored.

Christian Schowalter served for thirty years. These two long-time members were joined by a third, Gustav Harder, who was first appointed treasurer in 1890 and then elected to the board to serve for thirty years, all of this as treasurer.

S. F. Sprunger was another long-

The members of an early Foreign Mission Board were (standing) J. W. Kliewer, C. H. Van der Smissen, and C. H. Wedel and (seated) S. F. Sprunger, A. B. Shelly, and Gustav Harder. S. F. Sprunger joined the board in 1896, and A. B. Shelly served until 1911. Mr. Shelly and Mr. Van der Smissen were original members of the board.

Left: At a Nazarene street chapel in Hantan, Hopei, China, are Matilda Voth, second from left; Willa Kuyf, third from left; William C. Voth, second from right; and Peter Kiehn, far right. Above: Indians and missionaries worship during early days at Basna Station.

time member who was first elected in 1896 and served for twenty-one years. Thus a half dozen men practically constituted the mission board for the first forty years of its existence.

About 1910 a new crop of longtime servants appeared. J. W. Kliewer and P. H. Richert, along with M. M. Horsch and S. M. Musselman were the most noteworthy. Mr. Richert served the longest of this group, 1911 to 1947, thirty-six years. All of this time he was secretary and had the closest contact with all fields and all missionaries. His profuse correspondence was carried on while he was pastor of a large congregation and active in local and district conference causes.

J. W. Kliewer served for twenty-seven years and was chairman of the board for all but three years of these. Mr. Horsch served for twenty-four years and Mr. Musselman for twenty-one. All of the men who have been named completed their years on the board before mid-century.

In the thirties a third crop of longer-term members began to appear, but the 1950 constitution limited membership to two consecutive terms of nine years. Four or five of them reached the maximum of eighteen years, but the time of lifetime service on the foreign mission board was past.

Reviewing the board membership up to 1950, it could be noted that thirty-five different men had served. Eight had served for a quarter of a century and eight more for a few years more or less than twenty. In a sense these men were specialists, dealing in affairs that the common member highly approved but hardly understood.

With the Second World War and the explosion of foreign contacts, a new type of board member was in order. Foreign travel had become commonplace, experienced short-term relief workers returned home with better understanding of foreign culture and needs. After the war, several men with foreign experience were elected to the board; an occasional layman was chosen, and in 1959 the first woman, Esther Wiens, was elected.

The growing interest of the Canadian churches in General Conference foreign missions was recognized in 1947 by the election to the board of the first Canadian, J. J. Thiessen, and in the 1950s two more were added, G. G. Epp and George Groening.

Looking back at the work of the foreign mission board, it was in the beginning little more than a committee operating under the direction of the General Conference. Reports and

Overseas mission secretaries: from left, Howard Nyce, 1948-54; John Thiessen, 1954-58; Orlando Waltner, 1958-59; Andrew R. Shelly, 1959-71: and Howard Habegger, 1971 to present.

Susanna and Johannes F. Kroeker, above, and Peter A. and Elizabeth Penner, right, were the first General Conference missionaries to India. The Kroekers went to Janjgir and the Penners to Champa in 1900.

Left: C. L. Pannabecker, seated, gives an eye examination in China. Above: From left, guests Rev. and Mrs. Hofer from Chicago and missionaries Mathilde Penner, Martha Burkhalter, and P. W. Penner at Janjgir, India. One missionary wrote on the back of a photograph, "Our ample sized hats are the "cork hats—tropic" which we must unfailingly wear from morning till night out-of-doors."

recommendations were made to the Conference where decisions were reached and instructions given to the committee. With the expanding work this condition could not last long. Few interim meetings of the board were held, but in the 1912 report we read, "In accordance with instructions received from the General Conference, annual meetings were held." This was regarded as expensive but wise.

With growing financial demands it was proposed in 1914 that an executive secretary be secured to jointly serve the home and foreign mission boards. M. M. Horsch acted in this capacity from 1915 to 1917. He made five trips in the United States and Canada promoting mission work but felt unable to continue longer. For various reasons a successor was never found.

It was a continuing need but not filled until 1948, when Howard Nyce accepted the position for six years. He was followed by John Thiessen (1954-58) then Orlando Waltner, Andrew R. Shelly, and Howard Habegger.

Andrew Shelly served the longest, giving his consecrated and energetic gifts to this position from 1959 to 1971. Without men of this type after mid-century it would have been quite impossible for the board to administer the worldwide work to which it had been assigned.

Board members were able to keep in close touch with the early mission work in Oklahoma. Christian Krehgiel in Kansas was almost adjacent to the field and participated in the work actively. When responsibility spread to India and China, contacts were only possible through the missionaries. Foreign travel was slow and even precarious and board members feared the expense of such trips.

By 1910 there were requests from the India missionaries that conference inspectors visit the field. The board was sympathetic but found no suitable man. Finally in 1920 J. W. Kliewer, president of the board agreed to go. He was accompanied by J. P. Habegger of Berne, Indiana, traveling at his own expense. The inspection tour covered all three Indian fields at home and the two fields—India and China — abroad. It required a full year's time and then another year visiting churches and reporting on mission conditions. On the part of the missionaries it was a great encouragement, and the stimulation at home was very satisfactory. What were rare visits by board representatives in the early years became more common by mid-century and now are well recognized as essential both to understanding the work and administering it.

One can have a great deal of respect for the farmer-preachers who,

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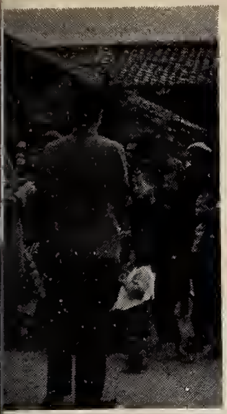
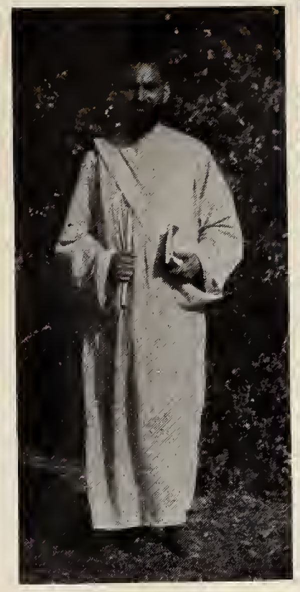


Above left: Peter Voran, standing at left, preaches to Japanese people at a Sunday morning street meeting. To the right: Standing in front of a clinic in China are H. J. Brown, far left; Maria Brown, third from left; and Willa Kuyf, fourth from left. Center photo: Sadhu Sundar Singh, an Indian Christian, who left for mission work in Tibet and was never seen again.



Immediately below: A new ward at an Indian leprosarium is dedicated. In front of the British flag is P. J. Wiens and, to the right, a Mission to Lepers representative from England and P. A. Penner. At bottom: Work in Jagdeeshpur, India, began in a tent. Shown here are S. T. and Metta Moyer and their dinner guests, 1924.

despite a limited understanding of international relations and cultural problems, nevertheless tackled the complicated process of sending out missionaries of the gospel. They were constantly conscious of limited financial resources and considerably worried when debts amounted to $4,000. Missionaries from the field continually pressed for needed improvements or advances into new territory and new work. Much of it was supported by urgent pleas for the sick, dying, and lost humanity with which they were surrounded. Against these pleas the board had to weigh possibilities for increased giving by churches. Most of the expansion was eventually approved, usually with the reservation, "if finances allow."

The operations of the board called for a good deal of faith. Facing pressure from the missionaries for expansion on one side and instructions from the conference not to go into debt on the other side, the board felt stymied and complained in 1908 about this restriction:

Strictly construed it forbids the board to undertake anything unless it knows beforehand where the needed money is to come from. Even the continuation of work already begun may under certain conditions cause an indebtedness. In this case either the work has to be retrenched or abated, or debts have to be made. Hitherto, however, the Lord has graciously provided means so that no debts had to be made.

While it did become necessary later to accumulate debts, it was with conference approval and eventually receipts made up the deficits.

In general, conference congregations responded well as the board expanded horizons. At the turn of the century annual contributions for foreign missions averaged $10,000; by 1920 this annual average was $80,000, and in 1926 it reached $125,000. Then came the slump and it was about 1940 before that figure was again reached. By mid-century the board was receiving about $340,000 per year.

Now, of course, we deal in different figures and talk of a million-dollar program but numbers mean little and 1900 probably required as much faith as does 1970. In 1926 they asked, even as we do now, "Have we overreached our strength?" "Have we faith to go on?"

In general, one would have to say that the board members took their work seriously, maintained good rapport with the missionaries they sent out, and retained the confidence of the constituency which supported them. Their primary concern was evangelism, and they rejoiced at the numbers who accepted Christ. Yet they were open to other forms of work — education, hospital, relief — not primarily because they won converts but because of their witness to the love central to the gospel.

As new ideas came into focus, the board was open-minded. It supported and even prodded missionaries to emphasize church growth and administration by national Christians. They have advised missionaries against excessive foreignness and urged simple living. They have been alive to changing situations, a wise supporter of their executive secretaries and a good balance wheel in the growing movements.

Afraid to go home

Harry Martens, MCC *commissioner to Bangladesh, comments on his observations in the newest Asian nation. He returned home in late May.*

I'm afraid to go home. Why? I am afraid of my new responsibility. If only I had not come to Bangladesh, then I would not have seen the poverty, misery, and struggle of the people. If I had not come I could easily excuse myself. I could say that I just did not know how terrible conditions are. And if I did not know, I could not be properly concerned. Even though I would have followed the news in the newspapers and magazines, it would hardly have penetrated enough to register the necessary concern.

But now, knowing what I know, my conscience is no longer free and untroubled and my heart says our people must know also. Afraid to go home? Some would call it a psychological block. I may go home, but I shall never get over it.

I have only a few more days planned for Bangladesh and can hardly wait once again to greet my loving wife and family. As I return to North America, I must return with the disturbing knowledge that I am leaving behind a mass of humanity struggling and agonizing daily with the harshness of their fate in life. Why? I ask. Why so much more physical and mental suffering in this land than in the land to which I am returning? Oh God, would you answer me! Why this must be so? Must it be? God, is there at least some reasonable word or sign that would ease my conscience?

If I only had not seen and heard so much I would not feel the burden of my new responsibility. But I have been living in the midst of it. How will the people at home know unless I tell them? But how do I tell them? Is it possible to say it in such a way that they will listen, understand, and sense the responsibility with me?

There are those among us who will say, "Why not say it with pictures?" How do you take pictures of pain and utter suffering? When I was in the midst of one of the most dreadful and undesirable sights of human suffering I have ever witnessed, I had my little camera in my pocket. I reached for it twice, as I recall, but my courage failed me. I did not have courage to add insult to injury. How do you muster the courage to snap a picture of a baby dying of smallpox, lying with five other children on bamboo matting? The only protection was a shabby old blanket on upright sticks to shade the youngsters against the hot sun. Exhausted and frightened mothers, as though protecting their babies, sat speechless nearby. Their blurry and pleading eyes were fastened right on us. The limbless body of a naked boy shoved his way across the street on his back—take a picture you say? I failed that test.

In the Kalishpur camp of 35,000 detained Bihari people, our jeep was suddenly surrounded by several hundred weeping and shouting women. We assumed they were pleading for food. But, we were told that they were not pleading for food but saying, "Give us poison so we may die and be delivered from our present fate." We could not understand their words but their faces and eyes clearly told us that they meant it.

Bangladesh girl pumps water from one of four wells drilled by MCC *in the village of Champaknagar. Previously the village had only one well.*

Poverty can be found in some degree in all countries. But when it is so widespread and on such a massive scale with millions of people at the starvation or famine level, how do you describe it to others? That is why I feel afraid to go home.

It is impossible for me to know your personal circumstances this moment as you are reading these lines. But if you are average, you should be comfortable—not too hot, not too cold. You are not hungry—at least not painfully so. You are wearing clothes to suit the temperature and the style. Your income meets the essential needs. Medical care is promptly available when you need it. And I feel sure you are not sitting on a dirt floor in your thatched shelter or staying with neighbors because you do not have even a shelter. You are not wondering where the next meal will come from. Before you write a curt response to the above lines, please read on.

I know that you want to ask if it is wrong to be comfortable and to enjoy available conveniences. I can't find a satisfactory answer to that question because I am soon coming to join you. But why must more than half the people of this world struggle so long for so little?

I do not find anywhere in Scripture that it is wrong for Christians to have possessions. But again and again the Scripture emphasizes the importance of the right use of possessions. The more one possesses, the greater his responsibility. From this we cannot escape. We are called to comfort the comfortless. But maybe there is also a time to disturb the comfortable.

I am sorry if this has been too painful, but remember I am serving and witnessing in the midst of a people utterly uncomfortable. Millions of people here are forced to live on much less than what you and I ha-

Two Bengali children salvage bits of grain from an airstrip.

bitually spend above our actual needs.

It would be presumptuous to ask you to sell your house, your second car, or whatever. But is it presumptuous to urge kindly each reader of these lines to pledge anew to share with the poor an even greater portion of income and accumulated possessions?

A good friend and a servant of the church recently sent these penetrating words to my attention in Bangladesh: "Bring the war home! The war of the third world for survival. Put it right in our pushbutton, reclining, airconditioned, overstuffed laps—where we have to deal with it. And then based on your experience there, suggest to us ways to deal with it."

I chose not to offer a private response, but rather submit the above message for all who may wish to know. Could we join in the war for survival, the war against hunger? May we resolve to do our part each year to help close the gap between those who have and those who have not? You may do this through the Poverty Fund, the Mennonite Central Committee, or in whatever way you feel led. But do it.

Of course, this dare not be at the expense of supporting others who are are also sharing the urgently needed spiritual food by proclaiming the gospel of Jesus Christ, our Savior and Lord. He is the one who pointed the way, led the way, the way his disciples are called to follow. After all, it is in the name of Christ that we minister to the poor, the bruised, the captives, and the brokenhearted.

Yes, I am afraid. I am not afraid to go home, but I am afraid of the new responsibility that I must face as I return.

Dallas Mennonite group wins church-state conflict

Can worship services be held in a home? No, said the City of Dallas. Yes, said First Mennonite Church, a fledgling congregation in the Texas city.

First Mennonite Church, a two-family congregation not officially affiliated with any Mennonite conference, began meeting in June 1971 in the home of the pastor, Richard Lynn St. Clair.

In March, said Mr. St. Clair, the city informed him that he needed a permit to use a single family resident for some other use than that for which it was originally intended. And the city further ordered him to stop all religious services, take down the sign on his lawn, and cease flying the Christian flag.

"We notified the news media, and it was on both television stations, on radio stations, and in the newspapers," Mr. St. Clair said. "We discovered that we were the first church to be charged with violation of the law.

"The Baptists, Methodists, Catholics, and others contacted us, backing us, since their prayer meetings in homes or home masses were illegal. After the pressure from the citizens of Dallas, the City of Dallas said that they wanted to drop the matter and would grant all our requests and permits to meet in our home. We were forbidden to fly the Christian flag, because it represented a religious group and this was dropped."

Bookstore run by volunteers

The Anchor Room is a bookstore that, by all the rules of economics, should probably have died a natural death.

But the religious bookstore in Fort Wayne, Indiana, is alive and well and witnessing because of the efforts of many volunteers, especially two young couples who have pledged their time and salaries to its support.

The idea of a religious bookstore began when Paul and Pauline Holsopple finished two years in the voluntary service unit in Fort Wayne. Paul had some skills in radio and television repair, but he was not satisfied with going back to just making a living. He and Pauline wanted a meaningful service ministry and decided on a bookstore.

Paul found a full-time job to pay the bills, and they started the bookstore in their basement. The operation later moved to the garage and finally became too much work for Paul and Pauline, with two small children.

Paul and Pauline shared their bookstore experience with their small group at the Maplewood Mennonite Church. Two other members of the small group, Gene and Sharron Rhoades, began to ask, "What do we want to do with our lives?"

"We decided to let God lead us," said Sharron.

She and Gene went home, prayed about it, sold their house in another area of Fort Wayne, bought a modular house, set it up next door to the Holsopples, and began to work with them in the bookstore.

That was two years ago.

Paul still has an earning job, and Gene works full-time as a dental technician. Both work evenings in the store. Pauline and Sharron take turns babysitting each other's children during the day while the other works in the bookstore, which now has moved to the Maplewood Shopping Center, about two blocks from the church.

Major decisions about the bookstore are made by the four, who use part of their incomes to support it. Other people in the Maplewood Church help financially, and the bookstore has about twenty part-time, unpaid volunteer clerks — some Mennonites, others Baptists, Lutherans, or Missionary Alliance.

The Anchor Room stocks only religious books. Subject areas include the Bible, marriage, the Spirit, doctrine, commentaries, and drugs.

Leonard Wiebe, Maplewood Church pastor, said the store has supplied many small study-sharing groups meeting in a number of churches in the area.

One small group—mostly middle-aged adults—was even started through contacts at the bookstore, Sharron said.

Also important to the Rhoades and Holsopples is the one-to-one sharing between clerk and customer. The bookstore provides a way of sharing their faith with non-churched people who come in.

"Paul and Pauline wanted the bookstore to be their mission and witness," said Sharron.

Paul and Pauline Holsopple, above, look at Bibles in the Anchor Room Bookshop. The bookstore, which started in the Holsopples' basement, now rents space in a shopping center near the Maplewood Church in Fort Wayne, Indiana.

Janet Soldner becomes missionary second time

Janet Soldner, former missionary to Colombia for twenty-five years, will begin service again with the Commission on Overseas Mission in Mexico.

Miss Soldner plans to leave the first week of July for Nueva Namiquipa, a Mexican village where Mennonites operate a health clinic. She will assist in midwifery, her specialty as a nurse. About 60 percent of Spanish-speaking women and 40 percent of German-speaking women in the area have their babies at this clinic.

She will also teach Bible and work with Spanish-speaking women and children.

Miss Soldner, a native of Berne, Indiana, served in Colombia from 1945 to 1969, longer than any other General Conference Mennonite missionary. There she was teacher and nurse at the Colegio Americano in Cachipay, and participated in the evangelism-in-depth program.

Festival is mix of rejoicing, Bible study

Highlights of the Festival of the Holy Spirit on Goshen College's campus Pentecost Sunday weekend were biblical teaching and many opportunities for celebration and rejoicing.

Bible study during four mass meetings was led by Larry Christenson, Lutheran minister of San Pedro, California. "The world is waiting to see the manifestation of Christ in the lives of people," Mr. Christenson said. He advised, "Don't speak to others about Jesus and the Spirit until you are asked. But live so that you will be asked."

Biblical teaching continued through the search-and-share groups, exploring the relation of the Holy Spirit to possessions, peace, ethical decision-making, marriage, the black church, and to the spiritual gifts of tongues, healing, and prophecy.

One observer remarked, "The hunger, expectancy, and depth of interest in the groups were beyond description. There is spiritual searching in many congregations today. I pray congregation leaders can provide biblical sources and guidance to help persons."

Festival achieved goal. "We sought a wholesome combination of expression of ecstatic emotions and the search for ethical obedience, and the festival achieved this goal," according to Harold Bauman, of the steering committee and festival team. Norman Kraus, of the Goshen College faculty, commented that the festival's goal of combining the young and the old, the new and the traditional, was significant and that Larry Christenson had caught this.

The audience celebrated Pentecost through mass singing, listening to youth groups, some accompanied by guitars, piano, drums, and tambourines, making art posters, and through two "open mike" testimony sessions when anyone could have the floor.

Attendance at the festival numbered more than 1,900 registrants, plus many from northern Indiana congregations who did not register. Registrants were from Ontario, Manitoba, and British Columbia, and from twenty states, including Oregon, California, Colorado, Florida, New Jersey, and Pennsylvania. About half those present were young persons.

The program was loosely scheduled to allow an air of informality about the weekend. There was ample time for persons to mend broken relationships, make new friends, and learn songs that express joy and life in Christ.

J. Lawrence Burkholder, president of Goshen College, in the opening session said the purpose of the festival was to broaden and deepen understanding and give dignity to the work of the Holy Spirit. He went on to define the Spirit, "One to create a community of love, affection, forgiveness, openness, understanding, and unity, and breaking down barriers that cause enmity, alienation, and loneliness."

The theme was repeated during the weekend. Don Williams, minister to youth at Hollywood (California) Presbyterian Church, said that the Jesus movement sprang from young persons turning to Jesus as a last alternative.

He praised the Jesus People and the work of the Spirit among them. He said, "They are nonprofessional evangelists spreading the gospel. They are bringing to national consciousness the necessity for conversion. They are a visible witness in our land and will be an enduring blessing.

Nelson Litwiller, seventy-four, delivered the final address. He credited the Spirit with cutting barriers that have separated cultures and denominations for centuries. "This is no human achievement," he said. "What the worldwide ecumenical movement did not do in fifty years God's Spirit is doing today. Trust, love, understanding, and unity are replacing fear and ignorance."

With triphammer style he cited instance after instance of the Spirit moving among people of the world. "What we are seeing," he said, "is not wild fire, and it will not die out in ten or fifteen years. Where the Bible is being preached, signs of the Spirit's work are evident and in abundance."

Indians help whites discover church role

The fourth interchurch training event for church workers among the Indians of Manitoba and northwestern Ontario was held at the Canadian Mennonite Bible College June 6-16. The theme for the event was "Indian world and your ministry, 1972."

Forty participants, including both Indians and whites from five denominations were registered. The participating denominations were Roman Catholic, Presbyterian, Mennonite, Anglican, and United Church.

The purpose for the event as described in a release to prospective participants was "To discover the church's role in Indian communities today in the light of the gospel and to take seriously the people, their culture, the forces of change in which they are involved, and the hopes they have for the future. . . . There will also be an attempt to identify and sharpen the skills needed in ministry, if the church is to fulfill its role."

The sessions were under the leadership of Menno Wiebe, director of Mennonite Pioneer Mission, assisted by Rudy A. Regehr, public relations director for Canadian Mennonite Bible College as process consultant.

Resource people for the ten-day event included David Courchene, president, Manitoba Indian Brotherhood; Angus Spence, president of Manitoba Metis Federation; George Monroe, director of Indian-Metis Friendship Center,; Sam Corrigan, professor of anthropology, University of Brandon; Tom Jackson, executive producer of Manitou Theatre; and Tom Francis, Native Evangelical Fellowship of Canada.

Brothers in Christ

National poll is testing opinion on Indochina war

By June 30, 1972, the United States Congress must either authorize and appropriate funds to continue the Indochina war for another twelve months, or it must set a date and cut off these funds, thus forcing a halt to United States military involvement there.

Following the renewed escalation of the war in Vietnam, a significant number of Mennonite constituents have asked the Mennonite Central Committee Peace Section's Washington Office what more they can do to influence the United States Government for peace. While efforts need to continue at various levels, it still remains a fact that by far the majority of the people have never yet communicated to their government representatives in even the simplest kind of way. To enable that to happen, a new means has been launched to solicit just such a response from "Mid-Town U.S.A."

A national referendum on the war is getting under way to poll millions of citizens for their response to the question: "Subject to the safe return of prisoners and troops, should the United States Congress cut off funds for the Vietnam war?"

The referendum by mail, launched by Senators Harold Hughes and Alan Cranston will be a means of conveying to Washington the sentiments of millions of people who have never expressed their conviction to Congress and the White House on United States military actions in Indochina.

The period from now until June 30 is designated as Peace Alert U.S.A. Volunteer groups for peace, whether churches, student groups, or civic organizations are invited to get out the *ballots* which will invite citizens to register their *Yes* or *No* to the question of continued United States military actions in Indochina.

Ballots will be tabulated daily with results reported to appropriate offices of senators, congressmen, the President, and the general public. Groups making this a project will print or mimeograph their own ballot cards. The return address may be either the Washington address or the address of the sponsoring group (some groups may desire to find out how their poll ran). But the important thing is to get all the ballots to Washington.

The country cannot afford to wait until the November elections for citizens to express their opinions on the ongoing war. The stakes in lives lost and people maimed are too high.

The National Peace Poll is nonpartisan and is based on the conviction that the people at the grass roots in the fifty states can, by exercising its constitutional power to cut off the funds for the undeclared war, move Congress to end our involvement in Indochina.

The following form may be pasted to a postcard or reproduced for mass distribution through mailings, newsletters, door-to-door canvasses or newspaper ads. The form should be mailed to: National Peace Poll, Box 1621, Washington, D.C. 20013. *Delton Franz*

NATIONAL PEACE POLL

Subject to the safe return of prisoners and troops, should Congress cut off funds for the war?

☐ Yes
☐ No

Name________________________________
Address______________________________
Phone________________________________
Congressional Dist.________________________ (if known)

Saphir P. Athyal is inaugurated as principal of Union Biblical Seminary, Yeotmal, India, as members of the seminary's board of governors and Kenneth Bauman, outgoing principal, lay their hands on his shoulders.

Seminary in India gets first national principal

Saphir P. Athyal has been inaugurated as the first Indian principal of Union Biblical Seminary in Yeotmal, India.

In a ceremony March 19 in the seminary chapel, Mr. Athyal was given the office of principal by I. Ben Wati, chairman of the seminary's board of governors, and was presented the seal of the seminary by Kenneth G. Bauman, outgoing principal and a General Conference Mennonite missionary.

In response, Mr. Athyal said the seminary was committed to a bibliocentric teaching ministry. The aim was to produce men of God with a prophetic ministry to the contemporary world, whose lives are characterized by Christlikeness. A ministry which does not seriously consider the social implications of the good news as well as evangelism is not biblically founded, he said.

He said the seminary is a union seminary because it considers its mission and ministry as primary, while denominational structures, traditions, and patterns are secondary.

At graduation ceremonies on March 20, for the first time there were two honors students and the fourth First

Adopt statement on conduct in conflict situations

A new statement on conduct of overseas church workers in conflict situations has been developed over the past year by the Council of Mission Board Secretaries, Mennonite Central Committee, Council of Mennonite Colleges, and Council of Mennonite Seminaries.

The statement calls for the overseas Christian worker to be "a servant in the situation in which he finds himself, a participant rather than a controller of program."

The statement recognizes that, although the Christian worker is committed to the kingdom of God, which transcends national boundaries, he is also a member of a variety of groups whose relationships are frequently in tension with the kingdom of God.

The primary relationship of each worker is to the local fellowship of believers. In any conflict situation, the expatriate worker should not act before consultation with the local church. However, when he sees the church allying itself with political and social leaders who perpetuate injustice, he must seek to challenge the church to a sense of righteousness and justice, the statement says.

The overseas worker should avoid imposing his own ideology or culture on the people whom he serves and should respect the government's laws and regulations. He should exercise caution in making statements that criticize government policies and should abstain from political party involvements.

"However, where there is injustice and oppression, the worker will feel compelled to identify with the oppressed, the poor, and the imprisoned," the statement says. "The ministry of reconciliation compels us to strive to overcome evil with good, to support the things which make for peace, and to work to end the conflicts which rend our world. Such activities . . . should be guided by the counsel of local Christian leaders."

The statement continues, "The overseas worker should avoid giving the impression that his primary loyalty, either politically or culturally, belongs to his North American homeland and to the diplomatic, commercial, or military representatives of that homeland in his field of service."

The statement also asks for close consultation with the local church concerning decisions to stay or leave when emergency situations develop.

Believers' church group grapples with affluence

Quakers, Brethren, and Mennonites concluded a believers' church conference at Laurelville Camp in Pennsylvania during the Memorial Day weekend with a Brethren-style agape meal.

The meal, which was followed by communion and foot-washing, symbolized the spirit of togetherness which most of the thirty-eight participants felt after three days of dialog on the sayings of Jesus concerning possessions and affluence. Since Quakers do not believe in the need for external sacraments, a few of them did not take part in the communion and foot-washing, but most of them did. Those who did not, wanted it known that they nevertheless shared in the spirit of the occasion.

The Laurelville conference was the third in a series of meetings on the believers' church. The first was held in Louisville, Kentucky, in 1967, and the second was in Chicago in 1970. Both of these were larger and more scholarly than this year's meeting, which attempted to be more informal. All the participants came from the three historic peace churches this year, and almost all of them came from within a 500-mile radius of Laurelville. It was thus more of a regional meeting than a continuation of the two earlier conferences, which drew representatives from all over the continent and from a variety of free church denominations.

The Laurelville meeting, rather than trying to provide further definition for the believers' church concept or focusing again on the peace teachings dear to the Quakers, Brethren, and Mennonites, decided to talk about the "don't pile up treasures" section of the Sermon on the Mount.

It became clear early that there were differences of opinion on the weight and interpretation that should be given to the Bible's message on possessions. Several voiced uneasiness with the choice of the topic. A few of the younger participants wondered how the group could talk about the conference theme in the less-than-austere setting of the camp. The registration and lodging fees for the three days, they said, amounted to as much as they spend on food and shelter in a whole month.

The plenary sessions and the four work groups into which the participants were divided grappled with the question through several sessions. Several times they got side-tracked onto no less difficult but more interesting topics. Sunday evening, near the conclusion of the final plenary session when the moderator wanted to bring the discussion to a close, one of the young people voiced her unhappiness with the group's failure to come to grips with the conference theme. It was decided to continue the discussion. There suddenly seemed to be more readiness to confess that radical solutions are necessary for the dilemma of affluence which is facing North American Christians.

The group wasn't ready to endorse any one solution, such as the establishment of intentional communities, but the members agreed that they would search seriously for answers and attempt to be open to each other.

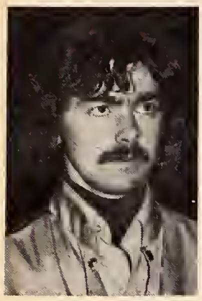
The resource personnel who made presentations to the group during the three days were Canby Jones, a faculty member at Wilmington College in Ohio; Dale Brown, moderator of the Church of the Brethren; and John H. Yoder, president of Goshen Biblical Seminary.

Class student in the seminary's history.

I. P. Andrews, bishop of the Church of North India, was convocation speaker, and Robert Ramseyer, Mennonite missionary in Japan, gave the valedictory address.

RECORD

Workers



R. Groening

T. Lehman

P. Longacre

R. Warren

Roger Groening of Kane, Man., has been appointed recreation director of the Youth Opportunities Unlimited, Winnipeg, Man. Roger began his assignment April 25. On a voluntary basis, Roger has already served in the capacity of coach of the YOU Bucks which he led to a provincial championship of Indian basketball teams.

Timothy Lehman, son of Mr. and Mrs. Weldon Lehman of Berne, Ind., has begun a two-year term of voluntary service with the Mennonite Board of Missions, Elkhart, Ind. He is a member of the First Church, Berne, Ind. Mr. Lehman is serving his term as a youth community worker at Mennonite Friendship Center, Portland, Ore.

Paul Longacre has been appointed assistant executive secretary by the Mennonite Central Committee. The purpose of the appointment is to provide executive secretary William T. Snyder's office with experienced assistance so that the broader planning and coordinating of program can be more adequately handled.

Walter Paetkau, Abbotsford, B.C., former staff member in the Pacific Northwest for the General Conference and now director of Matsqui-Sumas-Abbotsford Community Services, was elected president of the British Columbia Association of Social Workers this spring.

Robert L. Warren of Pekin, Ill., has been named as director of development at Mennonite Hospital in Bloomington, Ill. He began his duties on June 1. Prior to accepting this position, Mr. Warren had served as assistant to the president and director at Taylor University in Upland.

D. C. Wedel has been named ministerial placement director of the General Conference Church. He will give some time to the job in June and begin his regular one-third time assignment July 1. He will continue working half-time as associate director of development at Bethel College. He will be in the General Conference office on Wednesdays and Friday afternoons. Mr. Wedel is a graduate of Bethel College, Colgate Rochester Divinity School, and Iliff School of Theology. He has been a pastor and college administrator.

Ministers

Jacob Mierau has resigned as pastor of the Silver St. Church, Goshen, Ind. He will continue his teaching duties at Chamberlain Elementary School in Goshen. He had been pastor at the Silver St. Church since 1963.

Roy Wahl was to be ordained to the ministry June 11 in the Halbstadt Bergthaler Church, Gretna, Man. Roy was a student at Canadian Mennonite Bible College last winter.

Calendar

July 5-9—Conference of Mennonites in Canada, Waterloo, Ont.

July 18-23—Mennonite World Conference, Curitiba, Brazil.

Nov. 3-5—Western District and South Central District conferences, Bethel College, North Newton, Kans.

Central District

July 29-30—Indianapolis, Ind., 1-W reunion; coordinator, Willard Hochstedler, R.R. 5, Kokomo, Ind.

27 YEARS AGO mission work was opened in Colombia, signaling the beginning of the post-World War II mission expansion overseas. A few years later missionaries began the task of evangelization and church planting in Japan (1951) and Taiwan (1954).

JAPAN
LATIN AMERICA
TAIWAN
COM 2

In cooperation with other Mennonite mission agencies and the German-speaking brotherhood in South America, mission efforts were initiated in Paraguay (1953) and Uruguay, Mexico, and Brazil (1956).

Since 1945, 241 long and short term overseas workers have served in a wide spectrum of mission programs and service projects in these countries.

JOIN US IN OUR SECOND CENTURY OF MISSIONS
Commission on Overseas Mission
General Conference Mennonite Church

LETTERS

One-sided reporting

DEAR EDITOR: This letter is in response to Peter Ediger's *An American trilogy* (May 16 issue) which appears to be a self-proclaimed analysis of America's difficulties. Before I attempt to rationally refute his most biased statements, let me acknowledge this "creative publication" as typical of the cynical attitudes and commentary pervading *The Mennonite.* While striving to present the most liberally oriented critique of American social and governmental problems, your paper has ironically succeeded in offering the very essence of illogical and irrational arguments.

Every week I search for an objective two-sided report on the major, contemporary issues of the day such as Vietnam, but every investigation concludes in vain. The only way one can receive both viewpoints of a vital question is to read the reply of conscientious readers such as Frank Rempel's letter in the same issue. This leads one to believe that *The Mennonite* opinions do not reflect even approximately a majority of readers' views.

Peter Ediger's Auschwitz analogy to America's military role demands historical validation if he is to present such a blatant, irresponsible accusation. His phrase "worship with false prophets in the White House" must be clarified in the interests of all concerned. Ediger's third verse, stanza, (or whatever he chooses to call it) of caustic and searing similitudes of The Lord's Prayer deserves more explanation than the hypocritically self-righteous position of piosity it appears to represent. "Give us this day our daily kill" must evidently be designed to provoke indignation and resentment because it is definitely not instigated to produce reconciliation or compromise between governmental policy and the radical protests of a minority segment of our society such as "Mennonites."

I challenge any one of your readers to prove that President Nixon grapples less with moral problems than we do. I question whether our President is any more calloused than the majority of Christians. If Mennonites cannot acknowledge his motivations as stemming from a variance of means as opposed to ends, then we have been so blinded to the doctrine of "peace" at all costs that the political realities of historical conquest leaves little imprint on the minds of many Mennonites. It is my conviction that President Nixon believes in peace as much as anyone, but because he operates from the premise that communist take-over has not produced lasting peace in previous situations then many of us cannot accept even a parcel portion of his principles. And as a result, a minority of Mennonite leaders resort to a character defamation and an assumed role of national moral responsibility.

Thank you for letting me present my own views and interpretations. If this stimulates personal evaluation of one's own views and an enhancement of more objective analysis and reporting, then it has been worth the effort. *Dwight M. Goering, 1758 Belmont Ct., Emporia, Kansas 66801.* May 21

Resents hateful letters

DEAR EDITOR: Basically I am against your practice of publishing letters from readers in your paper, particularly when they are saturated with hatred toward other Christians or any other segment of humanity. But since you cannot always abide by my wishes, and have again done otherwise, I am compelled to make the following request:

If there are any other readers of *The Mennonite* in the Pipersville, Pennsylvania, area, I would appreciate if one would take a little time out of his busy schedule to tell Frank Rempel, Jr., about Jesus Christ. Mr. Rempel (Letters, May 16 issue) speaks glibly about waiting for the second coming of Christ, but what little I know about this coming event, people with Mr. Rempel's attitudes will hardly qualify for its benefits, for as I understand the Scriptures those who love our Lord's appearing must also love those who call him Lord (membership in the National Council of Churches is only granted to church bodies who believe on Jesus Christ as Lord and Savior) and give some evidence of love toward enemies. *Louis A. Janzen, Route 3, Newton, Kansas 67114.* May 13

Lord's Prayer distorted

DEAR SIR: This is in reference to *An American trilogy* by Peter J. Ediger (May 16 issue).

I do not know the writer. He may be young, middle-aged, old. . . . He may be a student, teacher, or possibly a man of the pulpit (this I suggest, because he must at one time or another have read the Lord's Prayer).

As I take it, the writer means to tell us that he opposes the Vietnam war and that he is all for peace. (Aren't we all?) But to tell us that was it necessary to distort the Lord's Prayer and discharge all that sarcasm on the government of his country? To provoke anger, discontent, and hatred?

The writer is lucky to be living in a free country where such is tolerated. As a citizen of a communist country, he most assuredly would not have written his trilogy.

Peace—the poor North Vietnamese people, for whom the writer seems to have great compassion, have been involved in wars for a number of decades—with China, France, among themselves, etc. War to them has become next to a way of life. If they honestly wished to get out of the present conflict, they might quite likely succeed today or tomorrow simply by staying within the boundaries of North Vietnam. The "hunt" would come to an end and they could live in peace. *A. Berg, Saskatoon, Saskatchewan.* May 29

Rosthern Junior College needs a full-time secretary. This can be a great opportunity for voluntary service or partial voluntary service. An apartment for a single girl is available on campus. Business college is a necessary requirement. Address inquiries to Rosthern Junior College, Rosthern, Sask. *Advt.*

Intentional communities

Dear Editor: Mrs. Rupp's letter (May 9 issue) made me feel put down because I am excited about what intentional communities are doing in the way of searching for a way to live that is being faithful to God.

That way of living, as I see it, is to avoid being caught up in consumerism and to be free to share with others. I think they also speak to the issue of competition which our system thrives on. I am glad that groups of people are trying to free themselves of this vice and are no longer being alienated from each other.

The intentional community which I know doesn't impress me as an exclusive unit that offers "womb-like protection." The people in it don't act as if they have weak faith or as though they are immature.

I am exploring this life style and hope to live this way. I shall be the loser if I don't. *Irene Pauls, Box 32, North Newton, Kansas 67117.* May 23

Words for now from 1962

Dear Editor: The writer, in rummaging through some old papers in his desk, came across a notebook which was evidently used during the 1962 sessions of the Western District Conference. It contains excerpts from the conference sermon by the president of that time, Ralph Weber.

As the Western District as well as the other districts prepare for the 1972 district conference, it might be profitable to ponder what Ralph Weber said ten years ago in his conference sermon on "Renewal of faith." A few gleanings follow:

No individual, no church, maintains a steady spiritual glow. The spirit of God must repeatedly break through anew. . . . Every church in the Western District Conference needs a renewal of faith, of the moving of the Spirit of God among us.

Four things can be said: First, we must reaffirm the centrality of biblical doctrine. There can be no growth apart from the Scriptures. The creeds of the church become sterile if they become only formality. We need the great doctrines. Psychology, mental hygiene, etc., have their influence, but they have not the power. The danger of our hour is to make peace with non-Christian religions. Let us declare the saving message of God in Jesus Christ. Rather than accommodate our message to the time, we must proclaim the message to fit the need.

Secondly, we must revive the practice of prayer. Prayer is not a theological proposition; it is a consciousness of his person and his power. A wide gap between public worship and private prayer needs to be bridged by small prayer fellowships. The dearth of Christian fellowship is probably related to the shallowness of our prayer life.

Thirdly, we must rediscover the implications of the gospel. Faith must be followed by obedience. God's grace is free, but it is also sovereign. We enjoy the blessings of Christianity without feeling any responsibility outside the church walls. There are people living in our communities who are lost, and their neighbors are Mennonites. We need to love the sinner, the drinker, the prostitute, and not think how terrible they are and how holy we are, but what their great need is.

Now, after ten years, the challenge of that conference sermon (not quoted verbatim, but copied from notes) is more urgent than it was then. *C. B. Friesen, 400 North Main, Hesston, Kansas 67062.* May 15

Counsel requested

Dear Editor: When one is a mission pastor there are times when one is called upon to do many things. But sometimes one must take a stand and in the following situation I ask you if what was done meets with your approval.

I received a phone call from one of my neighbors. She asked to use my car. I asked her when she would want it and she informed me that her husband had taken their car with him to work but that she had to pick up some liquor for the tavern which the family owned. I thought for a moment, asked for God's direction, and said that I could not loan her my car for such an ungodly reason. After I hung up the phone, I further thought about it and decided that I would ask you, my fellow Christians, if you would have done the same thing.

Was it wrong of me to deny her the use of that which could have been the reason for their family's income?

Or should I have witnessed to her with the comments that I told her about my stand against liquor?

Give me the wisdom of your comments, let me know what you would have done or said. *Arthur L. Jackson, pastor, First Mennonite Church, 1477 West 73rd St., Chicago, Illinois 60636.* May 20

Leper patient writes

Dear Editor: A kind friend gave me a copy of your fine newspaper, *The Mennonite*. I read it from beginning to end and it is now one of my treasured possessions. May God bless you for the good you are doing in your publications. . . .

I am a leper patient with already deformed hands and feet, almost a complete invalid.

I have thirteen children, five boys and eight girls. All attend school except the two older boys and one older girl who were forced to quit school because of our family financial problems and the three younger ones who are too young to attend school. I have no parents. . . .

I should be glad and thankful for some contact with your good readers. *Mrs. Constancio Alinsog, Culion Sanitarium, Culion, Palawan, Philippines D-610.* March 26

poverty fund builds
gardens
dams
waterwells
love
peace

MEDITATION

Traveling with Anna

'Delight yourself also in the Lord, and he will give you the desires nd secret petitions of your heart" PSALM 37:4.

NOT SO LONG AGO the church papers carried the news of Anna Penner Isaac's homegoing. Thoughts of happenings during the years we were co-workers in our mission field in India crowded into my mind. One memory stood out above the others, a simple personal xperience that brought pleasure to both of us.

We were both taking a trip to separate places but our traveling direction and time coincided. So we planned to meet in Raipur and ravel together from there for four hours. I took the bus (not a Greyhound) in the morning to go the eighty miles to Raipur in time o catch the evening train on which Anna would be arriving.

Many things could delay our journey but I was hopeful that there would be no hitch, although it was still the rainy season. There were a number of unbridged streams that rose with every brisk shower. The great Mahanadi River had to be crossed. The plan was for us to cross the river by country boat and continue the trip on a bus waiting on the other side. There was enough time so that, if all went well, I would be waiting at Raipur for the train on which Anna was raveling. I was anticipating the thrill of seeing Anna and having four hours or more with her. I was keenly disappointed when we reached our side of the river, but could see no bus waiting on the other side. Perhaps it would still come, but some who had come from Raipur on it, said that the bus we had hoped to take had gone back without waiting for passengers. I was dejected.

The bus driver suggested that we should go back to a town on another railroad coming up from the south. Here we could spend the night and, early in the morning, catch a train for Raipur. A young Christian man from Jagdeeshpur who had also been on the late vehicle took me to the home of a Christian family, where I could sleep unafraid. I was confident that the train coming from Orissa in the morning would get me to Raipur in good time for my train connection. But my concern was that my visit with Anna would be impossible for she was to come on the evening passenger train the day before. There was nothing I could do about it.

The mother in the home in which I stayed was hospitable. Fortunately I had my own bedding along because in most Indian homes bedding is short. The night did not seem long and I slept well. The morning walk to the railroad station was pleasant. Then the train came rumbling in, and I found a seat in the car that had a compartment called "Zenana" or "women."

I was feeling the disappointment in not having been able to make contact with Anna. Upon my arrival in Raipur the train coming from Champa was already on the track and all I had to do was walk across the station platform and go to the women's compartment. At the waiting train there was a little delay because the door was bolted from the inside. One of the passengers inside got up from her seat and released the bolt. It was Anna Isaac!

We settled down for our visit. The Indian ladies had to be told who we were because we had expressed so much joy in meeting each other. We had the marvelous experience of the Lord's managing our getting on the same train. Her delay, too, had been unavoidable. The advantage for both of us now was that our four-hour visit could be enjoyed during the day and not in the night, yet both of us would reach our destination in good time. How precious is the Lord's doing!

Christena Duerksen

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COVER

The cover picture shows leprosy patients in front of their homes in Champa during the early years of missions in India.

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Believers—church—planting—evangelism—that—cares

Vernon R. Wiebe

An agency's goals must be clear to accomplish the purposes for which it was fashioned. Next week the General Conference's Commission on Overseas Mission is calling a full-scale consultation on its goals, purposes, and strategies. Key national leaders, missionaries, and resource people will be meeting with the mission board and its executives. The hope of the meeting is to refine and clarify COM's goals and determine how they will be accomplished. The General Conference mission board is to be commended for arranging for this kind of consultation. It speaks of help to other mission agencies who will learn from this experience.

From reading the Word and studying present-day mission strategies, I have coined a phrase which I call "Believers-church-planting-evangelism-that-cares." It is, at best, an awkward phrase, but it is also a goal that is profound and attainable. I cannot claim authorship for its parts, for these concepts have been among us for some time.

The noun in the phrase is *evangelism*. This is where it is really at. I had been groping for a clear statement on this concept when I came across Bishop Stephen O'Neil's 1970 book, *Call to mission,* in which he says the following:

"If we are satisfied that we know something about the people, we must go on to the question of what we propose to do with, or for, them now that a measure of communication has been established. A great deal of Christian work overseas has to do with simple peoples, or with the poor and disinherited sections of great populations, such as the so-called outcaste in India. Almost the first question that arose was, 'Which comes first, civilization or the gospel? Do we begin with men's souls or do we first set to work to improve their social conditions, and then come onto the religious aspect of life?' "

Mr. O'Neil says that after more than a century it is possible on purely empirical grounds to pronounce a judgment on the two methods. Experience has shown that the order of priority must always be conversion first and then social change. If the inner transformation has been brought about, the problems of social change and uplift can be tackled with far greater prospects of success. The old principle of the gospel, "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you," has proven itself to be not a remote and distant ideal, but practical advice.

The adjective *church planting* has been developing rapidly during the last ten years. We have to give credit to Donald McGavran and his associates for having developed the church growth school of thought as a mission objective. They made it clear that mission had not been accomplished until a visible New Testament church had been established. Our Anabaptist understanding of the Scriptures verifies the centrality of the church and we affirm this emphasis.

The word *believers* is used to modify church planting. Our understanding of the New Testament has always insisted upon a church that is made up of believers, disciples who take their faith seriously and make it a reality.

We are indebted to the Probe 72 committee for having developed the concept *evangelism-that-cares.* It was their attempt to indicate that the proper kind of evangelism is an evangelism that cares for the whole man. All of us know that evangelism in the best tradition has done that. One needs only to think of ministers or missionaries who are not only the best evangels, but who are also good social workers, dealing with the physical, mental, and emotional needs of their people as well as their spiritual needs.

Believers-church-planting-evangelism-that-cares is the way that it looks from here. It is a biblical goal, explicit and reachable.

Recently someone wondered if our goal next year should not be evangelism-that-cares-*more.* Though a little humorous, it is not a bad idea. I hope that as the years go by the goal of our mission boards can be believers-church-planting-evangelism-that-cares *more and more and more.*

Second-class postage paid at North Newton, Kansas 67117

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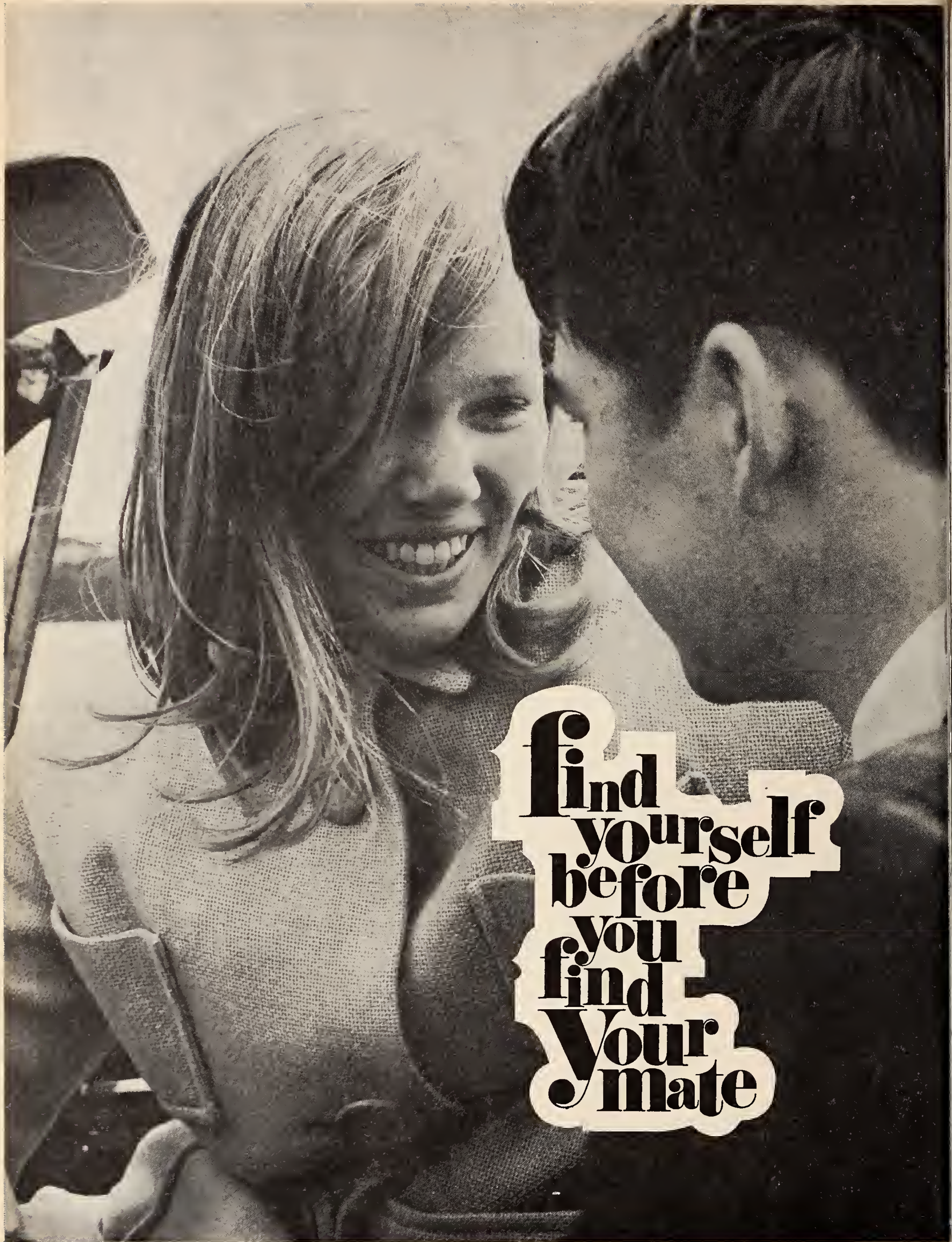


find yourself before you find your mate

Until one is emotionally mature, marriage is often merely an escape

Marshall B. Hodge

WHEN I WAS in elementary school I spent much of my summer vacation living on my uncle's farm. Uncle Frank was the proud owner of a Model T Ford, an ancient car even in those days. There was no greater excitement for me than riding high up on the front seat with him. Getting the thing started was quite an operation. He would make various adjustments involving the choke, ignition, gears. Then he would go up front and crank it. If it still didn't start, he'd come back and make more adjustments, go up front and crank it again. When it finally started he'd make a dash for the seat, throw it in gear—and away we would go.

Many books about marriage approach married life in much this way. It sounds as though you make a few adjustments here and there, and then go merrily on your happily married way. But succcessful marriage isn't that simple! Tinkering around to resolve financial, sexual, religious, and in-law problems will not make an unhappy marriage happy. Such difficulties are symptoms of imaturity on the part of each person in the marriage. Treating only the symptoms is like trying to cure lung cancer by easing the cough with medication. The disease is still doing its deadly work under the surface.

Intimacy requires maturity. To have reasonably successful and happy marriages, we need to bring into the marriage sufficient maturity so that we can relate to our partners in the frightening intimacy. Many of you reading this article are not married. So you still have the chance to gain maturity before marriage. How is this to be done?

Probably the most important suggestion which can be made is that you *find yourself before you find a mate.* This is the single strongest argument against early marriage. It can be argued that you should finish your education and/or get established in a job before marriage, but the *real* problem is emotional maturity. With that, other difficulties can be surmounted.

Without such emotional maturity. marriage is often an escape *from* something—an unhappy home situation, doubts about one's adequacy, fear that one will be left behind in the scramble for a marriage partner. Marriage becomes something other than a positive commitment to spend one's life with another.

This may seem strange, but the person who is best equipped for marriage is the one who can get along satisfactorily by himself! It is important that we not marry because we feel so weak and inadequate that we can't bear to be alone.

Fence posts serve as an illustration of this. Imagine two fence posts which are so poorly planted in the ground and of such inferior quality that they cannot stand alone. If they are standing at all, it's only because they're leaning against each other. If you took one away, the other would fall. They cannot serve their function as fence posts.

Imagine another fence post. This one is sturdy, strong, and firmly rooted in the ground. By every standard it is an excellent fence post. Only one thing is lacking—it stands alone. So it is still not serving its function.

Finally, let's imagine other fence posts—firmly planted in the ground, strong and sturdy. They are meaningfully related to each other for they serve as supports for a fence. They are fulfilling the function for which they were made.

We are something like fence posts. Some of us have not achieved emotional independence. We cannot stand alone. We are like the fence posts leaning upon each other. When such a person marries, he demands so much support and strength from the other person that the burden becomes unbearable and the marriage cannot succeed. This relationship demands the best that a person has to *give.* How can it survive if one of the persons involved only *takes*?

Marriage takes responsibility. We must learn to take responsibility for our own lives and our own decisions. As we become more and more emotionally independent, we can become more like the fence post that is firmly planted in the ground, strong and sturdy, prepared to fulfill a function.

After having gained this emotional freedom, many of us will feel incomplete if we are not meaningfully related to others and ultimately, to one person in the most intimate relationship, marriage.

Our emotional freedom depends to a large degree on our parents. Some parents have a deep confidence in themselves and as a result have confidence in their children. They help the child gain confidence in his ability to stand alone by allowing him to make decisions he has the maturity to make.

Some other parents are afraid of life and often infect their children with their fears. The child grows into a young adult but he has not grown emotionally—he has not been allowed to take an increasing responsibility for his own decisions. For this person the struggle for emotional independence will be more difficult. Sometimes the help of a professional counselor is needed or long hours of discussion with a close friend, minister, or teacher who can help him gain the independence he so desperately needs.

Studies made of marriage clearly show that the longer a person allows for gaining maturity and experience before marriage the better chance the marriage has for success. One study showed that more than 20 percent of those married before they were twenty got divorces, while less than 9 percent of those who married between twenty-six and thirty were later divorced.

Self-acceptance is an important factor in being prepared for marriage

Another factor in being prepared for marriage is the important one of self-acceptance. Many persons grow up with the feeling that they are not worth very much. This is sometimes disguised behind some kind of bravado. Those who bully others or flaunt their intelligence or wit are often merely running away from the haunting feeling that they are worthless. A person who truly values himself doesn't always have to have the spotlight.

Parents may unintentionally contribute to this sense of worthlessness in their children. Parents are, after all, human, too, and they may suffer from feelings of inadequacy. As a result they may bully their children or be afraid of the demands of closeness thus giving impression that they do not care. The child who feels unloved by those closest to him thinks, "If they feel that way, I must not be very good."

It takes time to discover our own self-worth. We need experience with people, many people, before we decide to spend the majority of our time with one person. We need to discover that we are creations of God, worth being loved, not because of any special things that we can do, but simply because we are what we are.

Closeness involves risk. An important aspect in the job of finding ourselves is learning what it means to be emotionally close to others. We learn to be afraid of being close to others, of loving, for then we become most vulnerable. We fear that those to whom we have expressed love will hurt us. It's important that we learn to take the risks involved in closeness before we enter marriage.

The fear that we will be hurt if we risk loving another person takes many forms. Sometimes we are afraid that if the other person really knew us, he wouldn't love us.

Or we may think, "If I allow myself to show the other person I really care for him, he's going to take advantage of me, and I'll be hurt."

While it is true that loving always involves risk of being hurt, yet the fact remains that the risk is worth it. The loneliness and misunderstanding that occurs when we dare not risk love is far more hurtful to us than the occasional hurts we experience when we do risk love. We can only learn this through experience which can best be gained before marriage.

In other words, we need to learn to communicate our real selves to others. In such communication, we discover that people do not usually reject us when they really get to know us. In fact, we find we all have many of the same desires and longings under the masks we wear.

In any discussion of emotional closeness, one inevitably comes to the matter of physical closeness. Every thoughtful young person must face the question of the degree of physical intimacy he or she will have with members of the opposite sex.

First of all, it would be well to recognize that *physical* closeness does not guarantee *emotional* closeness. Physical closeness can occur under all kinds of circumstances, even between two people who are very angry at one another. Physical closeness often masquerades as emotional closeness and becomes a substitute for it.

This happens when a relationship between a young man and woman becomes primarily a physical relationship. So much time is spent in physical lovemaking and so much energy is expended on this one facet of the relationship that other avenues of communication may be neglected almost completely. Under these circumstances, a couple may go together for months or years and still not really know each other. It is vital that we learn to communicate thoughts and feelings to another person—especially if we are planning on spending our lives with that person.

Feelings need to be expressed. It is also important that we learn to express our negative feelings, for unless we can learn to express our angers, gripes, and complaints, the relationship is almost certainly doomed. The resentments pile up and up until the burden is too great for the relationship to endure.

Sometimes parents, teachers, and others in their eagerness for young people not to "get in trouble" sexually, present the idea that sex itself is wrong. When this happens, unhealthy attitudes often develop. These frequently are a handicap later in marriage when the person is unable to "let go" and express love freely and openly in the full pleasure of the sexual experience. It is important to cherish our sexual feelings, to recognize that they are natural and God-given.

In the meantime, those who are not yet married have the opportunity of preparing for marriage. These are the years in which we can learn to break through the love barrier as pilots break through the sound barrier. These are the fun years in which we can learn to know and care deeply for other people. And if we take our time, we won't have to look back from an early, perhaps hasty marriage and regret that we cheated ourselves.

THE MENNONITE seeks to witness, teach, motivate, and build the Christian fellowship within the context of Christian love and freedom under the guidance of the Scriptures and the Holy Spirit. It is published weekly except biweekly during July and August and the last two weeks in December at North Newton, Kans. 67117, by the General Board of the General Conference Mennonite Church. Second-class postage paid at North Newton, Kans. 67117. Subscriptions: in U.S. and Canada, $5.00, one year; $9.50, two years; $14.50, three years; foreign, $5.50 per year. Editorial office: 600 Shaftesbury Blvd., Winnipeg, Canada R3P 0M4. Business office: 722 Main St., Box 347, Newton, Kans. 67114. Postmaster: Send Form 3579 to Box 347, Newton, Kans. 67114.

The plain truth about Herbert W. Armstrong

Walter Unger

HERE IS THE PLAIN TRUTH about Herbert W. Armstrong—he is a suave, soft-sell cultist who has synthesized some old-time Judiastic heresies with some of the more modern aberrations of the Jehovah's Witnesses, Mormons, British Israelites, and especially Seventh-day Adventists. A close study of Armstrongism will reveal many true biblical teachings, numerous half truths, and some blatant untruths.

A brief synopsis of Armstrong's spiritual pilgrimage tells a great deal about him. He was "converted" early in 1927 in Salem, Oregon. The chief catalyst in this event was his wife. Through a neighbor lady, Mrs. Armstrong became convinced that the God-ordained day of worship was the seventh day. She also became convinced that only through obedience to the Ten Commandments could one gain salvation. The instructive neighbor was a former member of the Seventh-day Adventist church and a member of a splinter group called the Church of God (Adventist).

Herbert fought his wife's religious views, branding her a fanatic. Finally, he was angered into an intensive personal study of the Bible to prove her wrong. After disproving the theory of evolution and providing for himself a basis of belief in carefully researched proof of the existence of God and the divine inspiration of the Bible, Armstrong discovered, to his utter amazement, that the New Testament did, indeed, command Sabbath observance.

This spiritual search occurred while Armstrong was still smarting from his third business failure as an advertising executive. Now he was further humiliated by having to admit that in spiritual matters his wife was right.

The greatest battle of Herbert Armstrong's life occurred early in 1927. Finally, after six months of research and study, crushed in spirit, he repented of his breaking of God's Law and threw himself on God's mercy.

The new convert identified himself with the Church of God Adventist (Stanberry, Missouri), and when this group split, with the offshoot, renamed the Church of God (Seventh-day). This latter group ordained Armstrong to the ministry in 1931. However, when some Church of God officials took exception to certain aspects of the new minister's preaching and his practice of baptizing people *before* they had been given a complete education about God's Law, and *before* they had been instructed against eating pork, Armstrong took himself off the payroll of the denomination. This act, he says, was the turning point of his whole life.

Armstrong's independent ministry began in the summer of 1933. At first, lectures were held in a one-room schoolhouse close to Eugene. By the fall, twenty people who had been attending these lectures united to form a new Sabbath-keeping Church of God with Armstrong as their leader. *The world tomorrow* radio broadcast was begun the first week of January 1934 and that same month the first issue of the *Plain Truth* magazine was run off on a borrowed mimeograph machine. The church was named Radio Church of God. It has recently been renamed the Worldwide Church of God.

The original local work in Eugene has gradually expanded into what Armstrong plans to be, as the church's name indicates, a globe-encircling operation. That there has been dramatic growth one cannot dispute. The Armstrong message is now carried on some 400 radio and 99 television stations. The slick, forty-eight page, multicolor *Plain Truth* magazine now has a circulation of 2,100,000. A second free magazine, *Tomorrow's World*, has a circulation of at least 800,000. Ambassador College, begun in 1947 with four students and eight faculty members, has expanded to 1,400 students on three campuses (California, Texas, and England). A free correspondence course lures thousands into the cult. Scores of books and pamphlets help spread the message.

Garner Ted is back

Silenced for several months in a discipline measure, Garner Ted Armstrong returned to his radio and TV appearances June 18.

His father, eighty-year-old Herbert W. Armstrong, said his son was being isolated in Texas, Idaho, and Colorado pending the latter's full repentance of the unspecified offenses.

No reasons were outlined by the father and unanimous approval of the board members of the cult and of Ambassador College were given.

The Worldwide Church of God holds Saturday meetings in 200 major centers in Canada and the United States. Baptized membership is approximately 70,000, of which 10,000 are overseas converts. The use of paid advertising in leading magazines draws thousands of inquiries to Armstrong headquarters. Double page, multicolor ads appear in the March and April 1972 issues of *Reader's Digest*.

Until just recently Herbert's son, Garner Ted Armstrong, appeared on *The World Tomorrow* radio and television programs. However, last October Garner Ted was suddenly relieved of his major duties with the cult. In February 1972 it was revealed that the younger Armstrong had transgressed and was in the "bonds of Satan." He was accused of preaching sermons with double meanings and urging alteration in the holy days observed by the cult. He had also wondered why there were not more instances of divine healing in the group and if, indeed, the presence of the Holy Spirit was among them.

In line with his Adventist background, Herbert Armstrong insists upon observance of the seventh-day Sabbath, abstinence from certain articles of food as unclean, and that there is only one true church—the Worldwide Church of God. He preaches against the doctrines of hell and eternal punishment for the wicked for which he has substituted the Adventist doctrine of the annihilation. With the Jehovah's Witnesses, he denies the doctrine of the Trinity and the bodily resurrection of Christ, and from the Mormons he has appropriated the doctrine "that man will one day become God."

Armstrong teaches that no one can know he is saved. The new birth is something yet to occur at the resurrection. If after conversion a man keeps God's laws (the Ten Commandments, especially the Sabbath one, literally), does the words of Christ, grows in knowledge and in grace, and endures to the end, he shall be given immortality—finally changed from mortal to immortal at the time of the second coming of Christ (I Cor. 15:53, 54).

Armstrong has also adopted British Israelitism. This teaching asserts that the ten tribes (Israel) were lost when the Jews were captured by the Assyrians in 722 B.C. These lost tribes are, in reality, the Scythians, who moved westward through northern Europe and eventually became the ancestors of the Saxons, who later invaded England. The Anglo-Saxons are the "lost" ten tribes of Israel.

When the British Empire was at its peak, it was proof that God was honoring his children. In light of recent history, says Armstrong, the Anglo-Israelites have transferred the blessings of the covenant to the United States. Ephraim is Great Britain, and Manasseh is the United States. Elizabeth II actually sits on the throne of King David of Israel, continuing his dynasty. Christ will sit on this throne after his return.

Armstrong camouflages his doctrinal deviations with orthodox terminology and evangelical cliches. His programs and literature deal with many issues of an educational nature (population explosion, ecology, life in other countries, etc.) and thus lure thousands of people into his theological deviations.

One pays a high price to accept Armstrong's gospel, for the basic doctrines of Christianity must be rejected. The plain truth about Herbert W. Armstrong is that he is a false prophet preaching a false way of salvation. The only antidote to Armstrongism is a vibrant, biblically grounded faith, and a Holy Spirit-given sense of discernment. Thus believers will be enabled to know the truth and discern error.

NEWS

Further decisions made on Poverty Fund transfer

Poverty Fund projects and funds will be absorbed by the three program commissions of the General Conference beginning this year, but continued giving to the Poverty Fund will still be possible, according to the decisions made June 1 by executive committees of the commissions.

These recommendations to the General Board were the final decisions in a series requested by the General Board at its February meeting to carry out the 1971 General Conference resolution on transfer of the Poverty Fund.

The Fresno resolution had asked that the special Poverty Fund emphasis be transferred to the commissions in a renewed concern for the poor, with commitment to increased staff and budget and that the Poverty Fund as a separate structure be discontinued by the end of 1972.

These latest decisions accepted the affirmations of the executive secretaries in March that:

—poverty work is a visible thread in the Commission on Overseas Mission program and that COM will increase the visibility of this thread without additional help.

—that the Commission on Home Ministries has already increased staff and program leading to a greater concern for the poor.

—that the Commission on Education is increasing its emphasis on poverty through the uniform lessons and other education programs.

—that promotion and fund raising for poverty concerns be coordinated through the communications office beginning in 1973.

—that the present structure of the Poverty Fund will end December 31, 1972.

The June 1 meeting also asked that the Poverty Fund name and symbol be continued in the commissions and that Poverty Fund projects be specifically identified by commissions.

Over-all commission budgets, but not necessarily each commission's budget, will be increased by a minimum of 3 percent next year to take care of additional responsibilities. This would mean about a $60,000 over-all increase. Poverty Fund income in 1971 was about $85,000.

The executive committees asked for an arrangement in the central offices for continued giving to the Poverty Fund beyond 1972, with allocation of such monies to be determined by the General Board on recommendation of executive secretaries.

The transition of administrative responsibility and funds will begin during the remaining months of 1972. However, the five active projects and six projects approved but not yet started would probably get their funds for the rest of the year from the general Poverty Fund account.

The Poverty Fund steering committee, which formerly made decisions of funding of projects, has been abolished. Further approval of new projects would be given by individual commissions. The Commission on Home Ministries has appointed a reference council on poverty concerns. COM and COE have made no plans for similar reference councils.

Commissions are to report to the General Board on planning and action for these new responsibilities, and the General Board is to arrange for an evaluation of the Poverty Fund emphasis by the summer of 1974.

General Conference giving compared with income

If dollars are counted in terms of 1949 buying power instead of at their inflated worth, giving by General Conference Mennonite churches has increased 112 percent since 1949, while per capita disposable income increased only 73 percent. Since 1966, however, recipients of such gifts have been less well off. Giving went up 8 percent in constant dollars, while per capita disposable income was up 14 percent. These figures were compiled by the Office of Stewardship and Promotion from statistics on purchasing power in the publication *Road maps of industry,* April 1 issue.

Overseas mission staff will visit Far East

Verney Unruh, secretary for Asia, and Howard Habegger, executive secretary for the Commission on Overseas Mission (COM) will make official field visits beginning November 1 to General Conference work in Japan and Taiwan.

They will also visit Korea and Hong Kong. In Hong Kong, they will talk with Mennonite Central Committee workers and others about developments in China.

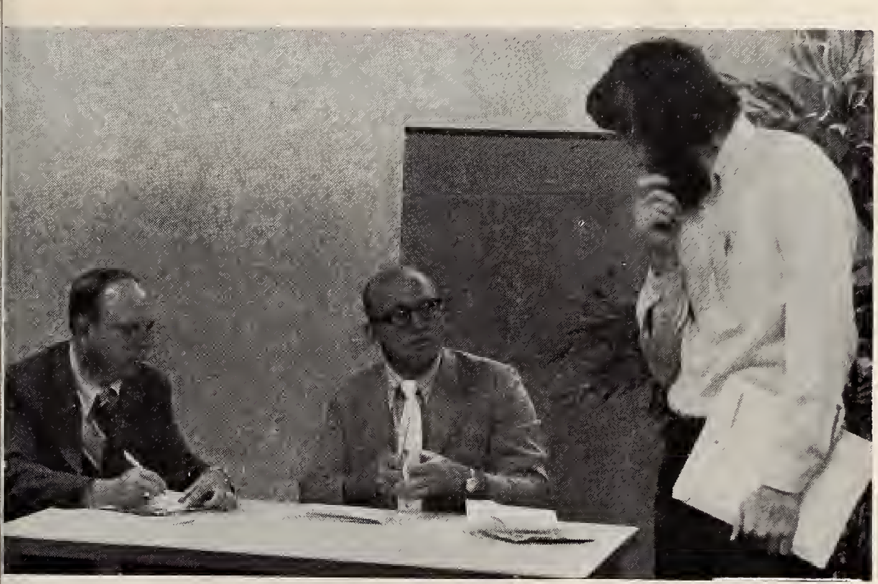
There is no Mennonite congregation in Korea, but Mr. Habegger and Mr. Unruh will make a fraternal visit to Korean workers in projects formerly operated by Mennonite Central Committee. The COM staff will talk with teachers in the Mennonite Vocational School near Taegu, with social workers carrying on former MCC work, and with others interested in the Anabaptist-Mennonite position.

Before the last MCC worker left Korea in 1971, MCC had asked the Council of Mission Board Secretaries to request a mission board to follow up MCC work in Korea. The council had given the task to the General Conference, which, at the time, chose not to go to Korea, Mr. Unruh said.

In Japan and Taiwan, Mr. Unruh and Mr. Habegger will help missionaries and church leaders begin implementing the decision of the Goals-Priorities-Strategies study which COM plans June 26-30.

Mr. Unruh said the visit to Japan would be particularly timely, since there have been a number of changes in mission personnel there recently. Personnel has been reduced, although not intentionally, Mr. Habegger said, and the church wants to begin outreach.

The two men will be gone about six weeks.



War tax resistance means sale of car. David Janzen, Newton, Kansas, at right, talks with Internal Revenue Service officials in Wichita as they open and record sealed bids for Mr. Janzen's station wagon. The automobile was confiscated in April for nonpayment of $31.32 of telephone excise tax which would have been used to carry on the war in Indochina. The officials read bids for one cent to $501, but refused to read bids for "one napalmed baby" and other "units of suffering" submitted by other war tax resisters and supporters. "All we're interested in is the money," said the IRS officer. "We're interested in what the money buys," replied Mr. Janzen. The intentional community of which he is a member bought back the station wagon.

Robert Kreider to conduct study on higher education

Robert Kreider, who finishes his term as president of Bluffton College this summer, will spend one-fourth time, beginning September 1, in a study of post-high school education and institutions of higher education related to the General Conference Mennonite Church.

The study is at the request of the Department of Higher Education of the Commission on Education.

Frank Ward, acting executive secretary of the commission, said the approach of the study would be action-oriented rather than philosophical, identifying urgent issues, pursuing cooperative research, and seeking consensus of plans for response to the study. However, it is expected that the issues will lead to long-range philosophical concerns.

Mr. Kreider will deal with the relationships between the conference and the institutions of higher education—Bethel, Bluffton, Freeman, Conrad Grebel, Canadian Mennonite Bible College, and the seminary.

Other issues to be studied include the financial crisis of most small colleges, and inter-Mennonite cooperation.

Mr. Ward said all the colleges related to the General Conference had participated in the development of the project.

Mr. Kreider will also be working part-time on a study for the Mennonite Central Committee. He will continue to live in Bluffton, Ohio.

New congregation begins meeting in Kinshasa, Zaire

A Mennonite church has been started in Kinshasa, the capital of Zaire, according to reports from missionaries in Zaire.

Arrangements have been made to use the Salvation Army church building at 8 a.m. for Sunday services, while the group studies next moves. Kabongo Daniel, a student at ETEK seminary, has been chosen as leader of the group.

Many Mennonites from the interior have been moving to Kinshasa to work.

Coffeehouse's flexibility brings long life

Partly Dave is a phenomenon among coffeehouses.

The average life span of a coffeehouse is probably only a few months. But Partly Dave in Elkhart, Indiana, has been going for almost six years.

Its secret, according to Peter Stucky, coffeehouse manager until June, has been a strong organizational base.

The coffeehouse grew in 1966 out of an evangelism and church outreach class taught by Leland Harder at Associated Mennonite Biblical Seminaries. A group of people interested in starting a coffeehouse then met from February to September, organizing, incorporating, setting up a board of directors, setting goals.

That fall the coffeehouse began opening on weekend nights, as a place to go for young people over sixteen. The coffeehouse has changed since then, and that flexibility is one of its strengths, said Dale Suderman, new coffeehouse manager.

"Partly Dave responds uniquely to Elkhart," Mr. Suderman explained. "The coffeehouses that failed, tried to model somebody else. Partly Dave has evolved through the debate between the board people, the managers, and the patrons with needs and creative ideas. This has always made the coffeehouse kind of interesting. Everybody's got to give."

One of the first changes was in staff. It became apparent that the coffeehouse patrons were relating primarily to the manager who was there every night more than to the volunteers who came in once a week. The function of the manager became more like that of a minister. Both Mr. Stucky and Mr. Suderman have attended the seminary, and others at the seminary have been involved in the coffeehouse throughout its history.

Another factor that changed the coffeehouse was the kinds of people who came in. When the coffeehouse moved from a house soon to be demolished to a building uptown, blacks quit coming as often. Then the drug culture hit Elkhart, and those who came to the coffeehouse had different needs and problems.

The new location provided a place for staff to live upstairs, and people began dropping in other times of day. A poster shop was started for teens too young for the coffeehouse. Now there are also a boutique, a record coop, candle making, a Bible study-fellowship group on Monday nights, Wednesday noon Lent meditations for downtown workers, a lending library, a film series on Thursday nights, an employment opportunities hotline, tutoring, car lending, and counseling on vocations, drugs, suicide, marriage, or the draft.

But Partly Dave is not just a place for people with problems, Mr. Suderman emphasized, although staff devotes more time to people with problems.

"Here people are growing, searching for direction," said Mr. Stucky.

That includes the live-in staff of four, the board members, and the thirty volunteers.

"I've seen staff and board members grow from their involvements at Partly Dave," said Mr. Suderman. "The coffeehouse educates people about the realities of the younger community. Something happens to people when they come in regularly and get to know people whose life styles are very different. They grow in ability to respond."

Partly Dave is more than just an entertainment center for young performers or a place to drink coffee, the staff members said. It's a place for self-expression, a place for friendship, a Christian witness, a place for dealing with the unexpected, a place where people are loved simply for what they are.

"There's a period in people's lives when the coffeehouse fulfills a need," said Mr. Stucky.

Dale Suderman, center, new manager of Partly Dave, talks to patrons of the coffeehouse. The coffeehouse in Elkhart, Indiana, provides a place for young adults to talk, make friendships, listen to young performers, or search for direction in life.

Metis leader resents Santa Claus religion

Angus Spence is a fired-up leader of the metis people in Manitoba. "The metis, sometimes known by the derogatory name of 'half-breeds' are neither Indian nor white," said Mr. Spence. "Neither the federal nor the provincial governments are accessible to them. They are simply in political limbo." "The metis people of Canada," he continued, "are the world's most forgotten and ignored people."

Mr. Spence, president of the Manitoba Metis Federation, was speaking to the participants of the fourth interchurch training event for church workers among Indians in Manitoba and northwestern Ontario.

The ten-day training seminar, which began June 5, was held on the Canadian Mennonite Bible College campus in Winnipeg. Forty-three persons, representing Catholic, Presbyterian, Mennonite, United Church, and Anglican agencies, were enrolled.

Mr. Spence is a rancher. "Professionally I am a trapper," he explained, "but I had to give it up for ranching."

He has strong feelings about the church. "I am a Christian," he said, "but I will not have my faith curbed by the church authorities."

"I have resented the Santa Claus type of religion," he told the people at the seminar. He said he could not accept the passive religion taught to his father, who rejoiced in the fact that he was poor. "Poverty has been taught to the Indian people as a virtue because it provides an easy entrance into heaven," he said.

"We do not wish to deny the missionary his comfortable house with full plumbing," said Mr. Spence, "but then he should not ignore the realities of poverty in the community he serves. Preoccupation with the eternal future at the expense of down-to-earth concern with the present problems is the story of the Christian church," he said.

"The metis self-concept needs revision," he said. "The metis regard themselves as second-class people. When the big rancher enters the store and barges his way to the counter, the metis fellow steps back. This sort of thing has got to stop."

"Since the so-called Riel rebellion, the metis people have been in hiding," Mr. Spence explained. "For a hundred years we have not dared to assert ourselves. But we will not go on as a suppressed people hidden away. We cannot go on being gradually eroded."

With a $260,000 annual budget supplied from federal and provincial sources, the Manitoba Metis Federation administers a program that gives bursaries to needy students, creates employment opportunities, works on the dilemma that the penal system imposes on the metis and Indians, and provides on-the-job training. The federation has a membership of over 7,000 people, representing over 100 metis communities in the province.

COMBS recommends South Africa missioner

Is the day of overseas missions and service over? Not according to Brethren in Christ and Mennonite mission board secretaries, and MCC administrators. At their semiannual conjoint meeting in Chicago in May considerable time was spent seriously considering new areas of work.

Specifically, the body agreed to recommend that "MCC and/or Eastern Mennonite Board of Missions and Charities should send a missioner to South Africa as a theological resource person for service in the congregations and institutions of South Africa."

The Congo Inland Mission reported plans to send a worker couple to Lesotho this year, and MCC is exploring the possibility of agricultural development work in French-speaking West Africa. An interested group also discussed the possibility of a new mission thrust in Bangladesh in cooperation with the Asia Mennonite Conference.

In other action and discussion the administrators also

- agreed to participate with MCC Peace Section in drafting a statement on issues which affect the witness in South Africa, especially our American and Canadian policies and relations to South Africa.
- considered a position paper from the mission board perspective on aid to international students; this statement is to be further revised and refined.
- heard reports of work and planning in India, Indonesia, Vietnam, Japan, and Latin America, as well as progress on smaller projects.
- discussed with the executive secretary of the Mennonite Medical Association ways of channeling available Mennonite physicians to areas of need overseas for short periods.
- listened to progress reports of MEDA projects in areas of the world where these touch mission interests.

COMBS (Council of Mission Board Secretaries) was launched in 1958 in response to a felt need for mission boards and MCC to talk to each other about common concerns in missions and service.

COMBS has eight active groups. Membership is voluntary.

Migrant workers in Manitoba to get aid

MCC (Manitoba) has announced the appointment of Lawrence Klippenstein, a faculty member of Elim Christian Education Center, Altona, as coordinator of a project which will assist migrant families who move into the southern Manitoba area every spring to work in the sugar beet fields. The migrant workers include Indians, Ukrainians, and other ethnic groups.

A steering committee is being recruited in the community to help plan the project's activities. Suggestions so far have included day-care service, recreational events such as picnics and baseball tournaments, educational material distributions, special church services, and invitations into southern Manitoba homes.

It is hoped that the local community, too, may be able to gain something from a closer contact with the migrants while they are living in the area. It is for this reason that this venture has been called a cross-cultural enrichment project. The project will be in operation during June and July.

RECORD

Gulfport ministries to be expanded with new staff

Additional staff for the interracial ministry in Gulfport, Mississippi, was approved June 1-2 by the executive committee of the Commission on Home Ministries (CHM).

The decision to increase personnel at Camp Landon in Gulfport is a basic change from the phasing-out policy of the last five to six years, according to George Lehman, voluntary service director.

Being considered for the new positions are Doug and Marilyn Dyck, Squamish, British Columbia, former voluntary service workers in Gulfport. Hiring them would allow Orlo and Edna Kaufman, present workers at Camp Landon, to expand the program to Saucier, a low-income rural community near Gulfport, consisting almost entirely of blacks who work or have worked for a lumbering company. The Kaufmans would also have more time for developing an interracial program at Pine Lake Camp, affiliated with the Gulf Coast inter-Mennonite conference.

The new staff would begin work next April with recreation programs of the Good Deeds Association (a local community organization), local churches, and other existing programs in the area.

Mr. Lehman said expansion of the program came out of meetings of the Gulf coast conferences with people in the Gulfport community. The Good Deeds Association had made the request for increased staff, particularly the Dycks.

"We had felt our goals for the Gulfport ministry had been met," said Palmer Becker, CHM executive secretary. "Now the community is saying to us, 'No, your task is not finished.' "

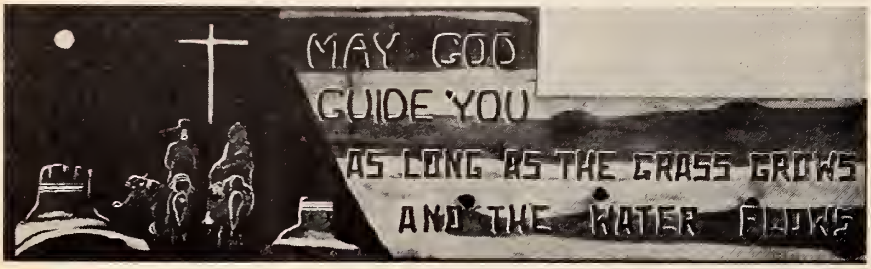
Home ministries plans greater voice for Indians

In addition to the new Indian emphasis the Commission on Home Ministries would like to give to the Poverty Fund, the CHM executive committee is requesting the Indian ministries reference council to increase Indian participation in selection of Indian ministries staff.

Malcolm Wenger, secretary for Indian ministries, told the executive committee at their June 1-2 meeting that because Indians are a minority, Indian church leaders do not have an opportunity to select administrative leadership through regular channels.

Mr. Wenger's tenure has been extended only until the summer of 1973. The reference council has been asked to initiate a process to give Indian churches a voice in selecting a secretary for Indian ministries. The Mennonite Indian Leaders Council, which meets each winter, will probably be the body which is consulted.

Mr. Wenger said he felt that Indians should have one of their own people representing them in the structure of the conference.



An Indian prayer. The American Indian's spiritual bond with the land is expressed by this simple prayer which appears on a sign above a church door in New Mexico. At a recent meeting of the Episcopal Church's National Committee on Indian Work in Tempe, Arizona, this love of land was stressed. Indian Christians attending the meeting told their white brothers and sisters that Indian people feel a strong bond with creation. Each tribe, they said, cherishes a sacred mountain, river, or butte—the spot on God's earth where the Great Spirit placed a particular family of persons.

Workers

E. Graber

C. Hilty

Eldon and Martha Graber, Bethany Church, Freeman, S.D., have accepted three-year teaching assignments at Ahmadu Bello University, Zaria, Nigeria, under Mennonite Central Committee's Teachers Abroad Program. Mr. Graber has been appointed senior lecturer in education for the university's Department of Education. Mrs. Graber will teach home economics in the Agriculture College at the university. The Grabers and their daughters Karolyn and Marilyn will leave Freeman in late July. Mr. Graber has served as president of Freeman Junior College for the past three years. Mrs. Graber was director of information services there.

Chester Hilty, of Versailles, Mo., is serving as a volunteer at Manigotogan, Man., this summer, assisting the Neill Von Guntens in their church-mission effort.

Sarah Loewen, Gospel Church, Mountain Lake, Minn., was to return in June to her work at Sokoto Leprosarium, Sokoto, Nigeria, West Africa.

Rollin E. Pepper left May 22 for a year at the University of Zambia under the Mennonite Central Committee. Mr. Pepper, a biology professor at Elizabethtown College, Elizabethtown, Pa., is on a sabbatical leave from the college. He was accompanied by his wife and three children.

Directorship of Mennonite Central Committee programs in Brazil changes hands in July. *Donald and Virginia Ranck*, who have served in community development programs in Recife, Brazil, since July 1970, will assume directorship responsibilities. Donald is from Paradise, Pa., and Virginia is from Columbia, Pa. The Rancks will be replacing *Abram and Jean Dyck* of Winkler, Man., who have filled the directorship of MCC Brazil programs since July 1969. Fourteen MCC personnel now serve in northeast Brazil in wide variety of development projects.

Baptisms

East Swamp Church, on May 21: Karen Carbaugh, Beverly Dietz, Carol Gehman, Jane Himmelsbach, Michael Kane, Deborah Knechel, Dean Landis, James Schreier, Jill Swavely.

First Church, Berne, Ind., on May 21: James Baumgartner, Joyce Baumgartner, Janet Biberstein, Richard Crider, James Eicher, Audrey Habegger, Gwen Huser, Alan Johnston, Brent Lehman, Cynthia Lehman, Debra Lehman, Joan Lehman, Joan Liechty, Martha Liechty, Thomas Liechty, Robert Martinez, Keith Neuenschwander, Kristine Neuenschwander, Nancy Neuenschwander, Tony Smith, Bryon Sprunger, Gayle Sprunger, Jonathon Sprunger, Jed Wulliman.

First Church, Bluffton, Ohio, on May 21: Steven Amstutz, Gary Blosser, Douglas Boehr, James Brooks, Joyce Doty, Thomas Doty, Jill Hammon, James Lehman, William Luginbuhl, Kimberly Naylor, Peter Shetler, Brett Stratton, Ronald Williams.

First Church, Halstead, Kans., on May 21: Kathy Franz, Cynthia Koehn, Nancy Lane Mueller, Denise Irene Regier, Kristine Lynne Regier, Janice Schmidt, Cindy Siemens, Russell Vigneron.

First Church, Mountain Lake, Minn., on May 21: Delyle Fast, Maryann Harder, Rosalie Harder, Sandra Harder, Marlys Heide, Kristine Neufeld, Judy Penner, Clarice Quiring, Donna Schmidt, Shirley Smit.

First Church, Ransom, Kans., on May 21: Alan Mishler, Rip Rider, Pat Sargent, Susan Sargent, Vona Tillitson, Donald Ummel, Doris Ummel.

Flatland Church, Quakertown, Pa., on May 21: Amy Bielicki, Daniel Fosbenner, Florence Fosbenner, Judith Frei, Richard Frei, Brenda Loux, Carol Wimmer, Susan Wimmer.

LETTERS

Racial overtones

DEAR LARRY: As a Mennonite I share the guilt we feel about our inability to maintain a positive Christian witness in Woodlawn (News, May 30 issue).

I do feel, however, that to push this guilt on Mr. Burrell (and his two wives) is unjust. To me it has racial overtones, since I have never read any comments of this nature about a white Mennonite. *Leron Peters, 7817 Howard, Omaha, Nebraska 68114.*

June 5

Supplements not substitutes

DEAR EDITOR: I'm writing about the two articles on Sunday school (May 16 issue).

Enclosed in cartoon form (see below) is one criticism of the *Builder*, our quarterlies, and other Sunday school lesson booklets. These should really be Bible supplements instead of Bible substitutes.

The space used for the Scripture could be devoted to multiple choice questions, crossword puzzles, acrostics, brief explanations of different teaching methods, etc.

But how can I afford to buy all the different versions of the Bible? The following versions of the Bible are available from the American Bible Society, plus a small postage fee. King James Version, $1.05; RSV, $1.25; Today's English Version, 35 cents. The money saved by purchasing these Bibles will enable the pupil and or teacher to buy other versions. *Harold Shelly, 229 North Scenic St., Allentown, Pennsylvania 18104.*

May 20

Martha's part

DEAR EDITOR: The article, "Is the family obsolete?" (April 25 issue) brought to mind a short poem I wrote some time ago that expresses my puzzlement concerning the Bible story of Mary and Martha. You may enjoy it.

Mary and Martha

It seems that Mary had a choice
And chose the better part,
But Martha's cares were burdensome;
I feel for her with all my heart.
Some things are simply there to do
A household to maintain,
The Marthas often have no choice
When need to serve is plain.
I do not choose the Martha part,
It's simply thrust on me,
Yet, if there were no Marthas,
Tell, please, could Marys be?

Frieda Pankratz Suderman, 312 East A St., Hillsboro, Kansas 67063.

April 30

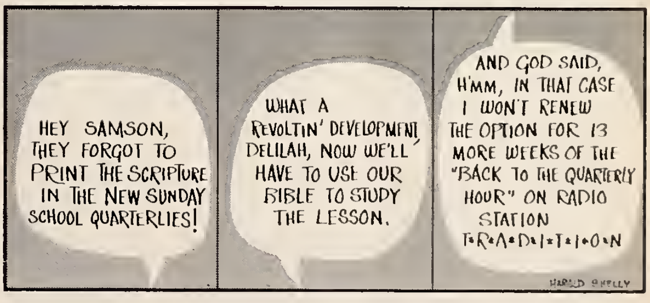
Appreciated poet's reply

DEAR MR. KEHLER: I appreciated your giving Pollyanna Sedziol a chance to reply (May 16 issue) to the two writers who took exception to some thoughts in her poem "Martha" (March 28 issue).

The poem becomes much more meaningful when one knows something of the thought, study, and work that has gone into it.

I think I have learned something from the poem of the saving, healing, and renewing power of Christ. Thank you for publishing it. *Harold Peters, Route 1, Newton, Kansas 67114.*

May 19


HEY SAMSON, THEY FORGOT TO PRINT THE SCRIPTURE IN THE NEW SUNDAY SCHOOL QUARTERLIES!
WHAT A REVOLTIN' DEVELOPMENT, DELILAH, NOW WE'LL HAVE TO USE OUR BIBLE TO STUDY THE LESSON.
AND GOD SAID, H'MM, IN THAT CASE I WON'T RENEW THE OPTION FOR 13 MORE WEEKS OF THE "BACK TO THE QUARTERLY HOUR" ON RADIO STATION T•R•A•D•I•T•I•O•N
HAROLD SHELLY

Helen C. Coon

Voice in the night

THE TWENTIES had barely started their roaring, but in one small corner of the south side of Chicago a young woman had a different type of tumult going on in her head.

The tumult was the type every girl has in her head and heart at least once or twice in a lifetime.

Catherine Wiens couldn't be called a typical girl of the twenties although her tall slim frame wore the styles quite well. Catherine's father and mother were city missionaries at the Mennonite Bible mission located at the edge of the growing city. Catherine was the oldest of seven sisters who, together with their parents, shared the apartment above the mission.

On this particular night Catherine's mind was in a turmoil. "I must decide tonight," Catherine firmly challenged herself. "I've kept an answer from him long enough!"

Prayer was an important part of Catherine's life, so once again she asked for God's guidance in this matter which had been on her mind since her return from the Nebraska plains. "Should I accept Peter's* proposal of marriage and become a farmer's wife in western Nebraska? I'm almost certain that I love him."

Catherine thought fondly of Peter who had courted her during her attempt at teaching in a one-room schoolhouse. Now she had returned to her home and family to help in the work of the little mission chapel.

"I'll write Peter soon and give him my answer, but . . . I don't even know the answer myself. Still, it's not fair to make him wait any longer."

Catherine reasoned carefully. She knew that most of her reluctance in this crucial matter was due to the fact that she felt a distinct call to be a missionary. Her own sister, Elizabeth, just a bit younger than Catherine, was already heading in that direction.

"Couldn't I be a missionary in Nebraska?" Catherine wondered, although it came out as sort of a prayer. She remembered the rowdy boys in her class who certainly needed something.

Catherine attempted once again to sleep. The house was quiet, her third floor room set apart from the others. Slowly the moon seemed to make a path into her room.

Suddenly—as if coming from the lighted moon path—a firm voice broke the stillness! "Catherine," the voice spoke directly to her, "Peter is not yours; John is yours!"

Catherine clutched the covers. She stared at the empty place in the bed beside her. Nothing. She gave a startled look around the room. Only the shadows of furniture appeared. She braved a glance into the hallway. No one was there.

Was this the answer to her prayer? Catherine could hardly believe it.

"Does God give answers to prayer in this way?" Catherine wondered.

"Maybe it was someone else," she thought.

"Does God answer prayers with a voice in the night?" Catherine wondered.

**name changed*

Who spoke? It wasn't her father, her mother, or her sisters. Slowly a sense of awe and peace overcame her. She was no longer afraid.

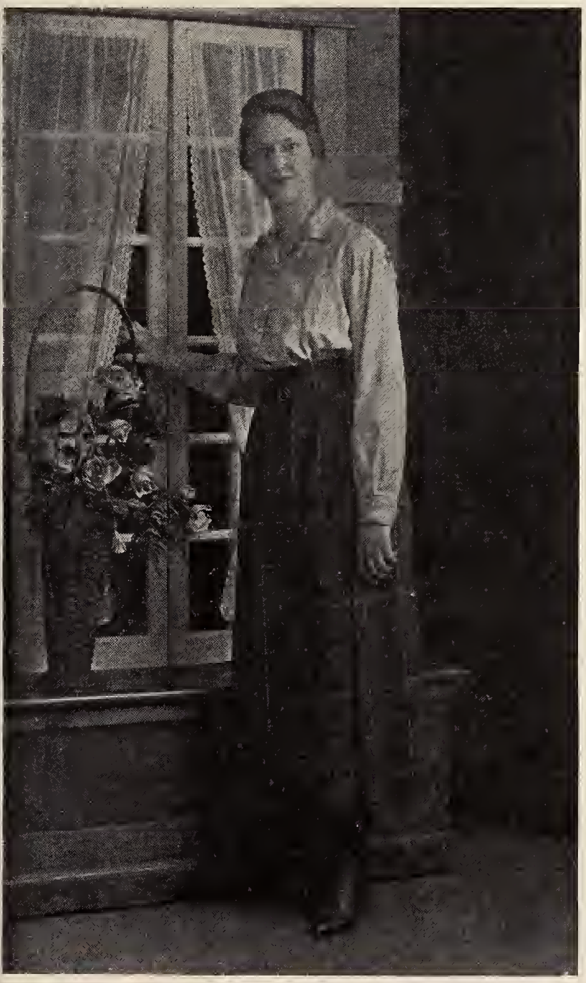
John? John who? She pondered the full impact of the message. She knew only one John, but just barely. "Is he the one?" she wondered. "Why he's not going to be a missionary either! He's just here in Chicago studying to be an architect—but he is handsome." She vaguely recalled a flock of dark brown hair and a tall Kansas frame.

"But it just can't be him! He's hardly ever looked in my direction. Besides, I'm going to marry someone who can sing, and he can't!" Her ears recalled the way John's monotone voice stuck out in the small mission chapel.

Catherine pulled the covers over her head so she would not see the moon and finally lapsed into sleep.

Months passed. Catherine often thought of the moonlit message. She told no one. But she did write to Peter. Reluctantly, she told him that she could not accept his offer of marriage.

Catherine Wiens wasn't a typical Chicago girl, but her tall slim frame wore the style of the twenties well.



During Sunday services, Catherine often glanced in the direction of the only John she knew. She even made it a secret point of finding out all she could about him.

John was quiet, thoughtful, and said to be quite intelligent. He had taken the brave adventure of leaving a stable farm community to come to Chicago to study architecture. Along with other young students, he had found time to help out at the small mission served by Pastor and Mrs. Wiens. Catherine noticed a sadness in his face which she felt may have resulted from his suffering during the war because of his Christian convictions.

Catherine noted with interest John's work with the children and young people. She tried not to notice his off-key voice as he sang in the congregation on Sunday mornings. She also noticed that another girl in the mission had her eye on John.

One Sunday after the school term was completed, John made an unusual announcement to the group at the church. He told them that he would not be back for some time. He was going west to help build and repair buildings on Indian mission stations. Catherine was secretly thrilled, yet apprehensive. "In a way, he is a missionary. Maybe he is the one!"

"I wonder if he'll come back," Catherine thought to herself as the rest of the family discussed John's departure during Sunday dinner. She tried her best not to reveal her interest and concern.

Throughout the summer Catherine helped her parents with the many tasks involved in being city missionaries: teaching Sunday school, helping in summer Bible school, participating in the camping and other activities. Her work as a clerk on Ashland Avenue also kept her busy, but it didn't keep her from thinking of John or wondering if the message could have meant someone else.

Months passed and once again John appeared at the mission. Catherine took a good look and wondered if this could possibly be the person she had been dreaming of all these months. His clothes were worn and patched. His usually neat shoes had holes in them which showed through even with polishing. She almost began to hope that her message in the night was only a figment of her imagination.

Then a friend told her some enlightening news. John had turned over his earnings to the mission board. No wonder his shoes had holes in them. Catherine began to feel a new respect for this thoughtful, earnest, young student and builder. She was thrilled when she finally found out that they would be working together with the young people of the church.

One morning following Sunday school, Catherine noticed that John stayed around longer than usual. To her surprise, he came directly to her. Hopes ran through her mind. His words brought her back to reality. "We're to meet with the young people after the evening service to

Catherine and John were married fifty years ago—May 28, 1922. They eventually took over pastoral duties in Chicago.

plan a year's program. Would you be able to meet with us?"

"Yes . . . ," Catherine stammered, somewhat disappointed at his request.

Catherine regained her composure long enough to invite him to stay at their home for dinner and the afternoon to save him two streetcar rides.

After a typical Wiens dinner, climaxed by homemade ice cream, the entire family joined in entertaining the guest. Young Sarah and Esther, youthful Helene and Martha, and attractive seventeen-year-old Mary, all seemed to get more attention from the guest than Catherine. At least it seemed so to her.

All too quickly the afternoon ended. The mission held its usual evening service. After the service, John and Catherine went upstairs to the pastor's study to meet with the young people's planning group. Papers, pencils, and agenda were prepared, and they waited expectantly for at least two or three others to arrive.

Moments passed, then minutes. Minutes trailed one another. No other person came up the stairs to the study. Catherine tried her best to make conversation, but John seemed to have his mind on something important. Again they waited. Even the other Wiens daughters seemed to be busy elsewhere. Catherine found herself unusually shy in his presence.

After a silence that seemed to stretch from wall to wall, John seemed to have made a decision and broke the stillness.

"Catherine, would you refuse me if I asked you to marry me? I have loved you for some time." John reached his hand across the table to hers.

"No, I wouldn't refuse you," Catherine answered firmly as she noticed the deep blue of his eyes for the first time.

No young people's programs were planned that evening.

On May 28, 1922, Catherine became Mrs. John T. Neufeld. As years passed she became the mother of five, a pastor's wife, and at various times a clerk in several department stores. She was always her own unique, eclectic, warm, imperfect but usually spiritual self. In many ways she was and still is a missionary.

John eventually became a pastor through an economic turn of events. The depression ended John's full-time architectural career. An egg business, part-time architectural writing, courses taken in business, and church and Sunday school work were then among his activities. In 1936 John was ordained as a pastor by his father-in-law, A. F. Wiens. Upon Mr. Wiens' death and following (for twenty-three years), he served as pastor of the Mennonite Bible mission which later became the Grace Mennonite Church. His architectural and business skills were used throughout the years. In addition to his pastoral duties, he worked for the American Leprosy Mission and served as business manager of Mennonite Biblical Seminary for ten years while it was located in Chicago. Despite all this, he was always quietly shy, and he never could sing.

This unique partnership, assisted by the unseen voice, ended in 1961 with the passing of Catherine's John. Catherine felt the loss deeply, but the results of this Christ-centered relationship are still in evidence. Their children, together with their families, have found teaching, missionary, ministerial, and medical careers. Catherine still attempts to follow Christ's guidance in her life in the same community where she heard the original "voice in the night."

MEDITATION

Independence Day reflections

INDEPENDENCE DAY comes next week. This is a day for celebration, thanksgiving, and serious thinking in the United States about the past, present, and future of our nation. Certainly there is much to celebrate and much to be grateful for when we think of the privileges and opportunities that we enjoy.

The President tells us each January how he feels things are going economically, politically, militarily, and diplomatically. But how do we stand in the eyes of God?

As I reflect on the news we get on radio, television, and in the newspaper, I become more and more fearful for the future of our nation. I do not fear because of "threats from the outside." I fear because of what I see happening in our country and in the church. I fear because I see these happenings in the light of the Bible.

I read in the prophets, such as Jeremiah, Isaiah, and Amos, that God does not pay attention to the cries of a people who go through all the motions of worship, but who are not deeply concerned about the poor and the oppressed.

The prophet Micah boils down the requirement of God for his people in this way: "to do justice, to love kindness, and to walk humbly with your God." But it appears that getting justice, receiving kindness, and walking proudly with God are much more in style.

Doing justice is rationalized away with all kinds of reasons why other people don't deserve it and "we do." *Loving kindness* is stuffed away as impractical not only in the personal realm, but even more so in the national and international realms. And *walking humbly with God* has gotten to the point at which many national leaders say we cannot back down from an openly admitted error such as Vietnam, mainly because we'd lose face. Whatever happened to repentance?

The Lord told his followers that they are to be the salt of the earth and the light of the world (Matt. 5). He put no limits on how we are to be that salt and light. Yet in more and more churches it appears that Christians are being told that the church should not get involved with political issues. How sad will become the condition of our nation if the people who are closest to God decide they have nothing to say to the issues that confront our nation.

Russia and China with their brands of communism do not frighten me. They, like Assyria and Babylon, are tools in the hands of almighty God. This in no way means I like their way of doing things.

My concern rather is that what has happened in lands that are communist today may be happening in the United States. Russia turned to communism largely because the "church" failed miserably at being God's people in Russia, especially ignoring the poor peasants' plight. God has allowed the conquest of other nations by the USSR (just as he allowed pagan Babylon to conquer Judah) because the people were unfaithful.

God may choose a communist nation to be the instrument of judgment and discipline for our nation and our church. If he sees us as going after the gods of war, wealth, power, pride, and self-interest, rather than pursuing justice, kindness, and humility, we will stand condemned. Then no amount of military might will save us.

My hope for our nation is that the church of Jesus Christ will demonstrate real Christian patriotism. No, not "my country right or wrong!" That's godless nationalism. We need a love for our country that will never allow it to go on doing things that would destroy it. Our commitment to God should be so clear that the church will be God's spokesmen to the nation, and never become just a reflector of national ambition.

Donald K. Nester

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The hammock swings empty

North Americans are surrounded with tools for leisure living. In our backyards stand picnic tables, lawn furniture, barbecue equipment, and croquet sets. On our driveways stand motor boats in summer and power toboggans in winter. Our recreation rooms are equipped with ping-pong and billiard tables.

But the hammock usually swings empty in the summer breeze and the equipment slowly rusts in the sun or gathers dust.

Something odd happens to free time in Canada and the United States. We have it, and yet we don't. We can statistically prove that we have leisure time, because we know we've purchased enough time-saving gadgetry to give us at least five, or ten, or twenty extra hours a week. But where do those hours go?

The idle hours disappear because we misuse them. One writer has observed that most of us have little conception of the difference between the true leisure which is rewarding and nourishing to the body and the soul and the aimless meandering which eats up the time before we realize what has happened to it.

Man is not made for idleness. When he is confronted with long periods of inactivity he often rushes into them impulsively so as to make them seem as much like work as possible. This is why there often seems to be more desperation than contentment on the faces of men and women who are heading out of town for a long weekend or a vacation trip.

No matter how much we sing the praises of leisure, we still have to confess that those people who have the most of it usually seem to be the most miserable. It is not uncommon for vigorous sixty-five-year-olds to wilt abruptly after their retirement. Physicians have noted that middle-aged mothers whose children no longer need mothering are among their unhappiest patients.

So what I am saying is this: Although leisure time in the contemporary world is potentially man's greatest gift to himself, it can also become a problem of imposing dimensions. Many people have more time on their hands than their knowledge, interests, and aptitudes can accommodate.

One of the first steps toward a better use of our leisure time may be to revamp our attitude toward work. Develop the art of working without seeming to rush. One writer has called this approach the "relaxed hustle." When I read the gospels, I am impressed by the large amount of *work* that Jesus accomplished in a day, yet one never gets the impression from the biblical narrative that he was in a rush. He took time to chat at length with various persons, to observe nature, and even to retreat into the hills by himself.

A good portion of our leisure time should be devoted to a renewal of our inner resources. There are many ways in which this can be accomplished, and a good number of these cannot be programmed in advance. Sometimes a small courtesy extended to another person can become our mountaintop experience for the day or the week.

Quiet contemplation, a rare art in our day, is another possibility. Few things are more terrifying to some persons than an evening at home when the television set is out of order. Some people can't bear being out of earshot of a thundering transistor radio. But the silent pondering of life's deepest questions can be instructive.

William Barclay, the well-known British Bible commentator, put it this way: "It may well be that we so often go wrong simply because we never try to be alone. There are certain things which a man has got to work out alone. . . . There are certain times when a man has got to stop acting and start thinking. It may be that we make many a mistake because we do not give ourselves a chance to be alone with God."

Leisure time, to be beneficial, must be more than a mere interlude of sloppy self-indulgence. The last thing we need is to devote even more time to satisfying our insatiable appetite for things. Man simply cannot *live* by bread alone. LK

Following our summer biweekly schedule, our next issue will be dated July 11.

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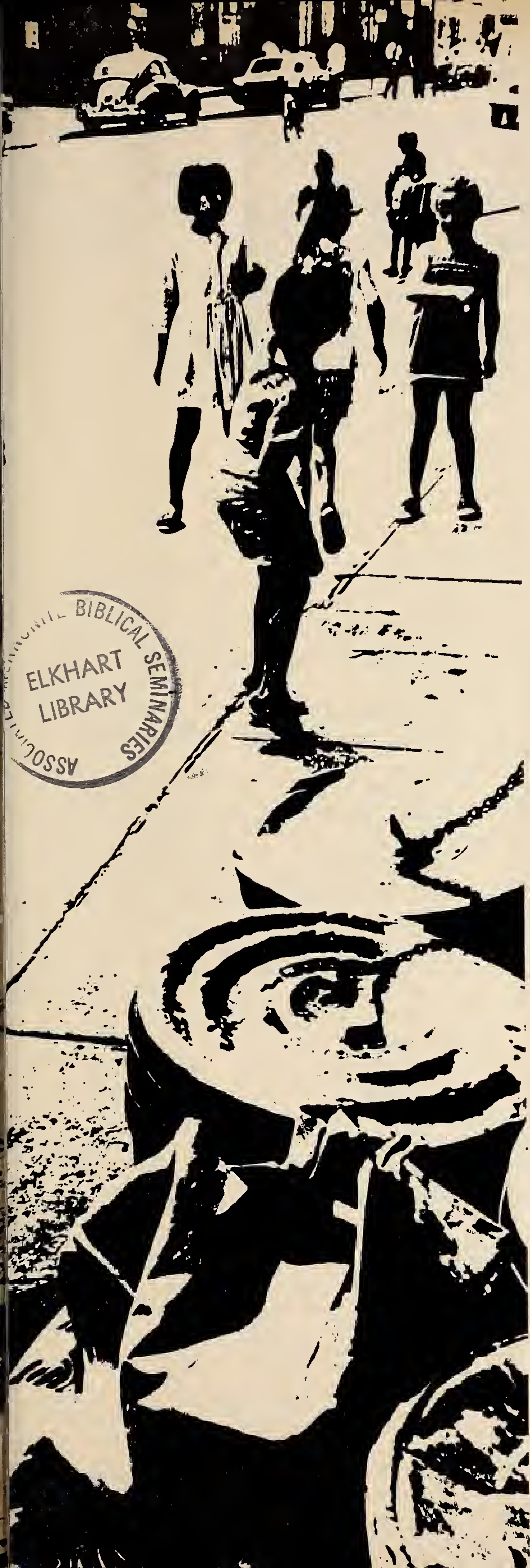

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THE MENNONITE

87:27 JULY 11, 1972

City kids . . .

. . . will trample our roses
and tread the grass bare
all unthinkingly at first
as they chase the bright dream of joy
across the asphalt and cement
but then maliciously
rebuking our remonstrances
without even knowing
that they do it out of grief
over the buried land. . . .

. . . will jar and jangle our nerve ends
with their rude and piercing noise
unconsciously at first
as they pursue today into tomorrow
but then menacingly
silencing our muzzling threats
in a vengeance real yet naive
as they comprehend their hurt
but only vaguely know its source
to be the haunting fear
that tomorrow will never be. . . .

. . . will grow complacently at first
but with increasing rage
as the bubbles keep bursting
and they will vent their terror
on us who seem to have the imperishable dream
held tight in our grasp, only to find
after they've wrenched it away
that it was only an empty illusion . . .
and we will cry together on the curb.

Pollyanna Sedziol

Summer Sampler

I said I didn't care

I said I didn't care
but the incision of the moments lost
cut
deep
as if part of me
yet
unborn
was doomed to embryo sleep

I said I didn't care
but the incision of the moment
cut
deep

but the incision of the moment
cut
deep

I said I didn't care
cut
deep

In the weaving of the cloth
it's not the golden threads alone
but balancing of light and dark
that makes the fabric rare

but the incision of the moment
cut
deep
I said I didn't care

Lyle Preheim

I'm free

I'm free
Can't you see?
I'm living, loving, giving of myself
I'm free
Can't you see?
I'm seeing, hearing, smelling, touching, tasting
I'm free
Can't you see?
I'm running, jumping, walking, talking
I'm free
Can't you see?
I'm living, serving, killing, dying for my country
I'm so free
Can't you see?
Oh, I can't live where I want
I can't work where I want
I can't love who I want
But I'm free
Can't you see?
Don't envy me
I'm free
Can't you see?
My question:
Are you as free as I?

Shirley McClellan

This is forever

The promise was made
On a wild flower day while
Breathing April hours,
Clutching tender hopes
That Now would last
Forever.

But when darkness came
A tear-soaked pillow
Stifled dreams
And whispered nightmares
Until the dawn. It seemed
Forever.

The adult morning
Brought a fragrant bouquet:
Love shares
All of life's hours.
So shall it be
Forever.

Ruth Naylor

Prayer

My Father who stands beside me,
Even your name is special.
I'd like to live in your world
With people doing what you want them to
Everywhere.
Give me what I need today.
Forgive me when I hurt you by doing wrong
And I will forgive those who hurt me.
Don't let me be pushed beyond endurance
And keep me close to you
Forever,
Because I love you.

Lois Rensberger

bandwagon

he waits for the rallying
of the crowd
saying things
and doing acts
that ensure
easy
mainstream certainty

unlike
the inward bigger men
who test the winds
and fight their way
upstream
who do not wait for public tides
of popular ebb
or lonely flow

Menno Wiebe

God's
tape
Measure

Leighton Ford

Bigness impresses most of us. We call someone a "big shot," a "big wheel," a "big man on campus."

Standing six feet tall is just one part of our fascination with bigness. If a man's stock is going up . . . if a woman stands high in the social register . . . if a child gets high marks . . . . if a musician makes the "top forty" . . . if a basketball player averages twenty plus points per game . . . we automatically rate them "VIPs" —very important persons.

Bigness is our badge of distinction, our measure of worth.

All of which makes it hard for us to realize that bigness does not impress God. He ranks "VIPs" on a very different scale. God puts his tape measure around a man's soul—not his biceps, or his brain, or his bank account. The rating that really counts is not how big we stand before men but how low we kneel before God.

Jesus put it like this: "The proud shall be humbled, but the humble shall be honored." He told some of his disciples who had developed a case of spiritual pride, the story of the two men, one a proud, self-righteous Pharisee and the other a cheating tax collector, who went to the temple to pray. The Pharisee prayed: "Thank God, I am not a sinner like everyone else, especially like that tax collector over there: for I never cheat, I don't commit adultery, I go without food twice a week, and I give to God a tenth of everything I earn."

But the corrupt tax collector stood at a distance, not even daring to lift his eyes to heaven as he beat upon his chest in sorrow, exclaiming "God, be merciful to me, the sinner."

"I tell you," said Jesus, "this sinner, not the Pharisee, returned home forgiven!" The moral of this story may seem very simple—pride is bad, humility is good. But after all, the Pharisee was a decent, law-abiding citizen, whereas the tax collector was really a rascal, a corrupting influence on society. Which raises a big question: Doesn't good, decent living count for anything with God? Doesn't badness bother him at all? Does he always turn our values upside down?

The story Jesus told isn't so simple after all. The *real* difference between these two men was not that one was good and one bad in the way in which they measured themselves. The Pharisee measured himself by looking down on others; the tax collector didn't even dare look around at other people. He just stood before God and measured himself by God and said, "God, I am a sinner. Have mercy on me."

When we are proud we look down on others, and looking down we can never see anything that is above us. In our pride we can never look up to see God.

Dr. Earl Jabay is a counselor at the New Jersey neuropsychiatric clinic. In his book *The God players* he says that the root of our human problems is that we have positioned ourselves wrongly. We have put ourselves *over* God instead of *under* God.

There are homes, and businesses, and even nations being destroyed because someone . . . a father, or mother, or a young person, has gone out of his spiritual senses and is trying to play God. Is that someone you?

Once there was a man named Paul. He was a Pharisee. For a long time he measured himself down. Compared to other nations he was a Jew, one of the chosen people. Compared to other Jews, he was a Pharisee, of the strictest sect. Compared to other Pharisees, he was a zealot, persecuting unbelievers. Then one day on a lonely road he saw a vision of God's glory in the person of Jesus. He fell prostrate, his measuring sticks were shattered. He cast aside his so-called goodness as refuse and reached out for God's mercy and forgiveness as his sole support.

This was the man who wrote these tremendous words found in his letter to the Romans: "All have sinned. All fall short of God's glorious ideal." (Romans 3:23)

Some people are better than others. The Pharisee was a better man than the tax collector. But all have sinned. Some baseball players have higher batting averages than others—but no one bats 1,000. The best of us needs forgiveness. So "God sent Jesus Christ to take the punishment for all our sins and to end all God's anger against us. He used Christ's blood and our faith as the means of saving us from his wrath." (Romans 3:25)

"Now God declares us 'not guilty' of offending him if we trust in Jesus Christ, who in his kindness freely takes away our sins." (Romans 3:24) "So it is that we are saved by faith in Christ and not by the good things we do." (Romans 3:26-28)

How about you? How do you measure yourself?

Two people read this message. One says: "I hope so-and-so reads this; he needs to. The other says: God, be merciful to me, the sinner, for Christ's sake.

Which one are you? How do you rate with God?

THE MENNONITE seeks to witness, teach, motivate, and build the Christian fellowship within the context of Christian love and freedom under the guidance of the Scriptures and the Holy Spirit. It is published weekly except biweekly during July and August and the last two weeks in December at North Newton, Kans. 67117, by the General Board of the General Conference Mennonite Church. Second-class postage paid at North Newton, Kans. 67117. Subscriptions: in U.S. and Canada, $5.00, one year; $9.50, two years; $14.50, three years; foreign, $5.50 per year. Editorial office: 600 Shaftesbury Blvd., Winnipeg, Canada R3P 0M4. Business office: 722 Main St., Box 347, Newton, Kans. 67114. Postmaster: Send Form 3579 to Box 347, Newton, Kans. 67114.

NEWS

Explo puts "Middle America" on the map

Seventy-five thousand young Christians converged on Dallas, Texas, in mid-June for a week-long gospel jamboree sponsored by Campus Crusade.

They snarled traffic, knocked on thousands of doors, and buttonholed countless persons on streets and in hotel lobbies, stores, and elsewhere to inquire if they had heard about the four spiritual laws.

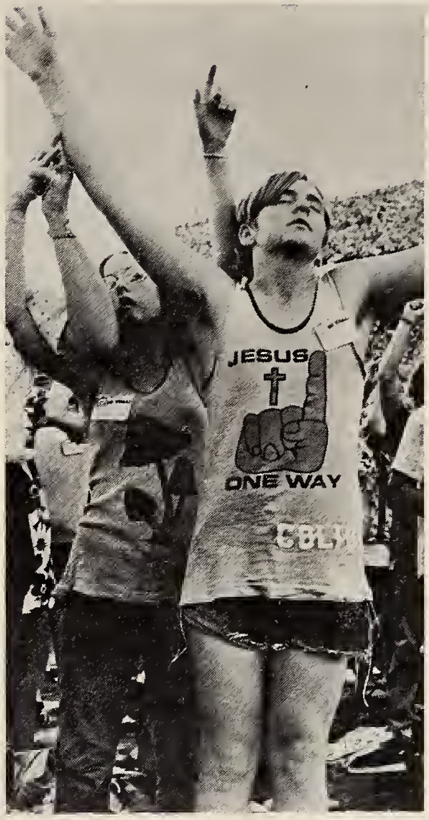
Despite the inconveniences caused by the flood of visitors, most Dallasites loved them. The city's *Morning News* editorialized, "As individuals and as a group, the Explo delegates have made a great impression on the people of Dallas. . . . We cannot recall ever having seen a finer group of visitors or one more motivated by dedication and spirit. . . . Any phenomenon that can produce patience and brotherhood in a rush-hour traffic jam during a Texas heat wave must be counted already as an uncommon achievement."

The *Dallas Times Herald* interviewed businessmen, secretaries, and office workers on downtown streets towards the conclusion of the week and found that the mood of an overwhelming majority was one of frank support for the Explo delegates.

The seventy-five thousand registered delegates, most of whom were college and high school students, came from all over North and Central America. Three states—Georgia, Kentucky, and Minnesota—had over two thousand delegates each. Twelve delegations, with a total of 150 members, came from Canada. The largest Canadian representation came from British Columbia.

Although Explo had been planned primarily for college-age young people, the majority were high-schoolers. Campus Crusade simultaneously ran smaller training sessions in Dallas for business executives, international Christian leadership personnel, military chaplains, athletes, deaf people, and blacks.

The training conferences were held in sixty-three different locations in the Dallas-Fort Worth area each morning from Tuesday through Friday. The number participating in these groups ranged from 800 to 12,000. Each registrant was expected to do several hours of door-to-door witnessing during the afternoons.


Arms raised, Explo delegates pray at a rally in the Cotton Bowl.

The purpose of Explo, said the planners, was to achieve the massive mobilization and training of Christians to accelerate the carrying of the claims of Jesus Christ to the entire world in this generation. One hundred regional conferences are being planned for August and September.

Giant rallies were held nightly in the Cotton Bowl. On Saturday, an all-day music festival on a grassy mall near downtown Dallas climaxed the week-long happening. Billy Graham, Explo's honorary chairman, and Bill Bright, head of Campus Crusade, spoke at all the large public gatherings.

Most of the music at Explo was superb. The musicians ranged from Jerome Hines, who sings with the Metropolitan Opera Company in New York, to a variety of rock groups.

Explo's cost matched its size. Paul Eshelman, the Convention's twenty-nine-year-old director, reported that expenses would total $2.7 million. Most of the cost was covered by a $25 per person registration fee. Explo also received over $200,000 in donations from churches and individual supporters.

Convention officials estimated that delegates spent an additional $6 million in Dallas on food, lodging, and shopping.

Media news coverage was extensive. Four hundred newspaper, radio, and television representatives were accredited by the convention. A number of these came from abroad.

It is difficult to estimate how many Mennonites were there. Of the several hundred people who signed in at the General Conference's mission exhibit, eighty indicated they were Mennonites. They came from ten states and three Canadian provinces. Lubin Jantzen and Allen Busenitz, who attended the Commission on Overseas Mission's booth, said that many who stopped to chat and pick up literature had failed to sign the register.

Harold Regier, who manned the General Conference Commission on Home Ministries' exhibit, said that from the number of Mennonites who stopped at his booth, he would estimate that there were at least 1,000 Mennonites at the convention.

In addition to the above two General Conference commissions, three other Mennonite agencies had exhibits at Dallas. They were the Mennonite Central Committee Peace Section, the Mennonite Brethren Board of Missions/Services, and the Mennonite Board of Missions (Elkhart).

Harold Regier reported that 2,500 copies of the General Conference's statement, *The way of peace,* were picked up by delegates. The MCC Peace Section booth, which was manned by Peter J. Ediger and John Swarr, ran out of some of its materials early in the convention. They mimeographed extra copies to meet the demand.

An MCC poster with the quotation

Explo was the largest religious rally of youth ever held in the United States. The 78,000-seat Cotton Bowl was filled to capacity almost every evening. On Saturday an estimated 180,000 attended the "Jesus music festival."

from Menno Simons entitled, "The regenerate do not go to war," and literature concerning the conscientious objector position were temporarily blacklisted by Explo officials at one point during the convention. The order to remove these items from the Peace Section booth was rescinded, however, after Peace Section and other concerned persons discussed the matter with the men who were in charge of the exhibit buildings.

Mr. Ediger and Mr. Swarr said it was ironic that less than an hour after they were told that the literature about conscientious objection and Christian opposition to the Vietnam war was peripheral to Explo's main concern, the large public rally in the Cotton Bowl participated in a flag ceremony extolling the virtues of the United States' military might.

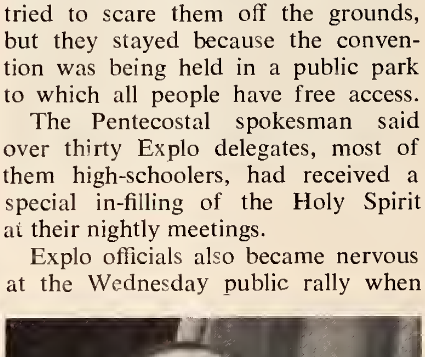
The flag ceremony — including a pledge of allegiance to the U.S. flag— at the Wednesday evening rally was seen by a number of American and international delegates as an insensitive blunder. The convention, they said, was billed as an international event. A nationalistic emphasis was not in place.

There were a variety of dissenting voices at Explo. Although their numbers were few and their appeal relatively small, Explo officials quickly became uneasy whenever a group stated a point of view which did not agree with Campus Crusade's policies.

The Pentecostal churches and the Children of God were two groups which were denied permission to set up booths in the exhibit halls. Both decided to hand out literature on the Cotton Bowl grounds to invite the Explo delegates to special meetings which they were holding in Dallas that week. The Pentecostals told *The Mennonite* that Explo officials had tried to scare them off the grounds, but they stayed because the convention was being held in a public park to which all people have free access.

The Pentecostal spokesman said over thirty Explo delegates, most of them high-schoolers, had received a special in-filling of the Holy Spirit at their nightly meetings.

Explo officials also became nervous at the Wednesday public rally when a small group, calling itself the Evangelical Peace Coalition, briefly chanted, "Stop the war!" during the flag ceremony. One Explo staff member pleaded with them not to spoil this event which they had worked at so hard to make a success and which was costing so much money.



E. V. Hill, a Baptist pastor from California, was Explo's black keynote speaker. Not all the 2,000 blacks at Explo were certain, however, that they belonged at the Dallas congress.

But there was a larger group which was uneasy about Explo. These were the black American Christians. Two thousand blacks were there, but the number would have been much smaller if Explo had not made $50,000 in scholarships available to bring blacks and members of other ethnic groups to Dallas.

Bill Pannell, a black evangelist on the staff of Tom Skinner Associates, called Explo's relationship to the black people, "evangelical colonialism." "This is obviously a white Anglo-Saxon movement," he said. "Its relevance to black America is not clear."

Many wondered why Tom Skinner, the outstanding black evangelist in the United States, was not asked to be one of the keynote speakers at the evening rallies. Instead, Explo chose E. V. Hill, a relatively unknown black Baptist minister from Los Angeles, to represent the blacks on the program.

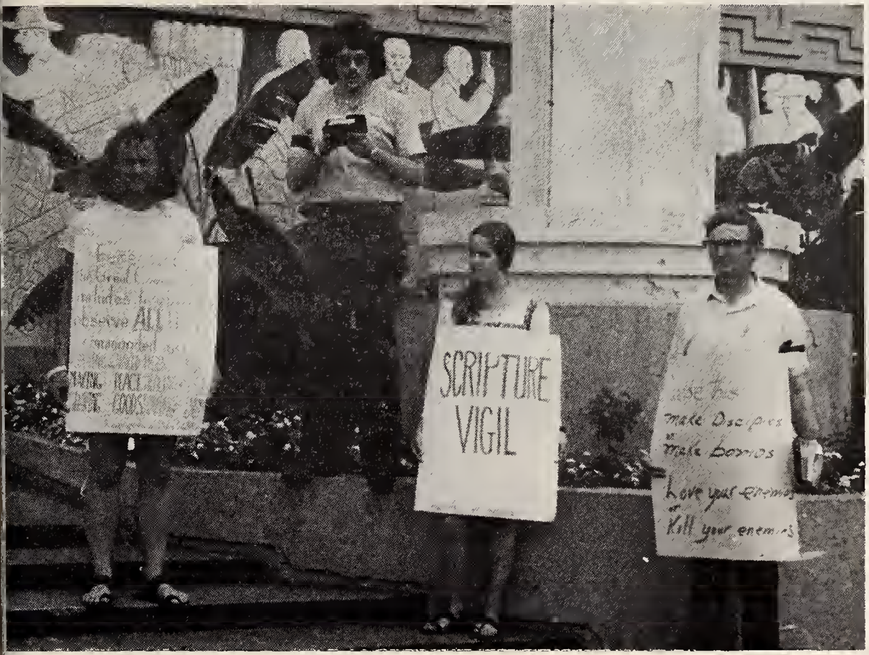
The blacks were not the only ones to describe the student congress as a white middleclass affair. Author Gerald Strober, coauthor of *Religion and the new majority*, which is described as an inside look at Billy Graham, Middle America, and the politics of the 1970s, said of the Dallas event: "I see Explo as very middle class, very white, very proper, very Middle America—without too much preoccupation with domestic or foreign problems."

Mr. Strober, a Moody Bible Institute graduate and a strong admirer of Billy Graham, also said that Explo is a message to this country that moderate fundamentalism is a major political force in America today and "any candidate who hopes to win the presidency had better give this serious consideration."

One of America's most astute politicians, President Nixon, must have agreed with Mr. Strober. He sent a message to Explo which was read to all the delegates at the concluding rally in the Cotton Bowl.

In pre-convention publicity Explo 72 was billed as the "Christian Woodstock" by Billy Graham and others. The happening in Dallas matched the Woodstock rock festival in enthusiasm and almost in size. But Explo may also be like Woodstock in that it could mark both the zenith and the beginning of the end of the super-large religious rally. Explo was over two years in the planning. With today's rapidly changing tastes and interests, most organizations are becoming increasingly reluctant to stage big events which may no longer be *in* by the time they are finally held.

Rumors were circulating in Dallas that several dozen Campus Crusade staff members were planning to resign as soon as Explo was over because they felt the organization had overextended itself in staging the Dallas congress. *Larry Kehler*



The Evangelical Peace Coalition, made up of several Mennonites and members of the People's Christian Coalition, staged a Scripture Vigil on the Cotton Bowl grounds on Thursday afternoon at Explo. The group members took turns reading the Sermon on the Mount, Matthew 25, and 1 Corinthians 13. Friday afternoon the same group had an hour and a half dialog at the Statler-Hilton Hotel with a dozen evangelical leaders on the gospel and its social implications. Among the participants were Harold Lindsell, editor of Christianity Today; *Clyde Taylor, National Association of Evangelicals official; and Doc Eshelman, chaplain to National Football League players. The meeting was arranged by Wes Michaelson, executive assistant to Senator Mark Hatfield.*

Solemn service marks Bergthaler church's demise

Five hundred people met at the Bergthaler Mennonite Church in Altona, Manitoba, on Sunday, June 11, to mark the termination of the Manitoba Bergthaler Church.

Even though there was some effort made at celebration, a deep mood of solemnity pervaded the meeting. Speakers generally concurred that the large delegate meeting did the right thing a year ago when 84 percent of the votes cast were in favor of terminating the Bergthaler structure. However, the speakers and leaders acknowledged that with its demise a certain closeness and uniqueness would be lost. On the other hand, the eagerness to be practical and to reach out to a larger community of believers, for the sake of everyone and particularly for the young, was strong.

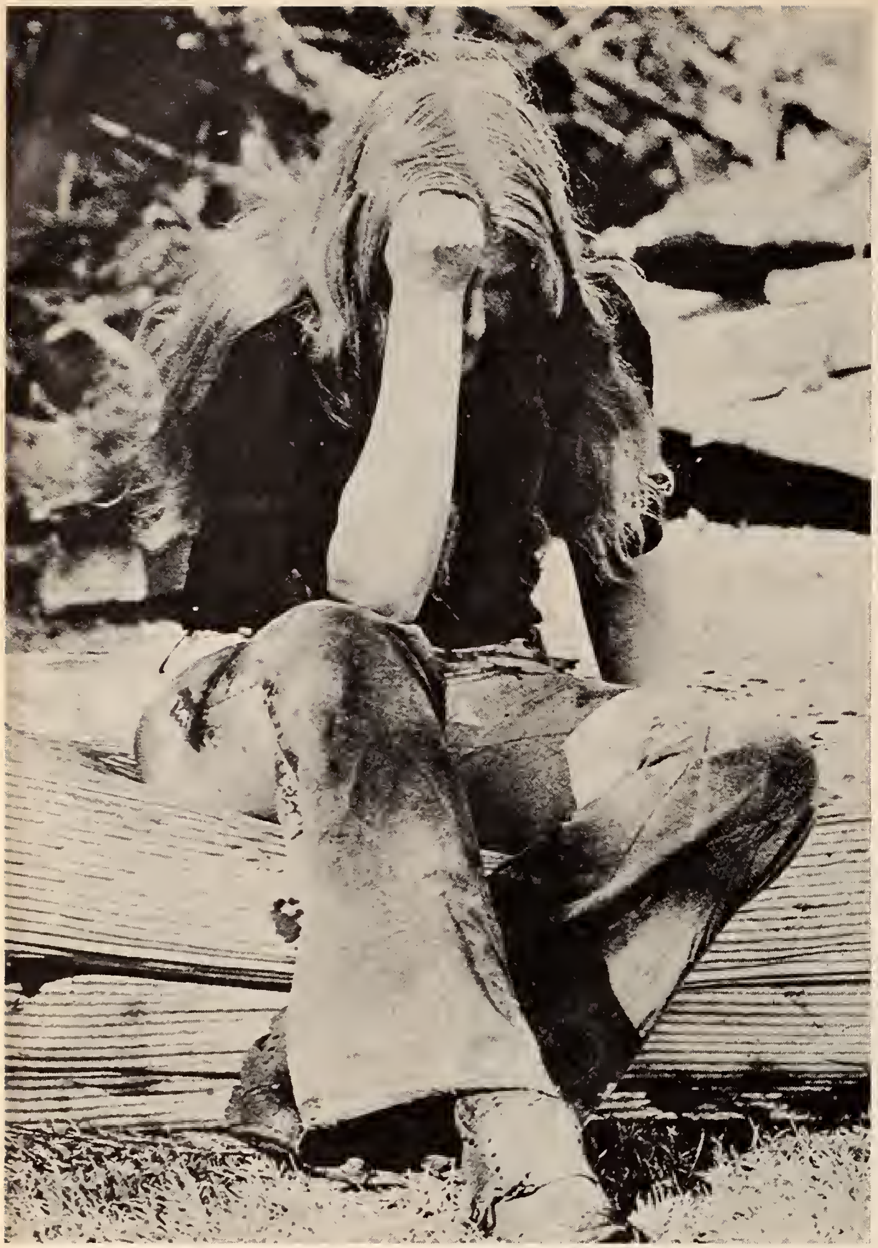
The Bergthaler Church had twenty congregations and over 3,000 members at the time of its dissolution. Its congregations were scattered throughout southern Manitoba. Each of them now operates independently. Half of them are members of the General Conference.

The body drew its name from the Bergthal colony in Russia which was settled in 1836, and which was transplanted to Canada less than forty years later.

The Bergthaler churches today represent only a small segment of those people who left the parent colony in the 1870s. The Chortitzer and Sommerfelder Mennonite churches were the more logical heirs to the name because they represented larger groupings of Bergthaler descendants. But the name stayed with a remnant.

Key 73 resource published

A congregational resource book is the latest in a series of preparations for Key 73, the evangelistic effort of more than one hundred religious groups in North America next year. The resource book offers suggestions to local congregations on how to implement the six phases of Key 73. The book will be available from the Key 73 executive office and from denominational offices.



Tears at Rapid City—MDS helps

A girl sits on a mattress outside her wrecked home and weeps after a flash flood swept through Rapid City, South Dakota, on June 10. Over 200 died in the disaster, which occurred when unusually heavy rains in the Black Hills sent two waves of water through the city. Mennonite Disaster Service had 115 volunteers on the scene by June 19, helping with the clean-up. Over one thousand Rapid City families had their homes completely destroyed by the floods and 2,550 homes sustained major damage. Hardly had MDS begun work in South Dakota when rains from Hurricane Agnes drenched the Eastern Seaboard for a week. Five states—Pennsylvania, New York, Virginia, Maryland, and Florida—were declared disaster areas primarily because of extensive flooding. On June 24, an estimated 850 MDS volunteers were working in Pennsylvania alone, most of them in the area near Harrisburg. More locations for work were set up by June 27. The MDS office in Akron, Pennsylvania, said rebuilding in the East would continue throughout the summer.

Church gives sanctuary to three antiwar GIs

The Arvada Mennonite Church, Arvada, Colorado, granted symbolic sanctuary for several days to two sailors and one soldier who had gone AWOL for reasons of conscience.

After Seamen Robert Bland, Jr., of Warren, Ohio, and Michael Hayes of Colorado Springs, Colorado, were refused sanctuary at a Catholic cathedral in downtown Denver, four members of the Arvada Church council called church members and got support for granting sanctuary to the two men June 5.

On June 7, the sailors were joined by Army private Eugene Berryhill of Minot, North Dakota, who had refused to return from leave from Fort Huachuca, Arizona, March 20.

As conscientious objectors, Mr. Bland and Mr. Hayes left the *USS England* in San Diego May 16, the day before it sailed to Vietnam, carrying nuclear weapons, they said.

The soldier and sailors were joined in the church by about twenty-five other people from Denver and Arvada, and up to one hundred attended evening services of prayer and celebration at the church during the week.

The church drafted a statement saying, "We offer our church as a sanctuary for Robert Bland and Michael Hayes as an expression of our Christian faith. God calls all men to forsake the way of violence and militarism and to pursue the way of love and peace. . . ."

The three men left the Arvada Church June 9 for refuge underground. On June 11, they were refused sanctuary at a Methodist church and gained sanctuary at Our Lady of Guadalupe Catholic Church, where they were arrested without incident Sunday by federal marshals, accompanied by military intelligence agents, and later court-martialed.

Before their arrest, the three men had been joined by others from nearby Lowry Air Force Base.

On June 11, the Arvada Church held a "service in celebration of conscience with a call for repentance—turning around from complicity in the Indochina war and a reaffirmation of the good news."

Northern District discusses ordination

Problems concerning ordination to the pastoral ministry provided the most debate at the annual Northern District Conference of the General Conference Mennonite Church June 15-18 in Henderson, Nebraska.

During its regular report, Louis Linscheid, chairman of the Northern District committee on the ministry, asked the conference for guidance in matters where the candidate is to be licensed or ordained to serve in a church or area not affiliated with the Northern District or the General Conference.

A specific situation was not mentioned during the debate, but the committee on the ministry had reported earlier on a candidate to be ordained by a Northern District congregation in July to serve in a Baptist church.

In a straw vote by show of hands, the conference overwhelmingly approved such an ordination.

The matter was brought up again Saturday afternoon when Vernon Lohrentz, Freeman, moved that in planning ordination services within the Northern District, the committee on the ministry and/or a conference office be involved in the ordination service. Again, a candidate for ordination was not mentioned by name, but in the specific situation reported above, the candidate had not requested the presence of a member of the committee on the ministry at his ordination—at least by the time the conference had convened.

The delegates searched for earlier statements on the presence of Northern District representatives at ordinations and found that a 1962 Northern District Conference asked that the committee on the ministry "assist wherever called on."

A 1968 statement of the General Conference was also found. It asked that "the district conference minister and/or the ministerial committee of the district or the appropriate General Conference agency in consultation with the candidate and responsible persons of the local church plan the ordination service and place."

The Northern District Conference finally voted to ask the committee on the ministry to bring a recommendation on this to next year's conference sessions.

While the committee was looking for earlier statements on ordination, the delegates also discussed ordination of women. Speakers for and against were heard; almost all were men; almost all those opposed to the ordination of women were ministers.

Sentiments ranged from "Women's place is to teach in the home" to "If there's a woman that's qualified, I'm for it absolutely."

The 1972 conference also approved a resolution recommending that each congregation appoint a student solicitation representative for Freeman Junior College, place the college on the offering schedule, establish a college fellowship committee, and invite college representatives to participate in the church's programs each year.

The home missions committee reported unsuccessful attempts to start a General Conference church or to work cooperatively with other Mennonite groups in Lincoln, Nebraska.

The peace and social concerns committee is planning three or four family life seminars during the next year, book rack evangelism, participation in General Conference prison seminars, and participation in an intercultural family camp on the Northern Cheyenne reservation.

The Northern District Conference, on the recommendation of the committee, voted to "request and encourage Herald Press to publish an abridgement of *Martyrs Mirror* in a popular version."

District youth officers are planning to spend the summer traveling to district churches as a youth ministry team.

A budget of $52,530 was adopted, after an attempt to cut the peace and social concerns committee budget by 45 percent was voted down.

The conference theme of "Evangelizing the whole man" was carried out in four major addresses by Hugh Sprunger, General Conference missionary to Taiwan.

Mr. Sprunger told the delegates they must be involved not only in meeting physical needs of mankind, but in practical evangelism. He outlined three basic modes of evangelism: presence evangelism, which says that social action equals evangelism; proclamation evangelism, which emphasizes the vertical man-God relationship and relies on mass media and big campaigns; and persuasion evangelism, which makes disciples, persuading people to accept Christ and become responsible members of his church.

His second message dealt with cultural barriers in evangelism. Mr. Sprunger charged that Christians "haven't believed that God can transform any and every culture into a Christian culture."

"How can we win people to Christ if we think the whole world has to become just like us?" he asked.

Northern District officers elected at the conference were Nick A. Dyck, Bloomfield, Montana, vice-president; and Richard H. Graber, Freeman, South Dakota, secretary.

Benjamin Sprunger chosen as new Bluffton president

Benjamin E. Sprunger, presently senior planner for the National Institute of Education in Washington, D.C., will assume duties September 1 as president of Bluffton College, Bluffton, Ohio, by action of the college's board of trustees.

A native of Berne, Indiana, the thirty-four-year-old Mr. Sprunger holds a bachelor's degree in education and master's in counseling and psychology from Ball State University. He has a PhD in personnel and higher education administration from Michigan State University.

He has taught and counseled at secondary schools in Fort Wayne and Angola, Indiana, and at Wheaton College, Wheaton, Illinois, where he was also associate dean of students and director of research and learning resources.

He was a member of a Mennonite church as a young man, but is presently a Presbyterian.

Pacific District gathering has youth, small groups

The Pacific District Conference, spread across the western United States from Arizona to Washington, conducted its annual session June 15-18 at First Mennonite Church, Aberdeen, Idaho.

Youth provided part of the input, with the Sweet Home, Oregon, youth group presenting a Saturday evening program, and the youth from Spring Valley Church, Newport, Washington, giving a Sunday morning program.

A busload of youth from Sweet Home—many of whom might identify themselves as Jesus People—mingled with the "straighter" youth from the Pacific District Saturday afternoon and sang and gave testimonies Saturday evening to a packed church.

The informal Sunday morning program by the Newport youth also included music. The theme for both groups was "Jesus loves you and we love you."

The district young people's union voted at the conference to abolish the old system of electing officers from across the district and, instead, chose a planning group from the state in which the next district conference would be held. The group chairman would continue for a second year.

The conference also heard reports of experiences in home mission churches.

In Sweet Home, the pastor held a lumberjack job for a week for a young man in trouble with the law. In Newport, a woman who tried to commit suicide has found fellowship in the church. The Warden, Washington, church "graduated" from the list of mission churches.

The presence of more and more black persons in the neighborhood of the Portland, Oregon, church and a new awareness of the Hopi churches in Arizona prompted the conference to pass a resolution: Realizing that the presence of persons from minority groups could make our conference more interesting, we encourage our executive committee to study and implement ways of inviting their participation.

At several points, the conference broke into small groups. At one session, the group shared ideas on the best things happening in the Pacific District and how these could be encouraged. Out of this discussion grew a resolution that congregational sharing and workshops be the primary input of the 1973 conference, to be held in Dallas, Oregon.

The conference also discussed methods of educating church school teachers, since the extended learning experience for teachers at Camp Keola, California, failed to get enough advance registration. The concensus seemed to be that such training experiences should be promoted by state rather than by district, at least in a district as scattered as the Pacific District.

There were some references to desiring identity simply as Mennonites rather than as General Conference Mennonites. John Kreider, pastor of the Orange County Mennonite Fellowship, Orange, California, said he felt good about being recognized as a minister by both (Old) Mennonite and General Conference groups.

Officers elected at the conference were Paul N. Roth, Canby, Oregon, president; Donavin Diller, Phoenix, Arizona, vice-president; Alvin Friesen, Reedley, California, secretary; and Lois Balzer, Portland, Oregon, treasurer.

Cooperative Anabaptist curriculum is proposed

Eight church groups in the Anabaptist and believers' church tradition have developed a proposal for a cooperative graded curriculum for use in their congregations.

Meeting June 12-15 for an Anabaptist Curriculum Exploration were representatives of the Brethren in Christ, Church of the Brethren, Evangelical Mennonite Church, Evangelical Mennonite Conference, Friends United Meeting, General Conference Mennonite Church, Mennonite Brethren (Canadian and U.S.), and Mennonite Church.

All groups present at the consultation agreed to present the proposal to their decision-making authorities by next April 1, when more detailed work on the new curriculum would begin if approved. As now scheduled, materials could be ready for use by September 1977.

The proposal outlined theological, education, and administrative guidelines for the new curriculum.

The theological stance was adapted from a paper presented at the consultation by J. C. Wenger, Goshen, Indiana. His paper included the love of God, Christ's universal atonement, the saved status of children, the centrality of the Great Commission, voluntary commitment to the church, church discipline, believers' baptism, the church as a caring and sharing community, the call of conscience, celebration of the Eucharist, nonresistance, cross-bearing, separation of church and state, and following Christ, not the world. Participating groups would be able to prepare special substitute texts where doctrines differed substantively.

The proposal also said that Christian education occurs primarily in the home but the congregation as the spiritual family is responsible to communicate to children in its midst. The curriculum would be relational in nature rather than using coercive manipulation. A possible motif for the curriculum would be "The people of God."

A graded design from nursery through the eighth grade was suggested, but the proposal left open the possibility of learning experiences in family and multi-age settings.

Frank Ward, acting executive secretary for the General Conference Commission on Education, said the proposal drafted at the consultation was general enough at this stage to please all the groups present.

Attending for the General Conference were Heinz Janzen, general secretary; Commission on Education members, Harold Buller, Martha Graber, Helmut Harder, James Mohr, and Bertha Harder; and staff members Frank Ward, Carlyle Groves, Cornelia Lehn, Jake Pauls, and Dick Rempel.

RECORD

Marriages

Russell Abrahams, Tabor Church, Goessel, Kans., and *Barbara Schmidt,* Alexanderwohl Church, Goessel, Kans., on May 5.

Dwight Maynard Bender, Kitchener, Ont., and *Lila Friesen,* Bethesda Church, Henderson, Neb., on May 6.

Stanley Burger, First United Presbyterian Church, Mansfield, Ohio, and *Connie Jean Neuenschwander,* First Church, Berne, Ind., on May 13.

Michael S. Chidester and *Rose Marie Stechsculte,* Ebenezer Church, Bluffton, Ohio, on May 27.

Richard Crider, and *Elaine Sprunger,* First Church, Berne, Ind., on May 27.

Ronald Dick, Bethesda Church, Henderson, Neb., and *Kathleen De Sante,* Christ the King Church, Denver, Colo., on May 20.

Edward Epp, First Church, Pretty Prairie, Kans., and *Sherilyn Unruh,* Alexanderwohl Church, Goessel, Kans., on May 28.

Galen Friesen and *Kathleen Epp,* Bethesda Church, Henderson, Neb., on May 26.

Howard Friesen, First Church, Mountain Lake, Minn., and *Rhonda Loudermilk,* First Methodist Church, Windom, Minn., on May 20.

Rick Friesen and *Myrla Enns,* Halbstadt Bergthaler Church, Gretna, Man., on May 12.

Frank Gorman, Chicago, Ill., and *Loretta Jane Loewen,* First Church, Mountain Lake, Minn., on May 27.

Joseph A. Kaufman, First Church, Pretty Prairie, and *Vickie Lynn Brown,* Haven, Kans., on May 19.

Leon Kliewer, First Church, Mountain Lake, Minn., and *Dianne Harder,* First Church, Butterfield, Minn., on May 20.

Jacob A. Kroeker, Bethesda Church, Henderson, Neb., and *Viola Huebert,* Lutheran Church, Kronberg, Neb., on April 12.

John H. Nelson, United Methodist Church, Monroe, La., and *Kandyce Regier,* West Zion Church, Moundridge, Kans., on May 4.

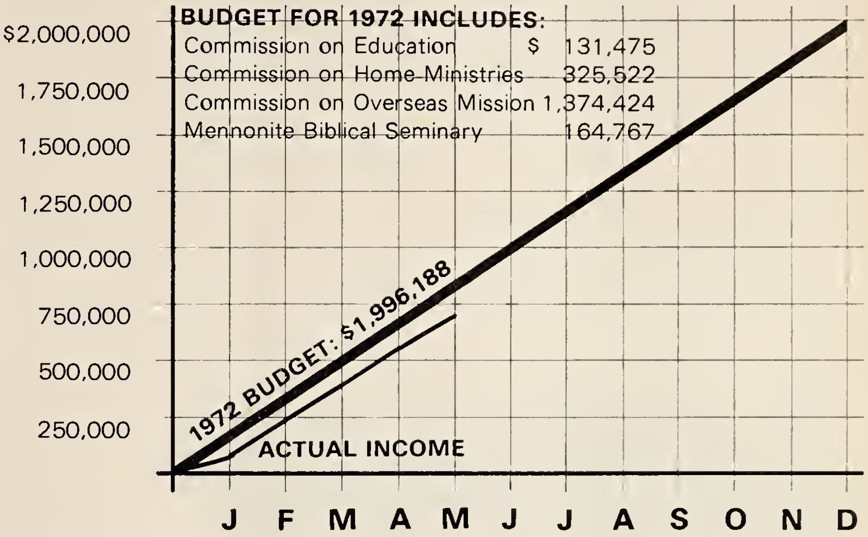
Clyde Schroeder, Alexanderwohl Church, Goessel, Kans., and *Sharon Dahl,* Mennonite Brethren Church, Hillsboro, Kans., on May 19.

Conference budget

May

As has been experienced every other month thus far this year, financial support of General Conference programs in May also exceeded that received in May 1971. To date we have received 14 percent more money than during the first five months in 1971. In dollars this amounts to $86,261.

We are deeply grateful for this increased support. Not only can we remit to foreign fields more nearly on schedule, but there is a great saving in interest expenses. The accompanying chart gives the breakdown.
Wm. L. Friesen, conference treasurer.



100 HUNDRED YEARS of missions around the world! Today 190 missionaries serve Christ and the church in ten countries overseas. In 1872 the missions budget was a few hundred dollars. This year the COM budget is $1,374,424! This is an indication of the faithfulness of the General Conference to the Great Commission.

1872 2072
1972
COM

MISSIONS CENTURY II begins this year. COM is the channel through which every General Conference member can have a share in fulfilling the missionary mandate. Our purpose remains —proclaiming Christ and building His church. The GPS study conference recently held in Chicago helped COM to chart some new directions as we launch into a new era of world missions. JOIN THE SECOND CENTURY OF MISSIONS.

COM 2 COMMISSION ON OVERSEAS MISSION

Audiovisuals

A new film on communication between generations has been added to the Audiovisual Library of Faith and Life Press, Box 347, Newton, Kans. 67114. Entitled, *Don't be afraid*, the twenty-minute film looks at how young people and adults can work together to develop meaningful communications. It looks at how persons can open communication lines between adults and youth. The film is intended for parents, youth counselors, church leaders, and teachers. It is produced by Concordia Films, and rental is $15.

Deaths

Oliver Basinger, Ebenezer Church, Bluffton, Ohio, was born March 21, 1888, and died May 23.

Angela Belair, Grace Church, Chicago, Ill., was born Feb. 13, 1898, and died May 20.

Alva Curl, First Church, Lima, Ohio, died April 23.

Abram George Enns, Coaldale (Alta.) Church, was born Jan. 31, 1894, and died Feb. 25.

Alvin Gaeddert, Lorraine Ave. Church, Wichita, Kans., was born Aug. 30, 1911, and died May 13.

Mrs. Thomas Hendricks, First Church, Upland, Calif., was born in 1901 and died May 12.

Emma Jantze, First Church, Upland, Calif., was born in 1894, and died May 13.

Adolph Kohfeld, First Church, Reedley, Calif., was born Aug. 29, 1896, and died April 24.

Nellie Luginbill, First Church, Berne, Ind., was born May 19, 1889, and died May 6.

Margarete Goertz Penner, Beatrice (Neb.) Church, was born April 23, 1890, and died April 28.

Linda Unruh (Mrs. William), Alexanderwohl Church, Goessel, Kans., was born March 9, 1897, and died May 13.

Calendar

July 18-23—Mennonite World Conference, Curitiba, Brazil.

Aug. 17-18—General Board meeting, Kansas City.

Aug. 20-25 — Cross-cultural youth convention, Epworth Forest, near Goshen, Ind.

Aug. 22-27 — Lamb's War camp meeting, near Goshen, Ind.

Central

July 29-30—Indianapolis, Ind., 1-W reunion; coordinator, Willard Hochstedler, R.R. 5, Kokomo, Ind.

Northern

July 12-16 — Intercultural family camp meeting, Crazy Head Springs, Mont.

Love Song was one of the many musical groups which appeared on the Explo 72 program. A neo-pentecostal group from California which has sung on campuses throughout the United States, Love Song places more emphasis on the lyrics than most rock groups. They asked Explo audiences not to clap their hands while they sang so that the listeners could "get into the words more."

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2. A Court will appoint an administrator and guardians.
3. Your specific wishes will be left unfulfilled.
4. Taxes and administration costs likely will be higher.
5. Your family may not be cared for adequately.
6. Nothing can go to the work of the Church.
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LETTERS

Milk-toast submission

Dear Editor: Instead of bowing to the army recruiters at Bethel and preparing a memorandum of milk-toast submission, Harold Schultz and William Keeney should have turned over the recruiters' tables and booted them from the temple (Letters, June 13 issue). *Gordon L. Ratzlaff, Lawrence, Kansas 66044.* June 10

Wearing different glasses

Dear Editor: As one who has lived on both sides of the forty-ninth parallel I found the article "In bed with an elephant" (May 30 issue) refreshing and stimulating. This sort of discussion-dialog needs to be encouraged in our churches. The notion that Canada is an appendage to the United States and therefore the Mennonite churches in Canada an appendage to the General Conference needs to be smashed. It seems almost incredible that churchmen from the U.S. can on the one hand denounce the U.S. Government's actions in Indochina as paternalistic and domineering and then in their own promotional literature repeatedly refer to "our president" and reflect a U.S. orientation. This type of insensitivity does not foster reconciliation.

The Hugh McCullum article does an excellent job of describing some of the issues which have tended to strain Canadian-U.S. relationships. As much as we would wish it were not so, this strain is also present in our denomination. Programs, issues, material, and even "think-sessions" tend to have a distinct U.S. flavor. When pushed on some of these issues, some of our conference personnel are hard pressed to justify this stance and even harder pressed to be creative in Canadian thought. What makes our U.S. brothers think that Canadians will continue to be happy with more discussion of U.S. politics, geography, and values . . . and continually find the U.S. neighbor woefully lacking in Canadian geography, economics, and values? Believe it or not, not all Canadians live in igloos, and not all mounties ride horses!

Currently there is a fresh spirit present concerning life-style, values, etc. This discussion also gets carried over into national priorities and national policy. Why has not more attention been given to some current Canadian approaches to social problems. Canada has a much longer history of fruitful discussions with China and Russia. Does this not say something about a willingness to talk? Canada has also had some creative approaches to health insurance and family assistance. Have these programs been studied?

Likewise, I would hope that in particular the Commission on Home Ministries would take seriously this widening gap and begin to speak specifically to some Canadian issues. Have they considered working on Canada's white paper on defense to determine if it is a viable document? Some Canadian Mennonite Bible College students have. This year the Canadian Government must make a decision on capital punishment; has this been given any time by the commission?

In a recent speech a great native Canadian, Chief Dan George, said: "The white man wants us to come across the street and join him; but either we cross that street with our pride or we will not cross it at all." Those words may well express the feelings of many Canadians in their thoughts of the continued "elephant in the bed" affair. Canadians are saying, "Take us seriously."

Therefore I would like to make the following suggestions:

1. Careful consideration should be given to Canadians when it comes to executive appointments. They will wish to remain Canadians and not through osmosis become "part of the system."
2. One full-time staff person to the CHM should be Canadian and should be responsible to respond to Canadian issues.
3. A program should be initiated to educate the U.S. churches about Canadian issues and the history of the Mennonites in Canada.
4. Our denominational organ, *The Mennonite* should continue to devote space to Canadian issues, and these issues should be presented in an educational fashion to help the entire brotherhood toward understanding.

If living next to the United States is like being in bed with an elephant, then some precautions need to be taken for self-preservation. This then is the task of the Canadian Mennonites, to respond to the increasing domination of U.S. influence and instead to carve out their own existence. Since the gospel is not tied to any one nation or to any one value system, this should not be a threat to anyone . . . should it?

I humbly offer these remarks as one who since coming north of the forty-ninth parallel has begun to wear a different pair of glasses. I also offer these remarks as one who has had to struggle to leave his U.S. orientation at the customs office at the border. It hasn't been easy, but the harder I work at it the more I begin to understand the people with whom I work. *Ron Hunsicker, 840 Elmhurst Rd., Winnipeg 20, Manitoba.* June 8

If I had to choose

Dear Editor: The cover on May 30 issue depicts an American eagle picking at a Canadian flag. This picture, to my mind, is in poor taste. I realize it was to indicate the contents of that issue, which states "that its pages are open to its readers for dialog on this vital subject," namely our Canadian feeling towards the United States.

I realize that the economic and cultural influence which the U.S. has over Canada is very great. The films, the TV programs, and the "literature" we get from there are mostly deplorable, because of their contents.

The economic situation is not quite so one-sided. How would we have developed our resources if Uncle Sam had not invested his money here?

Our member of parliament from Ottawa sent a questionnaire to his constituents concerning this subject. Among other questions was this one, "Would you be willing to accept a lower living standard if we were to cut off some American investments?"

Well, how many of us would really be willing to do that?

I am a naturalized Canadian. My childhood I spent under a communist dictatorship and most of my teens under a Nazi dictatorship. . . . I loved this country from the moment I set foot on its soil in Quebec in 1949. I could hardly wait to become a Canadian citizen. Now I have a country I belong to, and I teach my children to be forever grateful to be able to live in Canada. I do believe God wants us to appreciate the freedom we enjoy.

Now, when I hear my children, or anyone else, speak of the U.S. in a spiteful or degrading way, I get angry. Certainly neither they nor we have a perfect way of running a country, and yes, I do disagree with the Vietnam issue and some racial policies. But if I had to choose between living in the U.S. and any other country in the world (except Canada), it would be the U.S. every time!

At the risk of sounding melodramatic, I will tell you that often when I hear the American anthem on TV I am moved to tears. For in my mind I see millions of European peasants through the centuries having a dream, and that dream was to go to America. And for millions of them it became a reality. Is there any other country in this world where there is more freedom than in North America? Granted, that this freedom might become our downfall, but that is not the point here.

At our beautiful Peace Arch Park on the border between B.C. and Washington state, there is an inscription on the arch which says something about being brothers and sisters for we have the same mother. I would go further than that. We are also brothers and sisters because we have one Father, namely God, into whose family we were born through our Lord Jesus Christ. Gal. 3:28 says, "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus." *Mrs. Helen Wiens, 985 Herbert Rd., Richmond, B.C.* June 3

Nonviolence is suicidal

DEAR LARRY: Some time ago a friend received the following letter from a young black man being held in lieu of bail in the local county prison. She shared the letter with me and I would like to share it with you and the readers of *The Mennonite*.

"Shalom! I've done a lot of reading these past weeks—I'll be glad to get to an optician, my eyes are getting weaker because of it—having just completed *The trial of Dr. Spock.*

"The content of this book combined with the film I saw on TV the other night, M. L. King documentary on channel 33, leaves me thoroughly confused as to new strategy.

"In essence, Dr. Spock went about, using himself as bait; in trying to establish a test case challenging the constitutionality of the Vietnam war and legality of the Selective Service System. All he wound up with was a conspiracy charge. That is the government's way of not having to deal with the real issues.

"In the case of Dr. King, I think that at some point nonviolence becomes suicide. But you might say, how are we intentionally taking our own lives? When you lead and instruct a group of people who are the most discriminated against, the most brutalized, and downtrodden people in the country—when you lead them into the streets to go up against, or more accurately, lay down at the foot of guns, "nigger" sticks, cattle prods, powerful hoses, tear gas, mace, K-9 dogs, and finally—if they're still breathing—jail cells . . . suicide.

"Of course I can see where it takes more courage to be nonviolent in tactic than violent. It is immaterial to me which is the most courageous—we are seeking a method that will give us maximum results with minimum loss. We might ask the question—what got more results Watts or Selma? To me this depends on whether you believe there are still aspects of viability within the old (present) system. I'm becoming aware fast that for every law that says you have a right, there are two laws that say you don't have a right.

"You have an old crooked house. The only thing worth preserving about this house is the land it stands on. That is to say, the only thing worth preserving about this system is the people in it. The land was there before the house was built; that same land can be used to build a new house on. These same people can be used to build a new system around. Another question arises—how do we do away with this old house—this old system? Now we're back to violence or nonviolence.

"I guess we'll just sit in this old crooked house/system and debate over tactics until the whole house/system falls in on us . . . suicide . . . we knew it was old and crooked . . . we were just trying to figure out the best way to do away with it . . . now it has done away with us. . . ."

Carol Burkhart, 1865 Old Philadelphia Pike, Lancaster, Pennsylvania 17602. June 7

Saving for Jesus

DEAR EDITOR: I have been inspired to write a letter to you on saving. I was reading in *The upper room* an article about working for Jesus. Now I am "saving for Jesus."

What am I saving?

1. *Little packages* of salt and sugar that I save from my hospital trays.
2. *Cute, short sayings* which I cut from newspapers and send them to little friends of mine. I am a retired teacher of elementary grades.
3. *Jokes* to tell to the nurses to make them laugh.
4. *Games* for older boys and girls.
5. *Stories* I remember from my reading—and oh! by the way—Did you know Jack and Jill finally got over the hill? Now we have running water running up hill as well as down hill.
6. *Kisses* that I have received from my pupils. I never married so I have no sons or daughters, just nieces and nephews.
7. *Love* for everyone I see or hear about. *Mildred M. Brennemann, Menno Hospital, Bloomington, Illinois 61701.* June 1

MEDITATION

But God said

I said:
We've done a lot of different things and we've lived in several different places; I think we'll buy a house and settle down.
But God said:
Not so fast, young man. I have other plans for you, plans that will take you away from this cozy community.
I asked:
But where? And why? Are we not making a worthwhile contribution to our church and community now?
God said:
I have others to do what you are now doing. I need you elsewhere, to serve me where I have no other workers.
I argued:
But we've done that already. Don't you remember our three years of service with Mennonite Central Committee in Africa?
God replied:
Then you'll have a head start; your previous experience will be to your advantage. Presently I need you in a small village in Newfoundland.
I said:
But I have a secure job here; teaching positions are becoming scarce—and I'm not getting any younger!
God said:
Who helped you get this job?
tried again:
What about our new furniture, and my wife's crystal and china? We can't transport these things all the way to Newfoundland.
God replied:
I see material things are already taking their toll on your degree of commitment. The Melmac you used in Africa will serve equally well in Newfoundland. And I'll see that you have a bed to sleep in—though it may not have a matching triple dresser.
continued:
And I was thinking of buying a new car this year. Will that still be possible?
But God said:
The one you have now will be fine for this assignment; a car takes a beating on the roads of Newfoundland.
And finally:
But we're going to have our first baby in January and I want my wife to have good obstetrical care.
The reply:
Women have babies in Newfoundland, too; there are good hospitals and even obstetricians there. You have no cause for worry.
So I compromised:
We'll think about it.

Murray Snider.

Penny for your thoughts

ometimes I see notes that people drop on the floor or on the pew in the sanctuary. Recently I picked up a piece of paper from the pew which said, "Get new eyelash curler." It would be an interesting study in sociology (and maybe spirituality) if, following the Sunday morning sermon, a survey would be taken and people would write down n paper the things about which they were thinking during the sermon.

Ward W. Shelly

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Free church and free worship

As a child growing up in the free church tradition, I heard members of our congregation speak with pride about the lack of rigid liturgy in our worship services. The minister always spoke without notes, and no one ever read a prayer. But somehow the service seemed the same every Sunday. We sang "Jesus calls us o'er the tumult" twenty Sundays out of the year. And the elders at the communion table prayed the same "extemporaneous" prayers so often, I had memorized most of them.

The situation in many Mennonite churches today seems little different. Despite our lip service to the principles of a believers' church, many of our worship services deny the Anabaptist belief that the presence of the church is shown, not by observance of the sacraments, but where "faith, spirit, and power" result in "repentance and change of life" and obedience to the truth.

There are several assumptions about worship some modern churchgoers seem to be making.

Axiom 1. Worship is not worship unless it occurs at 11 Sunday morning. *Correlate*: What can be done in a service at 7 P.M. Wednesday is not suitable for the "holy time."

Axiom 2. Worship is holier in a sanctuary with a raised chancel, a pulpit, and rows of pews facing the same direction. *Correlate*: What was done in the worship service at that junior high camp last summer should never be done in our sanctuary.

Axiom 3. Worship is not really worship unless it includes organ or piano music and the singing of an adult choir. *Correlate*: A guitar and drums are too loud for worship, and besides, rock or folk music is too worldly.

Axiom 4. Worship is not worship unless an ordained man delivers a thirty-minute sermon from behind the pulpit. *Correlate*: The minister is shirking his responsibility if a lay man or woman brings the message on a Sunday when the minister is not on vacation.

Axiom 5. Worship is not worship unless the congregation sits quietly in a reverent attitude and breaks their silence only to sing the appointed hymns or to read the responsive reading. *Correlate*: It's just not nice to interrupt the minister's sermon or to give a spontaneous response to it after he is finished or to clap. Babies aren't even supposed to cry.

Continuity, form, and tradition are necessary parts of worship. But familiarity should be tempered with relevance. Form should harmonize with content. Perhaps we should be developing new traditions with the fervor of the early Anabaptists, who espoused the priesthood of all believers, de-emphasized beautiful buildings, rejected formal liturgy, and composed new hymns even in prison.

Let the Spirit move through the free church's worship. LJ

Following our summer biweekly schedule, our next issue will be dated July 25.

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

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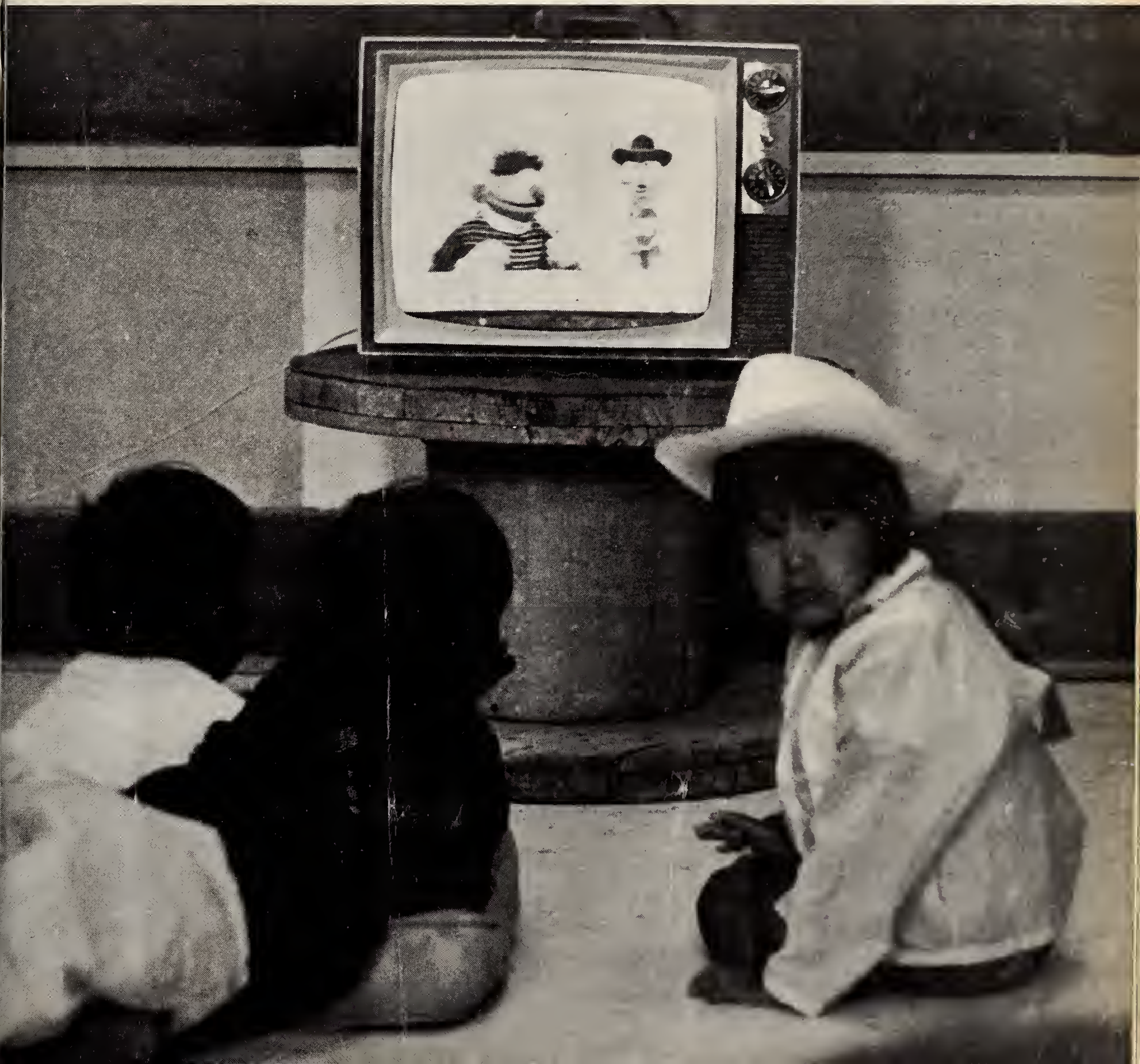


THE MAKING OF A missions manifesto

Larry Kehler

MISSIONARY WORK has changed. Decisions about the overseas activities of the church may once have been made unilaterally by North American and European mission societies, but that day is gone. Decision-making now involves an intricate and delicate pattern of relationships between the sending groups, the national leaders of the new churches, the missionaries, and a number of other groups, including sister denominations which have a stake in what other church organizations are doing.

The General Conference Commission on Overseas Mission (COM) acknowledged these new realities by calling a historic meeting in Chicago June 26-30 to formulate goals, priorities, and strategies for this new era in mission outreach.

Fifty-four persons were invited to the five-day GPS (goals, priorities, and strategies) planning conference. Included in the group were seven national leaders representing six Mennonite churches from abroad, fifteen missionaries, thirteen members of the Commission on Overseas Mission (seven of whom have had overseas experience with either the General Conference or Mennonite Central Committee), twelve resource people, five COM staff members, a photographer-recorder, and a reporter.

The resource people included representatives from four other Mennonite mission and service agencies: Reuben Short of the Africa Inter-Mennonite Mission (formerly Congo Inland Mission), James Kratz of the Mennonite Board of Missions, Vernon R. Wiebe of the Mennonite Brethren Board of Mission/Services, and William T. Snyder of MCC.

GPS was called to develop broad-gauged plans for the future. Although all of the participants represented only themselves, the one-page statement which they adopted unanimously at the close of the conference will be presented to the COM annual meeting early in 1973.

The statement, which appears on the back page of this issue of *The Mennonite*, was hailed as a "missions manifesto" by one of the participants. "The staff is committed to taking these findings very seriously," Howard Habegger, COM executive secretary, assured the meeting.

Priorities

Evangelism (church-planting) and leadership training emerged as GPS's clear-cut choices for COM's two top priorities for the next decade.

The participants, who were divided into task groups to list priorities in six categories, were unanimous at the end of the week in their selection of these two points. Their choices coincided closely with the findings of informal polls of national pastors and missionaries taken in several countries in preparation for the meeting.

GPS recognized the missionaries' commendable accomplishments in church-planting in the past, but there was nevertheless a strong sentiment at GPS that a conscious, deliberate, and systematic effort is needed now to introduce people to Jesus Christ and to establish churches.

Gerald Stucky, commission member, right, translates for Armando Hernandez, president of the Colombia Mennonite Church.

Must other religions be completely destroyed when you become a Christian?

—Takashi Yamada

Sooner or later missionaries who come to Zaire will have to begin thinking in terms of becoming permanent residents.

—Khakha Gasala Kakesa

The time has come for the missionaries to hand over the administration of their institutions to Indian personnel.

—Musa Nand

Leadership training, they said, is also an urgent task as the churches abroad, some of which are growing rapidly, move toward total autonomy. Since the professional pastoral ministry has not been well received by most overseas churches, GPS said that training efforts should focus particularly on lay leaders.

The third-ranked priority, and the one which raised the most questions and concerns, was the transfer of administrative authority to national leaders. GPS participants acknowledged the strong winds of independence and autonomy which are blowing everywhere in the *third world,* but they also recognized that some of the overseas churches are not interested in taking responsibility for the operation of large and costly western-style institutions of COM.

To assure the national churches that they have no intention of leaving them in the lurch once the transfer of administrative responsibility is completed, the meeting added the phrase, "practicing an active brotherhood during and after the transition," to this point.

The other five priorities selected by the group were the following: strengthening the Anabaptist-Mennonite emphasis on peace and nonresistance, assisting economic development in Mennonite church areas abroad, establishing new churches in urban areas, improving the initial and ongoing training of missionaries who are accepted for service under COM, and initiating a thorough evaluation of all COM programs in terms of today's needs and resources.

Although it was not listed among the top eight priorities, GPS urged the Commission on Overseas Mission to strengthen its efforts to inform and challenge its supporting congregations in North America about the continuing opportunities in missions.

National leaders speak.

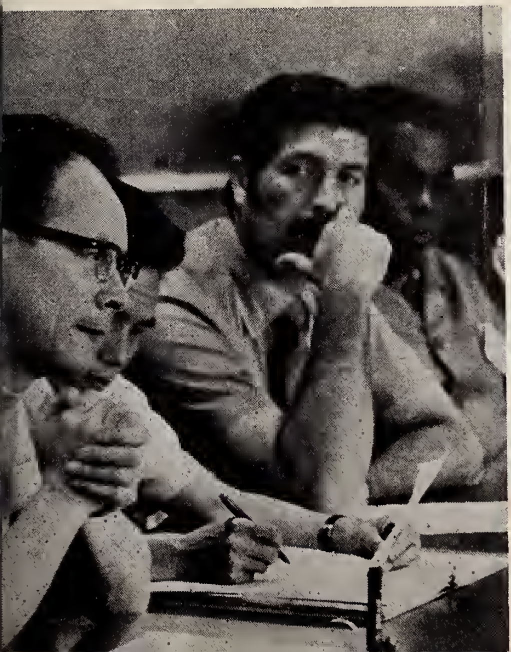
The active participation of the seven national leaders in discussions was the highlight for many of the GPS paticipants. This was the first time that such a substantial number of church leaders from abroad have taken part in a general COM planning session. Some of the reticence which they have exhibited in the past when they visited North America alone quickly evaporated in the open atmosphere at the Chicago meeting. The agenda was revised early in the week so that an entire afternoon could be devoted to hearing their evaluations, suggestions, and concerns.

Chairman Elmer Neufeld, in introducing the special session, said, "We asked them to write a report for GPS based on our questions. Now we want to hear them report on things that they want to say to us. . . . Can fifty Westerners listen to these brethren without worrying about the time?"

They could. And many of them later pointed back to this session as the key to GPS's success.

Takashi Yamada, a pastor from Kobayashi, Japan, gave a testimony of how he became a Christian. Although his mother was a Zen Buddhist, her self-sacrificing attitude was instrumental in Takashi's later acceptance of the Christian faith. "Must other religions be completely destroyed when you become a Christian?" he asked. He pointed out that the gospel which was introduced to Japan was clothed in western garb. In recent

Both national church leaders and missionaries were given opportunity to speak at the GPS study.



Musa Nand, standing at right, pastor from Korba, India, speaks to the Goals-Priorities-Strategies conference of the Commission on Overseas Mission.

> *It is unwise for a mission board to sit in session in its western headquarters and arbitrarily impose a plan for missions/church relations. . . . In every instance local church and missionary leadership must be heard as plans for further relations are laid.*
> —James Bertsche

years he has been involved in trying to express the living Christ in a way which will be meaningful to contemporary Japan. He told how he and his family are now contemplating a move to a new urban area where they will live the simple Christian life and seek to attract interested people to join them in an unstructured Christian fellowship.

Khakha Gasala Kakesa, the legal representative of the Mennonite Community in Zaire, said that sooner or later missionaries who come to his country will have to begin thinking in terms of becoming permanent residents. They should not come with the intention of making decisions for the church in Zaire, but to work alongside it.

Responding to a question about missionary qualifications, Mr. Kakesa listed two: First, he must know Christ, and, secondly, he must know the people. He expressed some anxiety about missionaries and short-term workers who come to Zaire only to do a specific task and fail to identify with the Zairian people.

A pastor from Korba, India, Musa Nand, said that the time had come for the missionaries to hand over the administration of the schools and hospitals to Indian personnel. "But," he said, "we need missionaries in many new areas to serve as teachers, community workers, counselors. . . ."

(A number of missionaries, responding to the suggestions that all administrative posts now be handed over to Indians, pointed out that the missionaries' status in India is under a heavy cloud as a result of anti-Christian legislation. They are only granted entry into the country if they hold key positions. To follow Mr. Nand's suggestion would be to invite the early termination of a missionary presence in India.)

Mr. Nand also made some observations on the Mennonite church in North America from his recent visit to a number of congregations in western Canada. He felt they were too liberal in their approach toward church discipline, particularly in their attitude toward dress.

He urged that an exchange of pastors and lay leaders be initiated between the North American and Indian Mennonite churches.

Armando Hernandez, president of the Colombian Mennonite Church, confided that the fact that most of his support is coming from North America is creating problems for him in his relationships to fellow Colombians. He stressed repeatedly the importance of their finding "tent-making type" ways of supporting themselves.

Mr. Hernandez also asserted that the church has to give much more attention to the injustices in the third world. He shared how he had let his name stand for public office, even though he knew he would not be elected, to help people to understand the serious problems of his community.

Paul Lin, an alumnus of Messiah College and Mennonite Biblical Seminary, is now a hospital chaplain in Taiwan. International church relationships are growing more complex, he said. The Mennonite church in Taiwan, for example, now has contact with the churches in India, Indonesia, and Japan, in addition to its ties with North America.

In a smaller group he expressed some consternation about the North American churches' tendency to take the initiative away from their sister churches abroad. He gave Bangladesh as an example. Last fall the Asia Mennonite Conference agreed that the Mennonite churches on that continent would investigate the possibility of starting a joint mission effort in Bangladesh. Recently the North American Council of Mission Board Secretaries (COMBS) has moved in to take the lead in this project.

Some GPS participants to whom this writer spoke agreed that the North American mission and service agencies, with their resources, well-staffed offices, and hair-trigger response, must learn to exercise more restraint in such matters.

COM's relationship to the missionary endeavor in Paraguay is different than its ties to any of the other overseas programs. For one thing, the Paraguayan Mennonite churches are full-fledged members of the General Conference, and, furthermore, all the mission activity in that country is initiated and staffed by the Paraguayan churches. They now have seventeen people assigned to a variety of projects, including Indian and student ministries. COM provides two-thirds of the budget. The above information was provided by Pastor Gerhard Goerzen of Asuncion, who is a member of the Mennonite Missions Committee of Paraguay.

Theological input

James Bertsche, a missionary in Zaire under the Africa Inter-Mennonite Mission, and Erland Waltner, president of Mennonite Biblical Seminary, presented keynote theological addresses to the conference.

Mr. Bertsche, speaking on the topic, "Watershed issues confronting missions in the 1970s," noted that a clear-eyed appraisal of the "missionary enterprise . . . quickly reveals a scene of swift-moving change."

But if changes are made, he added, they must come as a result of dialog with the members of the overseas church. "It is unwise for a mission board to sit in session in its western headquarters and arbitrarily impose a plan for mission/church relations. Each church has its own cultural and historical setting, its own distinct personality, strengths, and weaknesses. In every instance local church and missionary leadership must be heard as plans for further relations are laid."

Mr. Bertsche reminded GPS that "boards, commissions, and budgets win no one to Christ. Only people win people."

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He proposed expendability, mobility, flexibility, and creativity as several of the key words in the new mission situation. COM was challenged to consider a joint outreach effort with third world churches in areas which are new to both of them.

Another suggestion he offered was to bring a dark-skinned pastor from abroad to work with some of North America's urban minority groups among whom Mennonites seem to have been largely ineffectual. "Once the world becomes a worldwide fellowship," he said, "the home-base also becomes worldwide and the *regions beyond* can likewise be anywhere."

Dr. Waltner, who spent several months during the past year visiting the churches in Asia, delivered a series of three brief talks on the theology of missions.

Reconciliation, he suggested in his opening presentation, is a good contemporary word to describe God's missionary purpose. The church's task, he said, "is to bring the whole gospel to the whole man in the whole world." He testified of a renewed enthusiasm for "world mission" as a result of his travels during the past year.

In his second presentation, Dr. Waltner came to grips with the polarized view of missions which has occurred among evangelicals and ecumenicals. He proposed three models to describe the differing outlooks on the church and its mission.

The first, he said, is person-centered. It emphasizes personal conversion and statistical growth. Its primary concern is for Christians to become active in witnessing.

The second model is church-centered. It, too, believes in the importance of personal conversion, but its major objective is church-planting. It is concerned about the group process. Good leadership is important.

The third view is more diffuse, he said. He called it the kingdom model. Some in this school of thought seek to Christianize and control society through preaching and political action. In other cases, social action replaces evangelism and revolutionary action replaces church planting.

All three of these views, he said, are based on certain ways of reading the New Testament. Mennonites have developed an affinity for the church-planting model, which incorporates elements of both of the two other models.

In the discussion following Dr. Waltner's address, one participant urged that the circle enclosing the church-planting model should be drawn big enough to include both of the other two models, even though this does cause some tensions and polarizations within the brotherhood.

Evaluation

GPS concluded with an evaluation and sharing session. The participants spoke in warm and glowing terms of their experience at the Chicago meet-

Appreciation was expressed for both the working sessions and the opportunities for worship, prayer, and testimony.

Several of the national church leaders described their initial apprehensiveness about coming to GPS when they were first invited. The stacks of books, papers, and questionnaires worried them. But the week-long dialog experience erased their early anxieties.

Mr. Kakesa from Zaire said, "The thing of value here has not been all the paper but the opportunity to get to know each other and to share our concerns across international boundaries."

"I've felt a spirit of goodwill here," commented Paul Lin of Taiwan. "In everything there has been an attitude of putting the overseas churches in the middle."

Gerald Stucky, a former missionary in Colombia and now a pastor and COM member, said GPS was the first time nationals, COM members, and missionaries had sat down together to look at the work. He noted the feeling of "we-ness" which he had experienced.

Jim Kratz, staff member of the (Old) Mennonite Board of Missions, captured the low-key humor which had been evident throughout the week when he said, "I feel this week that I've been with *new* **Mennonites. The** Lord gave us something here in a special way, particularly in relation to the national leaders."

"This has been one of the most exciting things to happen to me in my many years of association with the General Conference," said MCC's William T. Snyder.

Several missionaries alluded to the burden which the new world of missions is placing on their shoulders. The demands from both the national churches and the supporting churches at home are heavy. The temptation to throw up their hands in despair at their own inadequacies is strong, a number of them said, but the grace and spirit of God have sustained them through many dark moments. GPS was a time of renewal for them.

There were some voices, however, which cautioned against being carried away by the ecstatic mountaintop experience at GPS. Ernst Harder, a seminary professor in Montevideo, Uruguay, expressed his concern:

"The way we have been able to share here is good. . . . But we can depart from here feeling that everything is all right with our churches. It isn't. We still view things too traditionally. We must see our mission much more radically and seriously. . . . We won't always be able to reach the type of consensus that we have reached here. . . . Let's not sugarcoat our task. We face a terrible challenge."

At another occasion during the conference one person shared with the group how costly the preaching of the gospel can become. He reported that twenty Mennonites are now serving three- to five-year sentences in Russian prisons for their outspoken efforts in evangelism. Not only the imprisoned ones suffer. The members of their families, too, must bear the consequences. They lose their jobs and are ostracized by their neighbors. Thus a total of at least seventy Mennonites and hundreds of persons from other denominations are now suffering persecution and imprisonment in the Soviet Union for the sake of the gospel.

The missionary task of the church is indeed a "terrible challenge."

NEWS

Abortion and capital punishment opposed

The Canadian Mennonite Bible College in Winnipeg is celebrating its twenty-fifth anniversary this summer, but it was denied the $100,000 birthday present which it had hoped to receive.

CMBC's parent body, the Conference of Mennonites in Canada, at its annual convention in Waterloo, Ontario, from July 5 to 9, devoted half an afternoon to the college's birthday commemoration. The school's board of directors followed up this celebration with a strong sales pitch for a new $100,000 building for music rooms, archives, and offices. After an emotionally charged debate which left some people wondering if the delegates should not be permitted a cooling-off period before they voted, the delegates turned down the recommendation by a ballot-vote margin of 305 to 277.

Many of the delegates voted against the measure because they objected to the board's failure to properly notify the congregations prior to the conference of its intention to push the building program this year.

The conference reassured the college of its love at the conclusion of the sessions when it unanimously passed a resolution of support for CMBC and invited its board to come back with detailed plans for expansion next year.

In other actions, the conference approved strongly worded resolutions against abortion and capital punishment.

The abortion statement, which received unanimous approval from the convention's 380 delegates, rejected abortion as an acceptable method of family planning. Further, it committed the conference and its members to search for viable options to abortion. It also urged its member congregations to grapple seriously with the various dimensions of this issue during the coming year.

The Congregational Resources Board, which brought the issue to the conference floor, was instructed to inform the federal government that it is opposed to any further liberalization of the abortion laws until a more thorough study has been made of this question, especially in the area of therapeutic abortions.

The statement urges the members of the conference to show understanding and compassion for those who are bearing children in difficult and unhappy circumstances and to deal forgivingly with those who choose abortion as an option.

On the capital punishment issue, which was raised because of the expected debate on this question in Ottawa later this year, the conference reaffirmed its opposition to this extreme form of punishment. By a 75 percent majority, the delegates voted to urge the federal government to remove capital punishment from its statutes. Alongside this concern, it committed itself to helping its congregations to understand, evaluate, and get involved in the prevention of crime. A task force will be named to produce and gather resource materials which will help church members to understand the offender.

A concern for the victims of crime and their next of kin also ran high. The Congregational Resources Board was told to organize a group to look for appropriate ways of ministering to persons in this category who are neglected.

Mennonite Pioneer Mission, the conference's mission arm, was given the go-ahead to move into new Lake Winnipeg communities in Manitoba. One is the Hole River Indian Reservation and the other is Pine Dock.

The mission board, which focuses specifically on helping ministries to Canada's native peoples, filed notice of intention to seek a name change at next year's conference. The new name, if the delegates agree, will be Native Ministries, Conference of Mennonites in Canada. The change is being proposed because the native people, especially those who have moved into urban communities, feel uneasy about the present name. The words "pioneer" and "mission" remind them too much of the paternalism which has permeated mission work in northern Canada.

The delegates also agreed that they needed to become much more knowledgeable about the native people's religion and revelations and how these relate to Christian theology. The mission board was therefore encouraged to set up a study process whereby congregational leaders, theologians, MPM personnel, representatives of the native peoples, and others could begin to study this question together. The resolution received overwhelming support.

An explosive question which had been expected to trigger controversy at this year's session, the recommendation that *Der Bote* be transferred from General Conference to Canadian Conference administration, was defused when delegates agreed that the issue needed further study. A proposal will likely be introduced to the 1973 convention.

The conference also voted to continue its support of the *Mennonite Reporter,* a Canadian, inter-Mennonite publication.

This year's keynote address was given by D. P. Neufeld, pastor of the Bethany Mennonite Church, Virgil, Ontario, and former executive secretary of the conference. Mr. Neufeld urged the conference to get out of its isolationist stance. "We need to identify with some of the other denominations in the large task of evangelism," he said.

In the area of finances, the Canadian Conference had a good year in 1971. Its income of $336,000 was 8½ percent higher than in 1970.

A suggested guideline for pastors' salaries evoked considerable discussion. The salary committee proposed that ministers receive a minimum salary of $7,800 per year, if they provide their own housing, and ten annual increments of $200.

The convention reelected two of its officers for another year. They are Jake Tilitzky, pastor of the Eben-Ezer Mennonite Church, Abbotsford, British Columbia, chairman; and Peter Retzlaff, pastor of the Coaldale, Alberta, Mennonite Church, vice-chairman. The new secretary is Menno Epp, pastor of the Foothills Mennonite Church, Calgary. *Larry Kehler*

Students help migrant workers, community

When one thousand native migrant workers come to a town of five hundren people for six to eight weeks during the summer, there might be problems. But this summer thirteen students and a staff member from Canadian Mennonite Bible College in Winnipeg are working on some of those problems in Coaldale, Alberta.

With the aid of an Opportunities for Youth grant from the Canadian Government, the students have set up a day care center for young children of the beet workers and a drop-in center for migrant youth and Coaldale youth.

The initiator of the project was Kathy Bergen of Coaldale, whose parents, as German immigrants, hoed beets twenty-two years ago. Ms. Bergen and the other twelve students applied for the government grant and enlisted the support of college instructors, the Coaldale town council, the Coaldale ministerial board, Social Services and Preventive Social Services in Coaldale, the Coaldale recreation department, and churches of various denominations.

The students had requested salaries for fifteen people, but instead got only enough for ten people at $90 a week. So the thirteen students decided on a pay cut and are sharing the available money.

The project is a first for Coaldale in dealing with the needs of the native migrant workers who come from reservations in Alberta and Saskatchewan to thin sugar beets. Last year, three thousand migrants came to Coaldale. This year the estimates are one thousand workers. Most of the workers are employed through the Department of Manpower and Immigration. About a third of them work directly with the farmers. The migrant workers are paid $20 an acre, and most can hoe an acre in eight to ten hours.

Evaluations of the status of the migrant workers vary depending on to whom one talks. Some native spokesmen say the workers enjoy leaving the reservations to "do beets" and feel it is a vacation with the added benefit of extra spending money.

Others cry "exploitation" and add that housing provided by the farmers is substandard. There are, in fact, no regulations governing this type of housing. One farmer, with a straight face, told a Hungarian family he had hired to hoe beets that the housing wasn't a fit place for white people to live.

The students' project does not deal directly with income or housing. The day care center helps those parents who both work in the field all day and need a place for their children where they are in good care.

As many as thirty children had been expected for the day care center, but the lower number of migrant workers in Coaldale this year has resulted in only ten to fifteen children at the center. The center is located in Coaldale's new Sportplex, the use of which was donated by the town council. Others in the community gave toys, blankets, mattresses, even food. The children are given two snacks and a noon meal each day in addition to structured activities, naps, and play times.

The drop-in center, dubbed "The Sugar Beet," is next door in the Boy Scout Hall. The first two weeks of the project were spent in cleaning and painting the building. Community people donated for the drop-in center, too—a television set, chairs, and a stereo. The center, open on afternoons, evenings, and all day on weekends, was intended to be a gathering place for Coaldale youth and migrant youth, but so far few native youth have come to the center. The students are hoping word-of-mouth communication will soon spread information about the center. In addition, they are organizing such activities as crafts, sports, skits, and other entertainment.

The students include Kathy Bergen as project coordinator and community relations director; Sharon Martin, day care center coordinator; and the day care staff, Di Brandt, Anna Mae Retzlaff, Ernie and Lynette Wiebe, and Shirley Derksen. Les Brandt is the drop-in center coordinator and chauffeur for children who need transportation to the day care center. Helping him at the drop-in center are Anne Bergen, Dave Bergen, David Driedger,

Children of migrant workers at the day care center in Coaldale, Alberta, get a noon meal and two snacks each day. Day care staff helping feed the children are, from left, Sharon Martin, Di Brandt, and Anna Mae Retzlaff.

Grace Derksen, and Phyllis Unrau. Annie Jantzen, cook at the college, is volunteering her time as cook for the students. The students have found a house in which to live as a community.

Nap and Anne Mary Black Rabbit of Blood Reserve, Cardston, Alberta, worked with the project at the beginning of the summer, but left after two weeks for a better job offer on the reserve.

Although many community organizations have given support to the project and many individuals have donated items, some people in Coaldale have been less enthusiastic and have shown evidence of the communication and culture gaps between the community and the migrants.

One person remarked that "Indians should not be catered to in any way," and one Mennonite church in the area has taken a "wait-and-see" position.

But people in Coaldale generally have been positive, said Katie Letkemann of Coaldale. She reported that one man said that, although he was dubious about the project itself, he was encouraged to see that "some of today's youth are still willing to work hard. It has restored my faith in them."

The project ends August 11 with a week of clean-up and returning borrowed items.

Children return home after a day at the day care center. Housing for the native migrant workers is provided by the farmers and is not governed by any building regulations.

Lamb's War camp meeting set for August in Indiana

A Lamb's War camp meeting of Mennonites, Brethren, and their friends, focusing on radical Christianity and peacemaking, is being planned for August 22-27 near Goshen, Indiana.

David Janzen, Newton, Kansas, one of the planners of the gathering, said the camp meeting was not intended to be a Mennonite Woodstock or a meeting for curious seekers. Facilities will limit the group to about one hundred people.

There is no preplanned program, but a reading list is suggested. Issues in which participants have expressed interest include radical Christian discipleship, nonviolent direct action, critique of American values, witnessing to established churches, simple living, community building, celebration, sex-role stereotypes, and ethics of property use.

Mr. Janzen said several resource persons who have demonstrated a biblical faith and a revolutionary social witness had been invited.

Location of the camp meeting is the Elam Hochstetler farm near Goshen. Campers are encouraged to bring tents. Cooking, cleaning, and babysitting will be done cooperatively.

Reservations may be sent to Carol Plummer and Connirae Andreas, 1718 11th St., Apt. 1, Elkhart, Indiana 46514.

Gifts doubled at Freeman $15,000 is still needed

Gifts received at Freeman Junior College by June 1 of this year are nearly double the gifts received by June 1 last year according to figures released by Winifred Saner, accountant. A total of $80,343 has been received compared to $42,705 last year at the same time, she reported.

"The financial support has been very very gratifying—in fact, it has been fantastic," President Eldon Graber stated. "This shows what can be done when a constituency works together. A further effort like this one to produce a student population would insure the ongoing program of our educational endeavors," he concluded.

Congo mission expands work to Lesotho

Congo Inland Mission has celebrated its sixtieth anniversary, changed its name, and voted to send two workers to a new field for Mennonites in Africa.

After celebrations at Brookside Evangelical Mennonite Church, Fort Wayne, Indiana, and First Mennonite Church, Berne, Indiana, on June 18, the Congo Inland Mission board voted June 19 to change its name to Africa Inter-Mennonite Mission and to send a couple to work in Lesotho, a small country completely surrounded by South Africa.

The name change was precipitated by Congo's changing its name to Zaire last October, fusion of church and mission last year in Zaire, and the board's desire to expand its work to other areas of Africa. The name also denotes the inter-Mennonite character of the board—General Conference Mennonite Church, Evangelical Mennonite Church, and Evangelical Mennonite Brethren Conference—and the board's openness to including other interested Mennonite groups, including the Mennonite Church of Zaire.

Attending the meeting as observers were Vernon Wiebe, general secretary of the Mennonite Brethren Board of Missions, and Cornelius Loewen and David Schellenberg of the Evangelical Mennonite Conference in Canada (formerly Kleine Gemeinde).

The decision to send Allen and Marabeth Busenitz to Lesotho marked the first time the board had sent missionaries to any country other than Zaire.

Upon invitation of the Lesotho Christian Council, the Busenitzes will go to Lesotho for an exploratory term of three years, possibly involved in youth work and special projects in Christian education which would benefit the whole Protestant community of Lesotho.

The decision to send the Busenitzes to Lesotho was made after several visits to Lesotho by James Bertsche of Congo Inland Mission and consultation with Mennonite Central Committee and other Mennonite groups in the Council of Mission Board Secretaries.

The board felt it ought to be a Mennonite witness in the midst of the racial tensions of South Africa.

Lesotho, formerly Basutoland, is about the size of Maryland and is the only country in the world completely imbedded within another country. Very mountainous, little of the land can be used for farming, and much of the country's food must be bought from the Republic of South Africa, where many men of Lesotho work in the mines.

There is some industry, but the most valuable commodity is the scenery and climate attractive to tourists.

Lesotho gained its independence from the United Kingdom six years ago. There is some political tension within the country between the ruling Basotho National Party, which in 1966 had large Catholic support and took a moderate position on the white South African Government, and the Basutoland Congress Party, a leftist group with Protestant support and a hard line on South Africa.

About one third of the population is Protestant, one third Catholic, and the rest unaffiliated.

The Africa Inter-Mennonite Mission board, in connection with the name change, also revised its constitution extensively. It provided for mission work in "carefully selected countries of Africa."

The board was trimmed from nineteen to thirteen members, with six members from the General Conference, four from the Evangelical Mennonite Church, two from the Evangelical Mennonite Brethren Conference, two members-at-large, and one representative of the women's auxiliary.

Tina Block of Newton, Kansas, director of mission services for the General Conference Commission on Overseas Mission, was named representative of the women's auxiliary and became the first woman board member in the organization's history.

The revised constitution also provides for advisory members from other Mennonite constituencies.

The constitution has a new statement of faith, shortened but including statements on Jesus Christ and the church not present in the old constitution.

The constitution reflects the changed situation in Zaire with fusion of church and missionary organization and makes a distinction between long-term and short-term workers.

New executive committee members are Elmer Neufeld, Bluffton, Ohio, president; Milo Nussbaum, Morton, Illinois, vice-president; Howard Habegger, Newton, Kansas, secretary; and George Loewen, Steinbach, Manitoba, treasurer.

Kakesa Khakha Gasala, legal representative of the Mennonite Community of Zaire, told the board the Zaire church wants leadership training, physicians, specialists in agriculture and other fields, workers with women and youth, builders, evangelists, and funds.

Church-state conflicts in Zaire seem settled

Protestant churches in Zaire which had seceded from the interdenominational Church of Christ of Zaire (EPZ) have joined it following a government decision to recognize only those Protestant groups in the EPZ (see May 2 issue). This is the report of Kakesa Khakha Gasala, legal representative of the Mennonite Community of Zaire.

The Mennonite Community of Zaire, affiliated with Africa Inter-Mennonite Mission (formerly Congo Inland Mission), had remained in EPZ. Mennonite Brethren had been a part of the split to form the Council of Protestant Churches of Zaire, intended to provide more freedom for individual denominational groups.

Mr. Kakesa said that although the EPZ is going ahead with the decision to refer to member groups as "communities" rather than "churches," denominational groups that had broken away now seem satisfied with assurances of freedom of action and belief within the EPZ structure.

Joseph Cardinal Malulu, head of the Catholic church of Zaire, has been allowed to return to the country, and the heat of his dispute with Zaire's President Mobutu Sese Seko is over.

Mennonite groups talk with government officials

Eight Mennonite and Brethren in Christ church leaders met recently in Washington, D.C., with White House advisors and congressional leaders out of concern for the intensified warfare in Vietnam.

Participants, coordinated by the Washington office of the Mennonite Central Committee Peace Section, represented overseas mission secretaries, peace committee chairmen, college administrators, and MCC personnel. The participants, while not officially representing their denominational bodies, sought to express some of the deep concerns over the war felt across the brotherhood.

The group's message called upon men in government to "Repent! Turn about, make a fresh start." The statement went on to say: "Repentance is not easy for the individual. It is harder for the nation. But unless we turn away from our present policy, we only compound the wrong of the initial errors that took us into Vietnam."

Two associates of presidential advisor Henry Kissinger told the Mennonite delegation the options were either unilateral withdrawal, leading to capitulation to totalitarianism, or the use of heavy firepower and bombing.

A third option encouraged by the Mennonite delegation was economic development through an improved foreign assistance program in third world countries. Encouragement was also expressed for such positive steps as the President's recent negotiations with the People's Republic of China and the Soviet Union.

Hurricane Agnes is largest disaster in MDS history

"Hurricane Agnes might hold the all-time record for wind, rain, and flood damages," said Nelson Hostetter, executive coordinator for Mennonite Disaster Service.

Florida, Virginia, Maryland, New York, and Pennsylvania have all been declared federal disaster areas following extensive damages from the hurricane last week. Red Cross officials and the Office of Emergency Preparedness say Agnes has caused the largest amount of damages on record.

In many areas, because of the general scope of damages, MDS crews are cleaning up in their own immediate neighborhoods before moving to other areas of need.

Elsewhere, MDS crews continue to rebuild in Buffalo Creek, West Virginia. In Rapid City, South Dakota, 212 MDSers were at work last week. In California, MDS crews are at work in a levy break flood declared a natural disaster.

Because of the large scope of the disaster, MDS released $10,000 from its emergency fund for immediate needs. When MDS begins repairs and rebuilding programs, additional funds will be required. Plans are already being made for a rebuilding program.

Words and deeds

Four students at Hopi Mission School, Oraibi, Arizona, were given eighth-grade diplomas at graduation ceremonies May 26. This was the school's twentieth year in its present building. Receiving diplomas were Deanna Fredericks, Carla Honanie, Zelda Yoyokie, and Tommy Wytewa.

With the arrival of Dr. George Dyck, psychiatrist from Prairie View Mental Health Center, Newton, Kansas, mental health services to Paraguay under sponsorship of Mennonite Mental Health Services have started. Dr. Dyck, his wife, and four children arrived in Asuncion June 4 and two days later went to Filadelfia in the Fernheim Mennonite colony to begin a ten-week period of service. The program for Dr. Dyck is being planned with the help of a local committee representing the three Chaco colonies — Neuland, Fernheim, and Menno. A good portion of his time will be spent at Hoffnungsheim, a mental hospital near Filadelfia. If sufficiently helpful to the colonies, the program will be repeated in succeeding summers. The Oberschulze committee and MMHS are cooperating in providing this service, with the psychiatrist volunteering his time.

4,001 quilts

Katherine Unger of Aldergrove, British Columbia, started making quilts fifteen years ago as a way to use her time to help somebody else. Now, 4,001 quilts later, an age eighty-three, Mrs. Unger has retired from her avocation because the arthritis was starting to get to her a bit. Mrs. Unger started her quilt-making for the Red Cross and in more recent years, channeled them through Mennonite Central Committee (B.C.). The patches for her blankets arrived at her home in paper bags and boxes from all over the Fraser Valley. She has turned them into the finished product in any time from a few years to three days. And during the assembly process, she sang—maybe ten songs to a quilt "because it made me happy." Mrs. Unger and her husband were on the receiving end of Mennonite relief quilts in Danzig about fifty years ago.

RECORD

Workers

Steven Basinger, son of Mr. and Mrs. Leland Basinger, Bluffton, Ohio, left May 16 for a six-months term of service with the Arctic Mission Inc., at Palmer, Alaska, where he will work as a carpenter and camp counselor. He is a student at Grace Bible Institute, Omaha, Neb.

Teresa Buller, Stromsburg, Neb., is serving in a summer service camp at the State Home for the Retarded at Beatrice, Neb. Teresa is the daughter of Mr. and Mrs. Donald Buller who are members of the Bethesda Church, Henderson, Neb.

Peter Fast, Winnipeg, representative of the Canadian Conference on the Commission on Overseas Mission, will leave the commission during his year's sabbatical from a teaching position at Canadian Mennonite Bible College. The Canadian Conference will appoint a replacement for his year of absence. Mr. Fast plans to return to finish his term on the commission, which continues to 1977.

Pamela Friesen, Deann Peters, and *Rosemary Sawatzky,* all of Bethesda Church, Henderson, Neb., are spending several weeks of voluntary service at the Mennonite Hospital, Bloomington, Ill.

Dick and Margaret Hildebrandt left Taiwan May 31 for a three-months furlough. Dick is business manager of the mission in Taiwan, and Margaret is hostess for the mission center.

Charles Klaassen, Grace Hill Church, Newton, Kans., is working in a voluntary service project at Rose Dale Boys' Club, Kansas City, Kans.

Joel Koehn and *David Shelly,* both of First Church, Newton, Kans., left June 21 for a four-week voluntary service term in Colombia. Joel is the son of Mr. and Mrs. Elmer Koehn, and David is the son of Mr. and Mrs. Andrew Shelly.

Connie Penner, Oak Lake Church, Oak Lake, Man., began voluntary service July 1. Her one-year assignment is in the day care center operated by Mennonite churches in Hutchinson, Kans. The daughter of Mr. and Mrs. Abe Penner, she is a graduate of Mennonite Collegiate Institute, Gretna, Man.

C. Penner

A. Arévalo

Ministers

Antonio Arévalo has been installed as pastor of the Bogota Mennonite Church, in Bogota, Colombia. Although Mr. Arévalo comes from a non-Mennonite background, he has had contact with the Cachipay and Bogota Mennonite churches for several years. Aged forty, he has been active in the ministry for fifteen years. Mr. Arévalo has worked in radio witnessing for several years, and is now in charge of two all-night live programs on a Christian station in Bogota. Mr. Arévalo and the members of the Bogota Mennonite Church are planning to begin a second church in the north of Bogota. Mr. Arévalo and his wife Elsa were accepted as members of the congregation June 4.

Baptisms

Bethel Church, Inman, Kans., on May 21: Brian Doerksen, Sandra Friesen, Richard Isaak, Warren Kroeker, Kathy Neufeld, Ruth Neufeld, Stanley Neufeld, Michael Pauls, Ivan Ratzlaff, Cynthia Regehr, Donovan Regehr, Wayne Regehr, Patricia Wiens, Sue Jan Wiens.

Bethel Church, Mt. Lake, Minn.: Mary Baerg, Eileen Becker, Debra Buller, Terri Fast, Duane Franz, Merle Friesen, June Harder, Marlene Harder, Carlene Lindstrom, Loren Nickel, Galen Penner, Sharon Penner, Joyce Quiring, Sherry Schmidt, Steve Schroeder, John Stoesz, Philip Wall.

Ebenezer Church, Bluffton, Ohio: Joyce Amstutz, Sandy Amstutz, Debra Anderson, Ellen Bixel, Seth Bixel, Mrs. Nick Chidester, Marty Diller, Peter Diller, Rachel Diller, Gay Geiger, Rodney Geiger, Darrel Hall, Michael Neuenschwander, Ann Reichenbach, Cathy Sommer, Mrs. Robert Sommer, Fred Williams.

Eden Church, Moundridge, Kans., on May 21: Rebecca Jean Albrecht, Gregory Alan Flickner, Wynette Kay Flickner, Dick J. Goering, Mark Bradley Goering, Randall Roy Goering, Debra Ann Graber, Patricia Dee Graber, John Elmer Juhnke, Jr., Belinda Joann Kaufman, Brian Lee Kaufman, Kenton Jay Kaufman, Alan Ray Neufeld, Donovan James Nickel,

Nurses Urgently Needed

BANGLADESH BRAZIL
HAITI JORDAN PUERTO RICO
APPALACHIA DIXVILLE
Woman Doctor - Bangladesh - Urgent

. . . Offer yourself as a living sacrifice to God, dedicated to his service and pleasing to him. . . Romans 12:1

Contact: MCC (Canada), 201-1483 Pembina Highway
Winnipeg, Manitoba R3T 2C8, Phone (204) 453-4897

James Allen Schrag, Jeanette Lea Schrag, Linda Kay Schrag, Mark Denis Stucky, Timothy Alan Stucky, Vianne Rae Stucky, Dickie Dwight Zerger.

Eicher Emmanuel Church, Wayland, Iowa, on May 21: Kathy Alliman, Kim Fort, Jocelyn Graber, Sheldon Graber, Kim Miller, Audie Neff, Dana Neff, Pam Wagler, Phil Wagler, Kendra Wyse.

First Church, Pretty Prairie, Kans., on May 21: Lynita Jo Albright, Jackie Diann Flickinger, Denise Ann Graber, Louis Jay Graber, Ricky Dean Graber, Cheryl Ann Huxman, Gregory Clinton Krause, Antonette Marie Krehbiel, Duane Lee Krehbiel, Patricia Lynn Krehbiel, Rebecca Lea Schrag, Ronald Joe Schrag, Steven Ray Schrag, Stephanie Ann Schroeder, Vicki Stucky.

First Church, Upland, Calif., on May 21: Sandy Dueck, Marlene Klassen, Keith Lichti, Heide Regier, Donna Showalter, Thelma Thierman.

Gospel Church, Mountain Lake, Minn., on May 21: Richard Buller and Merlin Stoesz.

Grace Church, Lansdale, Pa., on May 21: Pamela Sue Bishop, Jose Elias Colon, Patricia Ann Delong, Deborah A. Fox, Dave E. Fretz, Alda A. Iglesias, Elio Manuel Iglesias, Dennis S. Linberger, Jeffrey W. Morrow, Gerald M. Moyer, Wendy Jane Moyer, Jose A. Perez, Ronald D. Schlegel, Joyce Taylor, Kathy L. Yeakel.

Halbstadt Bergthaler Church, Gretna, Man., on May 21: Evelyn Driedger, Rick Friesen, Joanne Klassen, Shirley Klassen, Joyce Loeppky, Judy Loeppky, Bill Sawatzky, Valerie Sawatzky, Dennis Wahl.

Hoffnungsau Church, Inman, Kans., on May 21: Margaret Dyck, Roxanne Ediger, Mike Goering, Terry Klassen, Thelma Klassen, Eldon Martens. On May 28: Weldon Martens, Marie Penner, Barbara Regehr, Stan Schmidt.

Springstein (Man.) Church, on May 21: Carol Bergen, Martin Borne, Victoria Dueck, Edith Dyck, Valerie McKnight, Carol Neufeld, Lorraine Schmidt.

Deaths

Frank Balzer, Trinity Church, Hillsboro, Kans., was born July 20, 1898, and died May 23.

Leonhard Bartel, Salem - Zion Church, Freeman, S.D., was born May 19, 1916, and died June 3.

Carl John Landes, Straughn, Ind., was born Jan. 17, 1904, and died May 29.

Sallie Moyer, Grace Church, Lansdale, Pa., was born in 1896, and died May 24.

Agnes Neufeld, (Mrs. Cornelius), Coaldale (Alta.) Church, was born May 30, 1928, and died Jan. 25.

Elno J. Norin (Mrs. Daniel), Tiskilwa (Ill.) Church, was born March 6, 1912, and died May 24.

Gerhard H. Peters, Springstein (Man.) Church, was born Dec. 14, 1889, and died May 3.

Earl Eaton Petticrew, Grace Church, Dallas, Ore., was born Sept. 16, 1880, and died Sept. 16, 1971

Frank E. Plett, United Church, Atwater, Calif., was born Oct. 27, 1889, and died May 27.

Edward H. Ratzlaff, Buhler (Kans.) Church, was born Feb. 20, 1899, and died May 12.

Mrs. John Rausch, Zion Church, Goodland, Ind., died April 2.

Hulda Penner Rich (Mrs. Willis), Bethel College Church, North Newton, Kans., was born Aug, 16, 1904, and died May 22.

John J. Rich, Eicher Emmanuel Church, Wayland, Iowa, was born Feb. 11, 1885, and died May 13.

Elsie C. Romey (Mrs. Amos), Salem Church, Kidron, Ohio, was born Dec. 23, 1900, and died June 5.

Elizabeth Schrock (Mrs. Eldon), First Church, Sugarcreek, Ohio, died May 2.

Marna L. Suderman, West Zion Church, Moundridge, Kans., died May 11.

Peter Warkenten, Eben-Ezer Church, Abbotsford, B.C., died May 15.

Justina Willms, Clearbrook (B.C.) Church, was born March 14, 1895, and died May 9.

Susanna Willms, (Mrs. Abram), Coaldale (Alta.) Church, was born Aug. 30, 1896, and died Feb. 5.

Marriages

Jim Cram, Methodist Church, Larned, Kans., and *Rebecca Ann Schmidt,* Bergthal Church, Pawnee Rock, Kans., on May 27.

Carl Granzow and *Frederika Dyck,* Coaldale (Alta.) Church, on Feb. 19.

Jeffrey Flaming and *Maxine Howell,* First Church, Reedley, Calif., on May 5.

Jacob Friesen, First Church, Bluffton, Ohio, and *Lola Wiebe,* Hesston Inter - Mennonite Church, Hesston, Kans., on May 28.

Jay Dean Friesen, First Church, Hillsboro, Kans., and *Bonnie Irene Friley,* Baptist Church, Blackwell, Okla., on May 27.

Ralph Reichenbach and *Mary K. Hill,* First Church, Bluffton, Ohio, on May 27.

Bernard Rempel and *Anna Enns,* First Church, Reedley, Calif., April 8.

Kenneth Richardson and *Starlet Schmidt,* Alexanderwohl Church, Goessel, Kans., on May 26.

Raymond Schmidt, Lorraine Ave. Church, Wichita, Kans., and *Cheryl Gillenwater* on April 22.

Edward J. Schultz and *Mary Jo Kulp,* Grace Church, Lansdale, Pa., on April 22.

Ted Michael Slanker and *Barbara Anne Sommer,* Normal (Ill.) Church, on May 6.

Ronald Sprunger, First Church, Berne, Ind., and *Karleen Nussbaum,* Pleasant Dale Church of the Brethren, on May 27.

Calendar

Aug. 17-18—General Board meeting, Kansas City.

Aug. 20-25 — Cross-cultural youth convention, Epworth Forest, near Goshen, Ind.

Aug. 22-27 — Lamb's War camp meeting, near Goshen, Ind.

Central

July 29-30—Indianapolis, Ind., 1-W reunion. Coordinator, Willard Hochstedler, R.R. 5, Kokomo, Ind.

Eastern

Sept. 2—Labor Day Bible conference, Men-O-Lan, Pa., Kenneth Bauman, speaker.

LETTERS

Keep recruiters off campus

DEAR EDITOR: We too are disappointed that the Bethel College administration would allow army recruiters on the campus. The war in Vietnam continues as it has for these many years, and millions of people have died as a result of our military action in that war. It seems to us that the role of the U.S. military establishment in that war is directly contrary to all that a college related to the Mennonite church ought to stand for.

We find the college administration's rationale (Letters, June 13 issue) for allowing the recruiters on campus to be totally unconvincing. Mr. Schultz and Mr. Keeney fail to face up to the real issues involved and, in addition, part of their rationale is largely irrelevant. Furthermore, their argument about student interest in military careers, if carried to its logical conclusion, would open the campus up to every conceivable type of activity.

We strongly urge that the Bethel College administration reconsider its position with respect to military recruitment on the Bethel campus. *Lois and Richard Reimer, 645 Dennis Circle, Smithville, Ohio 44677.* June 15

Sets stage for evangelism

DEAR EDITOR: A few days ago we received the May 9 issue of *The Mennonite* (sea mail). We noted C. B. Friesen's letter under the heading "Poverty News raises concerns." We would like to share some thoughts which the writer may have overlooked.

The letter suggests that there are tremendous opportunities for the dissemination of the gospel lost by the Poverty Fund worker. We believe the Poverty Fund is right in not making its church-relatedness an issue. Too long has the church been accused of making "rice" Christians, that is, people accept the missionaries' faith as long as the food or garden seeds are coming or as long as the incubators are working and the literacy or English classes continue. Then when the missionaries' funds are gone, so are the "Christians."

In many cases the Poverty Fund projects are carried on in areas where there is already a Christian church. Then the Poverty Fund takes on a supportive role. I can speak for the Taiwan project. In the two villages where we are carrying on *poverty* work, there are five churches; one Presbyterian and one Catholic in each village and a Holiness church in the larger village. When we arrived one and one-half years ago, these villages were divided by denominational barriers which affected their religious, social, and economic life. For the Poverty Fund to identify with any one of these churches or with the Mennonite church (a fourth party) would have only made matters worse. We chose to try to break down these barriers. We informed them only that we and the funds were sent by Christians in Canada and the United States. We have given no tracts and preached no sermons. We have on a few occasions invited preachers to preach brief sermons and lead the village in thanksgiving prayers. But as the letter stated, our $25,000 budget does not include any direct evangelism.

However, a few weeks ago, the Rev. Bob McMurdock and his team conducted evangelistic services in the larger village. He reported the response from all three churches had been good and the cooperation of the Holiness and Presbyterian churches had been extremely good. Mr. McMurdock felt that the Mennonite Poverty Fund project had set the stage.

It may be true, as the letter suggests, that much of the work of the Poverty Fund could be done by a secular institution, but the fact that no secular institutions are meeting these needs makes it imperative for the church to step in. I would, however, trust that by choosing dedicated Christian workers, that the Proverty Fund projects would be a witness for Christ. *Bill Siemens, director, Taroko Community Development Program, 152 Min Chuan Road, Hwalien, Taiwan, 950.* June 23

Coals of fire

DEAR EDITOR: When our books arrived in Botswana marked, "Damaged by explosion on ship," we found that several were beyond repair. One such was *Coals of fire,* a collection of stories in which people put to test the admonition to return good for evil.

Today, May 13, after hearing the headlines of Russian merchant ships approaching U.S. mines in Haiphong harbor, I read to our sons (ages seven and five) of the bygone Swiss pastor Peter who set out a midnight meal for the men who (to torment him) removed his roof of thatch. The reading was partly from memory; part of every page was obliterated by water damage. The boys were attentive but when we were done they wanted to go back to "Robot Archie and the invaders."

Later in solitude, in ritual, and in despair, I burned *Coals of fire,* page after mutilated page. I will order a new copy. I hope the world lasts long enough for it to arrive. *Muriel Stackley, P.O. Box 339, Francistown, Botswana.*

Correction

DEAR EDITOR: You falsified my illustration by changing "Christian" to "non-Christian" (Letters, May 23, p. 354, Col. 2, Line 1). My illustration was marriage of a Christian to a Christian. I thought that it was obvious that it could not be regarded as never wrong, because a marriage of a Christian father to his Christian daughter would be forbidden, etc. *David Janzen, Niagara-on-the-Lake, Ont.* June 1

Editor's note: *We regret the error.*

Strong stands

DEAR EDITOR: We are members of the Rainbow Mennonite Church, Kansas City, Kans., through which we receive our subscription. . . . We have always appreciated the strong stands *The Mennonite* has taken in the past on the pressing social issues of our days. We would like to see this continued with the new editor. *Esther Gourley, 8006 Zurich, Switzerland.* May 24

My life in community

Lois Barrett Janzen

When I come home from work, I hear the children playing basketball in front of the garage. The smells of supper in the making are coming from the kitchen. Five-year-old Johnna is jumping down the stairs. Willard's saw is buzzing in the attic. When Charlotte calls "supper," all seventeen of us in our intentional community gather in the dining room for worship—a short reading someone has found meaningful, or sharing our thankfulness, and almost always singing. Someone says, "Let us feast," and we sit down to hamburger casserole.

Supper is the time of day I like best. Everyone has been separated—at work or at school. Then at supper we're together: Willard and Ellen Ebersole and their three boys, Melvin and Charlotte Schmidt and their three girls, Paul and Ruth Boese and two of their children still living at home, Peg Stucky, my husband Ken Janzen, and I. At supper we share our concerns over the daily news, what the children did in school, who of us will speak at the Pleasant Valley church in two weeks. This is the spirit of community.

I live in an intentional community because I believe in economic sharing. Our incomes are pooled, and each person receives the regular voluntary service allowance plus food, housing, transportation, and medical expenses. We can also share our money, our house, and our services with others outside the community—with somone who needs a temporary place to stay, with the Eureka Gardens Community Center, with the Lorraine Ave. Mennonite Church.

When we tell others about our community, most of the questions concern the sharing of income. People want to know: "Where's the incentive for one person's making $10,000 a year when someone else who makes only $5,000 gets just as much as he does?" Or "How do you decide who drives the best car?" Actually I can't think of a single hassle we've had over finances. Everyone gets what he needs. We decide as a group on contributions to the church or to other projects.

Although I'm not of the belief that it's right just because the early Christians did it, I do believe we can learn from the early church, which was "of one heart and soul, and no one said that any of the things which he possessed was his own, but they had everything in common." This is the spirit of community.

In our community we try to practice a simple life style—buying wholesale, having one kitchen instead of five, eating more simply, doing some of our own carpentry, consuming less in general. We're finding it is hard to live simply in a society oriented toward increased consumption. But the support of the group makes it easier to avoid the consumer rat race. That support is the spirit of community.

This sharing and moral support is an important part of our group life. A year of voluntary service here in Wichita after I graduated from college had sold me on the idea of communal living. After Ken and I were married, I felt my contacts with other people had been limited. In our tiny apartment, I missed the close fellowship with others in the same house.

In our intentional community, we can share our problems, support a member of the group when her colleagues disapprove of her ideas on peace and brotherhood, study together about our mission as a prophetic Christian community, plan how to remodel the attic, plant a garden, spend an evening singing together, have midnight snack conversations, consult with each other on child-rearing, argue together, paint woodwork together. That is the spirit of community.

I have also found that living in community is liberating me from stereotyped ideas about my role as a woman. Cooking is on a rotating schedule so that our family's turn comes only once a week—on the weekends, when Ken and I are off work and have more time for such things. Housecleaning and shopping are divided, too. None of this, of course, guarantees that the chores will be divided equitably between the men and women in each family, but somehow the men have found it easier to share household tasks in the group setting.

Babysitting for each other has helped couples with children to spend more time with each other and has made it unnecessary for every mother with a preschool child to stay at home all day. Living in community has also meant that I can relate to those at home in other ways than through my "wife" role. I can be sister or mother sometimes. But more important, I am freed to find my identity without being restricted to the role society has set. This is the spirit of freedom in community.

Our intentional community is not meant to be a retreat from an evil world. Living in intentional community is our way of strengthening ourselves for action in the world, for renewal of the church. Neither is our intentional community a utopia. We don't always live in quiet, happy harmony. Sometimes we struggle with the meaning of discipleship. But through our struggles, there is a common goal; there is something in that spirit of community I call Spirit.

Material for this page provided by Women's Missionary Association.

Brothers in Christ

MEDITATION

Fire in my bones

"BUT HIS WORD was in mine heart as a burning fire shut up in my bones. . . ." We like to talk about the love of one toward the other. But words alone will not do the job today.

I once heard a man in San Francisco whose Christian message enthralled me. I felt I must shake his hand, so I got in line with all the other people. But when he saw this black face, he thought the rapture should come right now. My black face frightened him to death, and suddenly his words meant nothing. Just a hand on my shoulder means more to me than all the rapturous words a man may speak.

I have been in churches where I have been told, "Brother Tate, we just love you, make yourself at home," only to find that not one home was open to me. Words are not enough. The voice of evangelism must be a voice to make men do more than listen.

What is our goal? We have been talking about it for the past two days. Our goal is to make disciples. Sometimes I think we spend too much time on incidental issues and not enough on the good news.

I'm proud of my culture. The Japanese, Indians, Mexicans, blacks—we're proud of our culture. If the gospel cannot reach these people in their culture then I'm preaching the wrong gospel. If I can't love the black, white, long hair, short hair, or missing altogether, then there is something wrong.

Sometimes ago I was in Thailand. We had brought a load of clothing to an orphanage. We were so proud of ourselves! But the nun said, "You spend too much time trying to change our ways. Why do we need these medicines, these diapers?" It was very important to us that the children all wear clothes. You see, we had brought not only clothes, but our culture along as well.

Let me illustrate. A black man working in a hog pen was singing and praising the Lord. A white man came along and asked, "What makes you so happy? How can I get what you have?" The black man replied, "Get in this hog pen if you want what I got." In other words, we may need to do some things which are not consistent with what we usually do.

Once the Spirit of God comes into a life, that person immediately becomes a witness to Christ. One day I was driving in Omaha with all the cares of the world furrowed on my face. Halfway through the intersection a kooky looking young man with a kooky looking hat said to me, "Smile!" I, with my frown and insensitivity to my surroundings, was witnessing all right, but what quality was my witnessing?

One brother in the church, seeing my black face, said he could not accept me as a human being. What did he think I was? No wonder the church on trial has been found guilty. We must go back to the cross to get our directions. The cross was fresh in the minds of the people at Pentecost.

If there is a burning in your bones, let it do something to the word that comes through your life.

Marshall Tate

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COVER

Indian children at a day-care center in Coaldale, Alta., watch Sesame Street. The center is operated by fifteen students from Canadian Mennonite Bible College who received an Opportunities for Youth grant from the Canadian Government. See the story on page 460.

CONTRIBUTORS

Ray Martin, 514 Goshen Ave., Elkhart, Ind. 46514, took the pictures and did the research for the article on the Opportunities for Youth project in Coaldale, Alta.

Lois Barrett Janzen, who wrote the article for this month's WMA page, is of course our own assistant editor.

Marshall Tate, pastor of Fontenelle Chapel, Omaha, Neb., wrote the Meditation, an excerpt from his address at Probe 72 in Minneapolis.

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The GPS statement on missions

The following statement was formulated and unanimously accepted by the fifty-four people who attended the Commission on Overseas Mission's special conference on goals, priorities, and strategy in Chicago June 26-30.

We begin the second century of General Conference mission work and are deeply grateful to God for the sister churches in other nations. Important contributions were made to this conference by leaders from the churches in Colombia, India, Japan, Mexico, Paraguay, Taiwan, Uruguay, and Zaire. In a rapidly changing world, the missionary purpose in the New Testament remains the same. The Holy Spirit brought us to consensus on the following statement of purpose of the immediate future.

Purpose

The Commission on Overseas Mission is a channel for General Conference Mennonite churches to fulfill corporately, in other nations, the biblical missionary mandate of reconciliation and love for man in his total need, proclaiming to all peoples by word and deed, in a servanthood stance, that Jesus Christ is the only Savior and Lord, and seeking the formation of caring communities of believers (churches) which in turn have a mission outreach. COM is ready to serve with the churches of the world as a channel for joint mission and for cultivating fellowship across national boundaries.

Within this purpose, many important tasks confront us. The following priorities, with special emphasis on the first two, were agreed upon:

Priorities

1. *Evangelism and church planting*: Develop a systematic program of church planting with missionaries increasing their participation in evangelism. The program is to include working together with the national churches in joint mission outreach to other cultural groups or geographical areas.

2. *Leadership training*: Assist the Mennonite churches related to COM to extend and improve national leadership training, giving particular attention to lay leaders.

3. *Transfer to national leadership*: Transfer administrative authority, responsibility, and accountability to national leadership, practicing an active brotherhood during and beyond transition.

4. *Anabaptist faith and life*: Strengthen the Anabaptist-Mennonite emphasis on discipleship, brotherhood, love, peace, and nonresistance, being sensitive to the unity of the larger Christian church of which we are a part.

5. *Economic development*: Assist economic development in Mennonite church areas and solicit technical and financial resources beyond those of COM to accomplish this task.

6. *Urban witness*: Establish new caring communities of believers (churches) in urban areas, including also the more educated and middle classes.

7. *Missionary preparation*: Improve the initial preparation and continued training of missionaries for greater effectiveness and better identification with the national church and culture.

8. *Program evaluation*: Make thorough evaluations of all COM programs in terms of today's needs and resources and in light of the above priorities.

The prayer support, workers, and financial resources of the churches in North America help make the work of overseas mission possible. By sharing the urgent needs through communications and education, we challenge our churches to even greater support so that the above purpose and priorities can be accomplished.

TO GOD BE THE GLORY!

Following our summer biweekly schedule, our next issue will be dated August 8.

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OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

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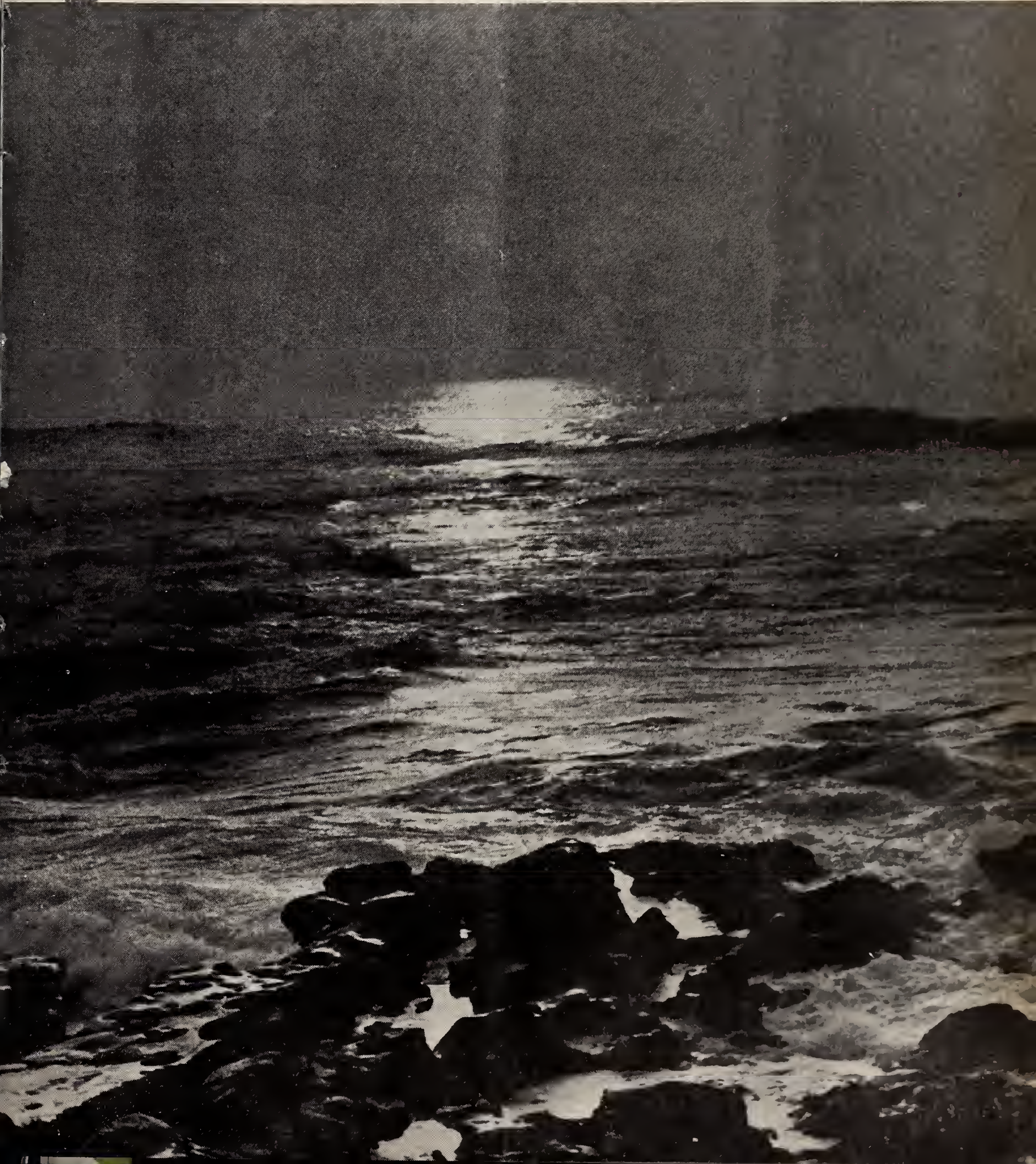
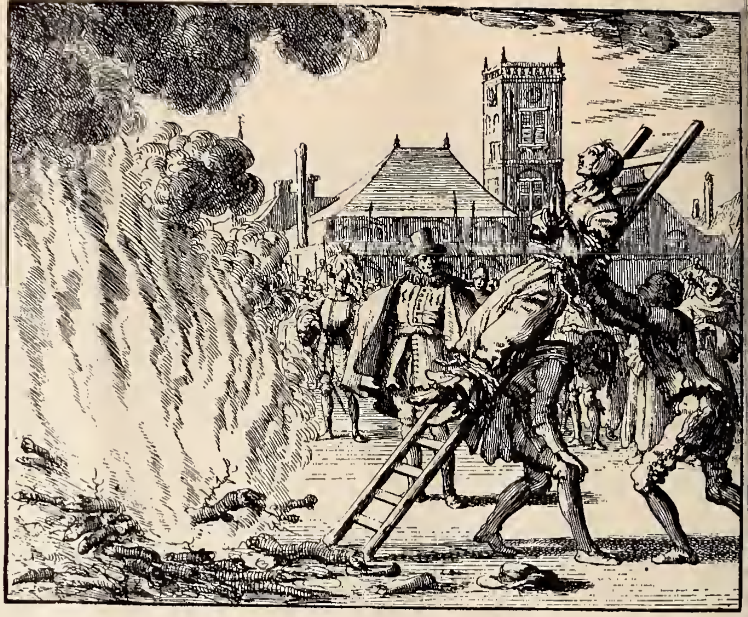


They attended to more than their sewing

Lois Barrett Janzen



"The martyrdom of another woman saint, Anneken Heyndricks, 1571, in Amsterdam, Holland," Martyrs Mirror.

WOMEN PLAYED a major role in the Anabaptist movement before 1560, Norma Sutton Goertzen, Mountain Lake, Minnesota, has concluded after research into the confessions of women in *Martyrs Mirror,* accounts of more than 803 named martyrs, Anabaptist and Mennonite.

Women were individuals before God and responsible for their own faith, she concludes. In some cases, they felt compelled to speak and may have at times have assumed leadership for a group.

Weynken in 1527 said, "The Lord calls all men to him; I am also one of his sheep; therefore I hear his voice." She goes on to say, "I am commanded to speak."

In other words, said Ms. Goertzen, regardless of sex one must be able to give an account of his faith.

Service ministries were probably open to Anabaptist women. It was said of Anna Cantiana in 1550 after her execution that she was "ever ready to render service to those who were in bonds and imprisonment."

In addition, Ms. Goertzen found that one of the charges against Digna Pieters in 1555 was "also to have held conventicles (secret worship services) contrary to the faith, holy sacraments, and other services and ceremonies of the church."

From this statement, said Ms. Goertzen, it seems that the Dordrecht city council felt that this woman was a leader of a worship group of Anabaptists. They not only executed her, but also removed her citizenship from Dordrecht. Little mention is made of who was in a leadership position in an attempt to protect one another.

Men and women alike were questioned and executed in the early days of Anabaptism. The church was reluctant to kill sixteenth century Weynken, the first female martyr recorded in *Martyrs Mirror.* The secular government did not hesitate to burn her. However, it was not long until the churches were as eager as the state to kill all Anabaptists regardless of sex.

There are several exceptions, but in general the men in a group of Anabaptists were executed first by fire and the women were drowned a few days later. This was done in hopes that the women without the support of men would recant, but it was an unsuccessful tactic, Ms. Goertzen reports.

Women alone were usually executed by sword or fire.

A look at women's confessions affirms their knowledge of the Scriptures. Just how and where women were taught is unclear from *Martyrs Mirror,* but they knew what they believed and were able to defend their beliefs under questioning.

Friar Grouwel sought to teach Maris Van Beckum and her sister-in-law Ursula, but "was not able to prove his assertions by the Scripture." Later a commissary also "could not prevail against the Scriptures which they adduced." There is no mention of meetings that excluded women, and there is record of Hadewijk's attending a meeting of exhortation.

Women are listed in *Martyrs Mirror* by their own given names, Ms. Goertzen notes, contrary to the custom in many modern Mennonite communities where women introduce themselves as Mrs. John Miller, for example.

References to women range from simply calling them "sister of the Lord" to the giving of full names and status. In accounts of groups where women are referred to as sisters, the men's names are usually also absent.

Letters from prison between Anabaptist husbands and wives reveal more of the relatively high status of women and their equal duty to study the Scriptures.

Men's names are usually listed first, followed by the women's names. In the case of one group of martyrs, however, the third name reads "Aecht Meliss, William her husband." This is followed by the names of several men. For some reason, says Ms. Goertzen, Aecht Meliss was more prominent than her husband.

Letters from prison between Anabaptist husbands and wives reveal more of the relatively high status of women and their equal duty to study the Scriptures. Imprisoned men wrote to their wives first and then to fellow believers. Husbands often greeted their spouses, "my dear wife" or "my beloved wife." Jelis Bernaerts in the midst of his letter even says, "All heartfelt and affectionate greetings to you, my dearest chosen and most beloved wife and dear sister in the Lord."

Almost all the letters contain consolation, admonitions to stay steadfast in the faith, specific instructions, and a great many Scripture quotations. Letters to fellow male believers also include admonition and quote much Scripture.

Jerome Segers tells his wife Lijsken, who was also in prison, "And though they tell you to attend to your sewing, this does not prevent us; for Christ has called us all and commanded us to search the Scriptures, since they testify of him; and Christ also said that Magdalene had chosen the better part because she searched the Scriptures."

"I decided to look at early Anabaptist women martyrs," said Ms. Goertzen, "because of the freedom one has, including women, in the early stages of a movement. I set 1560 as the cut-off date because this is the time Calvinist influences began to gain strength in the Netherlands thus relieving some of the pressure on the Anabaptists. In the rest of Europe, Anabaptist had ceased being the major reform party earlier than in the Netherlands."

After the initial stages of the movement, many Anabaptists reverted to the patriarchal structure of the society around them.

Martyrs Mirror records a widow's courage and scriptural knowledge

In 1527, 450 years ago, Weynken, a widow was arraigned before the governor and the full council of Holland to answer charges of heresy. There she was interrogated as follows:

Interrogator: Have you considered the things which my lords proposed to you?

Weynken: I abide by what I have said.

Interrogator: If you do not speak differently, and turn from your error, you will be subjected to an intolerable death.

Weynken: If power is given you from above I am ready to suffer (John 19:11).

Interrogator: Do you then not fear death, which you have never tasted?

Weynken: This is true; but I shall never taste death, for Christ says: "If a man keep my sayings, he shall never see death." . . .

Interrogator: Who has taught you this opinion, and how did you come to it?

Weynken: The Lord, who calls all men to him; I am also one of his sheep; therefore I hear his voice (John 10:27).

Interrogator: Are you alone called?

Weynken: No, the Lord calls to him all that are heavy laden (Matt. 28:11).

After a lengthy questioning period, she was taken back to prison, where, for two days she was subjected to various appeals to recant. Among others, a woman came to her prompted by sincerity. She pleaded, "Dear mother, can you not think what you please, and keep it to yourself? Then you will not die."

To this Weynken replied, "Dear sister, I am commanded to speak, and am constrained to do so. Hence I cannot remain silent about it."

Two days later she was again brought before the court, where she was found to be in error concerning the sacrament. The church leaders turned her over to the secular authorities for sentencing. The chancellor declared that she should be burned to ashes and that all her property should be confiscated.

She was then taken to the scaffold for execution.

Martyrs Mirror reports her final minutes as follows:

"This pious heroine went alone undauntedly to the bench, and stationed herself at the stake at which she was to be burned, saying: 'Is this bench firm; will I not fall?'

"The executioner then made ready the ropes with which he was to strangle her (some women were strangled prior to being burned). The woman took off her neckerchief or veil, and put the strap around her neck.

"Then the monk exclaimed: 'Mother Weynken, will you gladly die as a Christian?'

" 'Yes, I will.'

" 'Do you renounce all heresy?'

" 'I do.'

" 'This is well. Are you also sorry that you have erred?'

" 'I formerly did err indeed, and for that I am sorry; this however is no error, but the true way, and I adhere to God.'

"When she had said this, the executioner began to strangle her. When she felt it, she cast down her eyes and gave up the ghost, on November 20, 1527."

NEWS

Loan fund serves rural congregations

When Church Extension Services began in 1958, its primary purpose was to loan money for new church buildings for General Conference city congregations.

As needs have changed over the years, however, Church Extension Services (CES) has been loaning money for rural churches, overseas churches, parsonages, campgrounds, the seminary in Montevideo, Uruguay, even a mobile home used in boys work by the Rainbow Blvd. Church in Kansas City, Kansas.

In fact, said William L. Friesen, General Conference business manager and treasurer, most churches built in the last ten years have been financed through CES loans.

In 1956, the conference charged the board of business administration with finding a way of dealing with financial problems of starting new city churches. The board's solution was to loan money to these new congregations at a reasonable rate of interest when commercial loans were not available.

Since that time, seventy-three loans have been made, totaling more than one million dollars. At the end of March, thirty-eight loans, totaling $472,243, were outstanding.

—Good Shepherd Church in Sioux Falls, South Dakota, received one of the first loans in 1959. The total amount has been repaid.

—Five congregations in Washington were too far from other camps in the Pacific District, and renting other camps was becoming increasingly difficult. So they got a loan from CES to build Camp Camrec. The new camp has allowed them to enlarge the camping program to include juniors, junior highs, and adults.

—In Phoenix, Arizona, a group of Mennonites started meeting in 1961 and formed First Church. They soon realized that the remodeled house they had bought no longer met their needs. With the backing of the Pacific District Conference, the church obtained a loan from Church Extension Services. Most of the labor for the building was donated by people in the Phoenix Church and volunteers who came from Minnesota, Idaho, Kansas, California, Manitoba, Oregon, Ontario, Oklahoma, and Nebraska.

—One of the most recent loans was made for a voluntary service unit house in Clinton, Oklahoma. A voluntary service couple has been sent to Clinton to supervise a house for juveniles who are in trouble with the law, but should not be jailed.

—The Warden, Washington, Church

Volunteers from across the United States and Canada came to Phoenix to help build First Mennonite Church.

A crowd gathers in front of the new Mennonite church building in Curitiba, Brazil, at its dedication in 1964.

THE MENNONITE seeks to witness, teach, motivate, and build the Christian fellowship within the context of Christian love and freedom under the guidance of the Scriptures and the Holy Spirit. It is published weekly except biweekly during July and August and the last two weeks in December at North Newton, Kans. 67117, by the General Board of the General Conference Mennonite Church. Second-class postage paid at North Newton, Kans. 67117. Subscriptions: in U.S. and Canada, $5.00, one year; $9.50, two years; $14.50, three years; foreign, $5.50 per year. Editorial office: 600 Shaftesbury Blvd., Winnipeg, Canada R3P 0M4. Business office: 722 Main St., Box 347, Newton, Kans. 67114. Postmaster: Send Form 3579 to Box 347, Newton, Kans. 67114.

recently received money to complete their educational wing.

—Sixteen loans have been made to churches overseas, most of the loans guaranteed by the Commission on Overseas Mission. Locations include Asuncion, Paraguay; Bogota, Colombia; Curitiba, Brazil; and Taiwan.

—Only two loans have been made to congregations in Canada—partly because of difficulty in getting such funds across the border and partly because the Canadian Conference set up its own loan fund for churches about the same time as the General Conference.

During the sixties, churches built new buildings and added on educational wings. Perhaps, Mr. Friesen added, churches were meeting a pent-up need. During the war years, they couldn't buy materials. In the fifties and sixties, labor and materials became available.

Now church building construction is on the decline across North America.

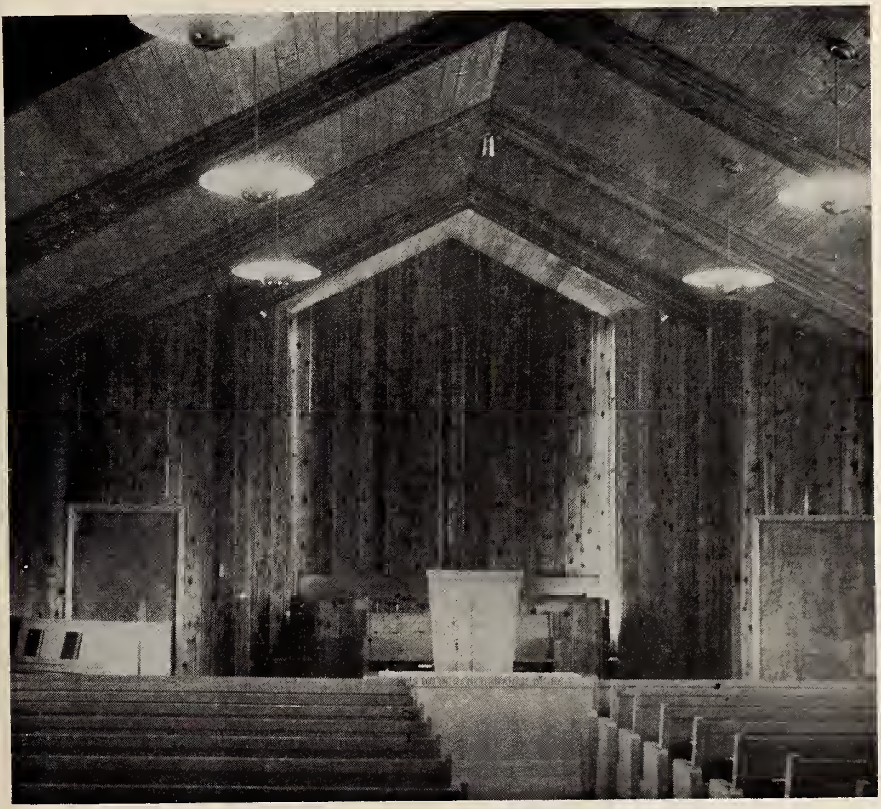
"In 1971, churches spent 20 percent less on buildings than five years ago," he said. But loans are needed now for other purposes.

On the rosy side for Church Extension Services is its financial soundness, said Mr. Friesen.

Net worth is not too far below notes payable; the reserve is adequate for all foreseeable circumstances; and experience has proven that congregations generally will not default on payment of loans, he said.

Presently only two churches are behind in payments; eighteen are ahead.

"People who invest in Church Extension Services know what they're investing in," Mr. Friesen said. *Lois Janzen*



Rural churches have been included in CES loans. This is the sanctuary of the Emmanuel Church, Reinholds, Pennsylvania.

Mutual aid organization sets investment guidelines

The board of directors of Mennonite Mutual Aid, Goshen, Indiana, in a recent meeting, approved a "people-sensitive" set of investment guidelines.

The guidelines are:

1. *Conduct careful research.* Do a thorough job of research on each investment prospect, getting as much information as possible, as part of a continuing effort to avoid participation in any businesses which are out of harmony with the nature and mission of the church.

2. *Support world peace.* Avoid companies which are engaged in the development and production of weapons and other instruments of war and destruction. Make no investments in companies which appear on the U.S. Department of Defense list of the fifty largest contractors. Invest no funds in companies with 5 percent or more of their gross sales in defense contracts.

3. *Promote social betterment.* Give priority to companies which provide some fulfillment of social responsibility in such areas as housing, pollution control, food, education, and health care.

4. *Avoid objectionable industries,* such as liquor, tobacco, and gambling. . . .

5. *Observe management practices.* . . . Seek out companies which appear to be active in such areas as job training for disadvantaged workers, nondiscriminatory hiring, and fair advertising.

6. *Seek church opportunities.* Continue to make short-term loans to Mennonite boards and agencies. Extend the program for making first mortgage loans to congregations. . . .

7. *Dispose of unacceptable holdings.* If new information reveals a company as objectionable, or if acquisition or merger takes a company into an unacceptable industry, sell the holding within a period of one year. Consider the use of proxies or letters as legitimate ways to voice concern.

8. *Refine criteria regularly.* Subject investment guidelines to the constant review and appraisal of brethren. Be ready to refine the guidelines as a result of new information.

Designing a tool carrier for Botswana

The following report comes from Jim Juhnke, MCC director for Botswana.

Eric Rempel, a Mennonite Central Committee agriculturist working in Botswana, is not a politically motivated man. He knows that Botswana's experiment in multiracial democracy is deliberately designed to be a rebuke to South African apartheid. But his heart is with the village people in the Kgatleng district where he works, and he says they couldn't care less about politics and apartheid.

"The Botswana peasants are concerned mainly about their cattle, their crops, and their water supply," says Rempel, "and we try to help them where they are." This tall, rugged volunteer from St. Anne, Manitoba, works with peasants and uses a language completely different from those who pin Botswana's future on massive infusions of foreign capital and the development of big diamond and copper-nickel mines.

Mr. Rempel's current enthusiasm focuses on a multipurpose tool carrier. This is an ox-drawn implement he is designing for the peasant farmer who wants to improve traditional farming methods but cannot afford to rent or buy an expensive tractor. The tool carrier is a model of technological simplicity. It appears to be little more than some welded angle irons mounted on rubber tires. On this tool carrier the farmer can fasten a plow, a cultivator, a planter, or a platform for hauling water drums or grain.

To buy all these necessary implements separately would cost the Botswana farmer about $540. Rempel estimates that his tool carrier can be produced for half that amount, and for even less if he substitutes iron wheels for rubber tires. A French manufactured equivalent of this implement is on the market for $608.

Eric's new tool carrier, if and when it gets into production and marketing, will not revolutionize Botswana's agricultural patterns. It is a modest advance, but it is a convincing one. For example, its use of draft power is so efficient that it never requires more than two oxen. The average farmer, who often yokes ten to twelve oxen to pull one implement, can keep more of his cattle fat for market.

Rempel believes that the tool carrier could be built at the local mechanics' brigade shop, where another MCC volunteer is teaching a group of young Botswana trainees mechanical skills. If so, a thriving small industry could develop. A mass market in Botswana and elsewhere in Africa is not likely, however, because the tool is so easily copied and because it would serve only until farmers could afford power driven implements. But this is the sort of intermediate advance which can be grasped by the average peasant who is only bewildered by the massive machinery passing him by on the road to the big mines.

Rempel is employed by the Kgatleng Youth Development Association (KYDA) in Mochudi. His tool carrier is only one grassroots project of the KYDA farmers' brigade, which is funded by a grant from the Canadian International Development Agency (CIDA) and MCC. Other projects include tree plantations, improved small water reservoirs, use of new crops and fertilizers, and the training of young farmers to use the new methods on their homeland. A key supporter of the KYDA program is Linchwe II, chief of the Bakgatla tribe, who recently returned from the post of Botswana's ambassador to the United States.

In 1971, after his first three-year term in Botswana, Mr. Rempel returned to North America, where he studied dry land farming techniques in the American Southwest. He also brought back his new bride, Mary Kroeker, a nurse also from his hometown of St. Anne, Manitoba, who now works in the Mochudi hospital. When he lived at the cattlepost with the young trainee farmers, Rempel spoke Setswana, ate sour porridge, and lived in a thatched mud hut. He still lives in a rondavel, but an artistically decorated one, where Mary prepares exotic meals — anything but porridge—with the staple mealie meal.

Botswana's unique political situation in southern Africa has enabled it to attract more than its share of capital and volunteer workers from foreign countries. But expatriate workers like Eric Rempel, who identify with the dominant concerns of the local villagers, occupy themselves neither with the promise of diamonds nor the evils of apartheid. Botswana's new mines will employ at best only one-fifth of those entering the labor market every year; and minority rule to the south does not weigh on the minds of Botswana's peasants. The vast majority of Botswana's people will remain rural and poor for the foreseeable future, and they must develop starting from where they are.

Eric Rempel (left) discusses development problems with fellow expatriot service worker.

MCC pulling out of Vietnam Christian Service

The Mennonite Central Committee, a member of Vietnam Christian Service since its formation in 1966, will establish its own program in Vietnam starting in January 1973.

The two other members of Vietnam Christian Service, Church World Service and Lutheran World Relief, will continue their partnership.

Vietnam Christian Service came into being in 1966 as a cooperative venture of CWS, MCC, and the Lutheran relief agency. It has furthered a ministry of Christian presence, caring, and compassion throughout its six-year period of operation. The peace concerns and the long-time presence of the Mennonites in Vietnam were major factors in establishing the idea of Vietnam Christian Service.

Mcc is interested in changing from the present cooperative relationship in VNCS to one more in keeping with its normal pattern of organization and cooperation. The new relationship of MCC to CWS and LWR in Vietnam will be more typical of that in other countries, such as Jordan, Brazil, India, and Greece. At the same time there will be continued cooperation on the field and at home.

In explaining the reasons for the transition, William T. Snyder, executive secretary of the MCC, explained that "we would like to move toward an arrangement that would provide MCC with greater flexibility and mobility as well as the possibility of relating more closely to the national church, the Mennonite mission and church, and the Christian and Missionary Alliance. There is the additional fact that we have assured the MCC members that we would be in VNCS on its present basis for the emergency period only, and that was six years ago. The longer term interest of the Mennonite Central Committee in Vietnam is, in our judgment, not the same as CWS and LWR, although we have shared common interests during the past six years.

"We have appreciated this period of working together. It seemed right to join together in a three-way partnership in 1966. All of us have been mutually enriched by this experience of working together. Just as it seemed right to us to form VNCS, it now seems equally proper to discontinue the present arrangement. Yet, it is our hope and full expectation that MCC may be able to cooperate with CWS and LWR on the local level under whatever new arrangement is established."

MDS volunteers shovel mud in Wilkes Barre

Since the recent flood left by Hurricane Agnes, Wilkes Barre, Pa., has been invaded by a volunteer army. According to Norman Good, Souderton, Pa., a spokesman for Mennonite Disaster Service, several hundred volunteers from the Souderton area are helping in the cleanup operations.

The volunteers are a motley crew. Students, professionals, farmers, carpenters, factory workers, and housewives rub shoulders carrying bucket after bucket of grime from homes or washing off appliances and dishes caked with mud and debris.

According to Mr. Good, MDS, with the Red Cross, has set up a temporary office at the Palmer Heights elementary school in Wilkes Barre.

"MDS is not connected with the Red Cross," Mr. Good emphasized. "But Red Cross processes the flood victims and refers to us those who are elderly, disabled, widows, or divorcees."

Usually we don't screen the persons we assist so closely," Good explained. "But because of the magnitude of this disaster, we are limited in the help we can give."

The volunteers, who are transported to and from Wilkes Barre by bus and a convoy of pick-up trucks, have numbered as high as 300 in one day. They come back tired and disheveled, but convinced that the little they could do was worth the effort.

"Many people just need someone to listen to them," commented a volunteer at the Palmer Heights School who was registering those needing MDS assistance. "Their stories are much the same, yet each has its own unique details."

Seeing street after street lined with piles of mud and debris can be discouraging, but MDSers report that even those who have lost everything display a courage and resilience that is heartening.

Reaction to the MDS volunteers and what they are doing has been extremely positive. "Many find it hard to believe that we do this free of charge simply because we want to help," observed one worker. "'They respond by saying that they hope someday to repay by helping someone else."

According to Mr. Good, MDS has received fine cooperation from the Wilkes Barre municipal and police departments, the Red Cross, and the National Guard.

Mr. Good said MDS' involvement in Wilkes Barre will continue indefinitely. After the mud has been carried away and the dishes and salvageable furniture cleaned, MDS volunteers will leave their shovels and buckets at home. But they will go back, this time with hammers and saws to help rebuild what the raging waters of the Susquehanna destroyed.

Scholars offer appreciation to senior historians

Scholars interested in Russian Mennonite history met in Elkhart in June at the invitation of the Institute of Mennonite Studies to share research notes and project plans for increased attention to this major thread of Mennonite experience since 1789.

David G. Rempel of California could not be present, but the group gained a general awareness of his work, including the acquisition of many valuable archival documents on the Mennonite experience in Russia.

Cornelius Krahn's latest research findings and research clues reminded the group of his long-term contribution to Russian Mennonite archival collections and to research and writing. One other scholar in semi-retirement, Melvin Gingerich, was also present with helpful reporting and counsel. He has stimulated the collection and preservation of valuable documents on five continents.

Minneapolis church worships in new ways

It began in the church tent at a weekend camp-out last fall. Following Sandy's idea and others' suggestions, Faith Mennonite congregation in Minneapolis embarked on a six-months worship experiment.

The church council selected a steering committee, composed of representative members of the congregation, to act as a leadership group of resource people and to provide some continuity in our new program. This committee then randomly divided the congregation into six groups, designated a temporary chariman, and each group was to be responsible for planning one Sunday's worship experience. For the next six months, usually on the last Sunday, lay people working together structured the hour of worship and hour of education format, using whatever creative, innovative, or traditional ideas they wished.

One committee started the year with a Sunday afternoon and evening "art appreciation and creativity session." Following a visit to either the Minneapolis Institute of Art or the more modern Walker Art Center, we reconvened at the church for a bag lunch and a time to create things ourselves, whether candid photos or soap carvings. The entire day, in addition to stimulating our latent talent was also a time for more interaction between families and between children and adults.

In February a local Lutheran minister conducted the worship service, explaining, as he did, some of the symbols used in his denomination.

The third experiment Sunday met more informally and spontaneously. For that day, the March committee had previously researched the good, positive qualities of their fellow church friends. In his introduction that morning, Tom said he hoped this would be the day to go home feeling especially *great* about what happened to you in church. And for forty-five minutes or so, committee members first, then others taking their lead, people related only the *good* they saw in others.

For our fourth April Sunday, Bonnie presented short background information on several hymns. We sang new hymns, familiar hymns, children's hymns, and a few German verses for our worship hour that day.

In May we met again for a lengthier evening program. Mr. and Mrs. Harold Ratzlaff, on furlough from mission work in India, and their daughter Mary Ann presented some of the church accomplishments in that country. We continued with a "Thanksgiving Day auction," the proceeds of which went for further mission help.

At the time of this writing, June promises a church picnic, featuring an informal outdoor service and barbecued chicken afterwards.

In response to a mid-May questionnaire of this program, the congregation relayed their feelings about both its strong and its weak points. More thought in planning for the children was necessary, some felt. A minority thought a sermon was always necessary for a meaningful worship experience. The committee should be more diversified, said some, but others said more homogeneous. In general agreement, though, was the spirit that *all* should participate.

Even in our small congregation, diverse opinions exist. Although some believe we should drop the plan altogether, we did vote to continue our worship committees, one each month, from October through June. We know we are still feeling our way, but despite the various problems, many of us feel we are at least stepping in the right direction toward more innovative worship forms, meaningful to *us* because of what *we* contribute. *Jean Hendricks, Faith Mennonite Church, Minneapolis, Minnesota*

Sudanese rebuild

Peace has come to the Sudan after seventeen years of bitter internal strife. In the country's southern region, the hundreds of thousands of refugees who fled during the civil war are returning to their villages. It is estimated that there are five hundred thousand displaced persons within southern Sudan and one hundred and eighty thousand refugees in the neighboring countries. Returnees board a truck which takes them to a temporary shelter pending the rebuilding of their abandoned villages.

Women in Zaire want more educational opportunities

Kakesa Kafutshi came to North America with a message: women in Zaire want educational opportunities and need your help.

Mrs. Kakesa and her four-months-old daughter came with her husband Kakesa Khakha Gasala, legal representative of the Mennonite Church of Zaire, to North America on their way to the Mennonite World Conference in Brazil.

Mrs. Kakesa told women's groups in Kansas that women in Zaire are unhappy because they have not had educational opportunities. They have always been told education was for the men. Particularly they want to learn to sew.

The women of Zaire told me before I came to North America, said Mrs. Kakesa, that wherever I went I should carry this concern.

Her concern is being heard. A delegation of North American women to Zaire last year brought back the request for home education centers. Now a more detailed proposal from the women of Zaire has been received, and North American women in the General Conference Mennonite Church, Evangelical Mennonite Church, and Evangelical Mennonite Brethren Conference are raising $10,000 for such a center connected with the secondary school in Nyanga. There young women could take courses in sewing and child care, in addition to Bible classes and other courses offered to young men.

Zairian women are also asserting themselves in other areas. Formerly, said Mrs. Kakesa, girls married at sixteen or even as young as eleven or twelve. An uncle chose the prospective husband. Now young women are waiting until twenty or later to get married, saying they want an education first. And they tell their uncles, they want a chance to judge young men before marriage.

Mrs. Kakesa herself is educated and does know how to sew. She and a helper sew commercially for other women.

Mr. Kakesa owns a photography studio and livestock, but most of his time is spent as the church's legal representative, representing the church before the Zaire Government, before the missionaries, or any other persons. New laws concerning the church or its schools, which receive government subsidy, must be interpreted to the church.

He took pride in the fact that churches in Zaire are taking hold of projects and doing them themselves, that Africans now stand in jobs where missionaries once stood.

He found it encouraging that many young people take interest in the church.

Higher education in theology, agriculture, and all areas is a problem, he felt. It takes scholarships in Europe and North America, and this is out of reach financially for the church in Zaire.

But the day of the missionary is not over, he said. He illustrated with a parable: A needle cannot be picked up with one finger or hardly with two fingers. The thumb is also needed. The four fingers are the Zairian people. The missionary is the thumb. Together they can accomplish the work.

Words and deeds

Who attended Probe 72? More than two thousand Mennonites and Brethren in Christ registered for Probe 72, the all-Mennonite consultation on evangelism in April at Minneapolis—that was already public knowledge. Now more detailed figures have been released on exactly who was at the gathering. Of the 2,087 registered, 38 percent were youths, 16 percent pastors, and 46 percent other adults. About 84 percent were U.S. residents and 14 percent were residents of Canada. About half were members of the Mennonite Church. A third of those registered were General Conference Mennonites, and 6 percent were Mennonite Brethren. The remaining 11 percent was divided among Brethren in Christ, Evangelical Mennonites, Evangelical Mennonite Brethren, and other groups. About one out of every hundred (Old) Mennonites and General Conference Mennonites attended Probe.

Mennonite Central Committee's voluntary service unit at Junior Village, Washington, D.C., closed June 30 after twenty-two years of MCC involvement with the institution and the children there. The three MCC volunteers serving at Junior Village as of June 30 will remain there on a private basis to complete selective service requirements. The Social Services administration is scheduled to close down Junior Village by October 1973.

Training center for missionaries to begin

Associated Mennonite Biblical Seminaries, Mennonite Board of Missions, and the Commission on Overseas Mission will cooperate, beginning in September, in an Overseas Mission Training Center in Elkhart, Indiana.

To be director of the center is Robert Ramseyer, a missionary to Japan since 1954 and anthropology scholar.

In addition to teaching missions courses to regular seminary students, Mr. Ramseyer will supervise courses and programs for new overseas candidates and missionaries on furlough for the Mennonite and General Conference Mennonite mission boards.

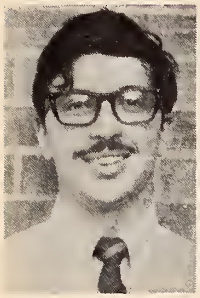
Verney Unruh, General Conference secretary for Asia, said this would be the first time the Commission on Overseas Mission had provided any formal orientation for first-time missionaries. Next fall, four or five missionaries will be involved in the center.

Courses to be offered to both seminary students and missionaries include "Christian faith across cultural boundaries," "Culture, society, and church growth," and "Cultural anthropology," plus seminars in area studies, Christian mission, and religion and culture.

Mr. Ramseyer is a graduate of Mennonite Biblical Seminary and holds master's and doctor's degrees in anthropology from the University of Michigan.

RECORD

Workers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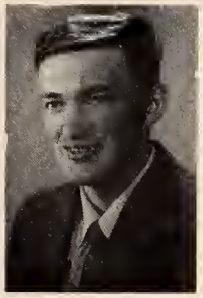

P. Janzen

T. Janzen

Julie Dyck, Coaldale (Alta.) Church, has a summer voluntary service assignment in a day care center in Hamilton, Ont. She is the daughter of John H. nad Annie Dyck.

Barry and Fern Hieb, Bethesda Church, Henderson, Neb., were to begin two years of voluntary service July 1 in St. Louis. Barry is doing medical research and work as a physician in emergency room service. Fern is planning to teach part time.

Charles Hieb, Bethesda Church, Henderson, Neb., has begun a thirty-month term of Pax service. After a period of French language study, he will be assigned to a project in Zaire which is not certain at this time.

Peter and Telita Janzen, Hague, Sask., will begin a one-year term of voluntary service August 20. Peter will teach fifth and sixth grades at the Hopi Mission School, Oraibi, Ariz. Peter is a member of Neuanlage Grace Church, Hague. Telita is a member of Zion Church, Swift Current.

Steven Larson, Carlock, Ill., has begun a thirty-months term of Pax service in Djoko Punda, Zaire. He will be working in agricultural extension work under the Service for Development of Agriculture (SEDA). He is a member of the Carlock (Ill.) Church.

Dorothy Olfert, Oliver (B.C.) United Church, has begun a one-year voluntary service assignment. She will work in community services at the Welcome Inn in Hamilton, Ont.

John and Patricia Pankratz, Morden Bergthaler Church, Morden, Man., began a two-year term of service August 7. John will be principal of Hopi Mission School, Oraibi, Ariz., and teach seventh and eighth grades.

Victor and Mary Reimer, Rosthern, Sask., will leave for India late this summer. Victor will begin a three-year assignment teaching physics and math at Woodstock School, Mussoorie, India, whose students include missionary children from more than thirty mission groups and some Indian children.

Ernest Thiessen, Foam Lake, Sask., began a one-year term July 20 as maintenance man and bus driver for Hopi Mission School, Oraibi, Ariz. He is a member of the Foam Lake Mennonite Brethren Church.

C. Hieb

S. Larson

J. Pankratz

E. Thiessen

Ministers

Dave Adrian, Rosemary, Alta., will become pastor of Plum Coulee (Man.) Bergthaler Church.

Perry Beachy began serving as pastor of Faith Church, Geneva, Neb., on July 16. He had been pastor of First Church, Geary, Okla., since 1968.

Frank Funk, began serving this year as pastor of the First Church, Glendive, Mont.

Albert Gaeddert, retired as minister of Faith Church, Geneva, Neb., and will live in North Newton, Kans.

Ardean and Norma Goertzen have begun serving as an associate pastor team at Bethel Church, Mountain Lake, Minn. They are both graduates of Associated Mennonite Biblical Seminary, Elkhart, Ind.

Henry Isaak has resigned from his position as pastor of the Carman (Man.) Bergthaler Church. He will continue to serve the Homewood (Man.) Bergthaler Church.

Merle Kaufman, began as pastor of the Glendale Church, Lynden, Wash., June 1. Merle is a recent graduate of Western Evangelical Seminary, Portland, Ore.

Laverne Loewen has begun serving as pastor of Central Heights Church, in Durham, Kans.

Waldo E. Miller will begin as pastor of the Hesston (Kans.) Inter-Mennonite Fellowship, on Sept. 1. He formerly was the pastor of Maple Grove Church, Bellville, Pa.

John Neufeld, Whitewater Church, Crystal City, Man., was ordained on June 1.

Harold Nussbaum, who has been principal of Hopi Mission School, Oraibi, Ariz., has accepted a call to Napier Church, Bedford, Pa., beginning Sept. 1.

Ben Sawatzky, former missionary to India, was ordained to the ministry June 18. He is serving as co-pastor of Bethesda Church, Henderson, Neb.

David Whitermore has resigned as pastor of the Grace Church, Lansdale, Pa., effective July 30.

Edward J. Wiebe, has resigned as pastor of the Bethel Community Church, Santa Fe Springs, Calif., effective Sept. 1.

Marriages

Jim Cram and *Rebecca Ann Schmidt,* Bergthal Church, Pawnee Rock, Kans., on May 2.

Greg Dalke, First Baptist Church, Newton, Kans., and *Pat Willems,* Hoffnungsau Church, Inman, Kans., on June 3.

Dennis Duerksen and *Norma Nickel,* Alexanderwohl Church, Goessel, Kans., on June 3.

Darryl Eby and *Gail Wamsley,* Stirling Ave. Church, Kitchener, Ont., on May 20.

David Eugene Flory, First Presbyterian Church, Newton, Kans., and *Diane Elaine Bender,* Bethel College Church, North Newton, Kans., on June 2.

Merle Froese, Bethel Church, Inman, Kans., and *Shelley Speer,* Redeemer Temple, Denver, Colo., on June 3.

Stanley Graber and *Bonnie Stucky,* Zion Church, Elbing, Kans., on May 24.

James Leroy Hellman, Church of the Brethren, Hutchinson, Kans., and *Dotty Jo Neufeld,* Bethel Church, Inman, Kans., on May 27.

Allen E. Jantz, First Church, Newton, Kans., and *Darlene Hartz,* First Baptist Church, Cheyenne, Wyo., on June 3.

Harold and Irene Keewanimptewa, Bacavi Church, Hotevilla, Ariz.

Charles Klassen, Zion Church, Elbing, Kans., and *Karen Keplar,* El Dorado, Kans., on June 2.

Richard Lehrman, First Church, Newton, Kans., and *Marcia Steinel,* Emporia, Kans., on May 14.

Richard Loewen, First Church, Mountain Lake, Minn., and *Norma Elmiss,* Lutheran Church, Windom, Minn., on June 3.

Richard Moman and *Mary Ann Augspurger,* Meadows (Ill.) Church, on June 3.

Donal Rabenson, Independence, Kans., and *Debbie Murray,* Zion Church, Elbing, Kans., on May 28.

Terry Sanford and *Connie Shantz,* Stirling Ave. Church, Kitchener, Ont., on May 19.

Thomas Schumacher and *Doris Hammon,* First Church, Bluffton, Ohio, on May 29.

William Strouth and *Brenda Zehr,* Stirling Ave. Church, Kitchener, Ont., on May 27.

Allen Tanner, Methodist Church, Gypsum, Kans., and *Beth Goering,* Southern Hills Church, Topeka, Kans., on May 27.

Glenden Thieszen, Bethesda Church, Henderson, Neb., and *Alethea Woelk,* Topeka, Kans., on June 3.

David Reed Unruh, First Church, Hillsboro, Kans., and *Penelope Gay Hein,* Mennonite Brethren Church, Hillsboro, Kans., on May 26.

Rodney Lee Vogts, Emmanuel Church, Moundridge, Kans., and *Verla Harms,* Grace Hill Church, Whitewater, Kans.

David Voran and *LuAnn Schrag,* Eden Church, Moundridge, Kans., on May 27.

Bill Zerger, Eden Church, Moundridge, Kans., and *Laurie Ediger,* Buhler, (Kans.) Church, on May 19.

Calendar

Aug. 17-18—General Board meeting, Kansas City.

Aug. 20-25 — Cross-cultural youth convention, Epworth Forest, near Goshen, Ind.

Aug. 22-27 — Lamb's War camp meeting, near Goshen, Ind.

Central

Sept. 10-17—First Church, Berne, Ind., will have a series of meetings, Robert Liechty, Jr., speaker.

Eastern

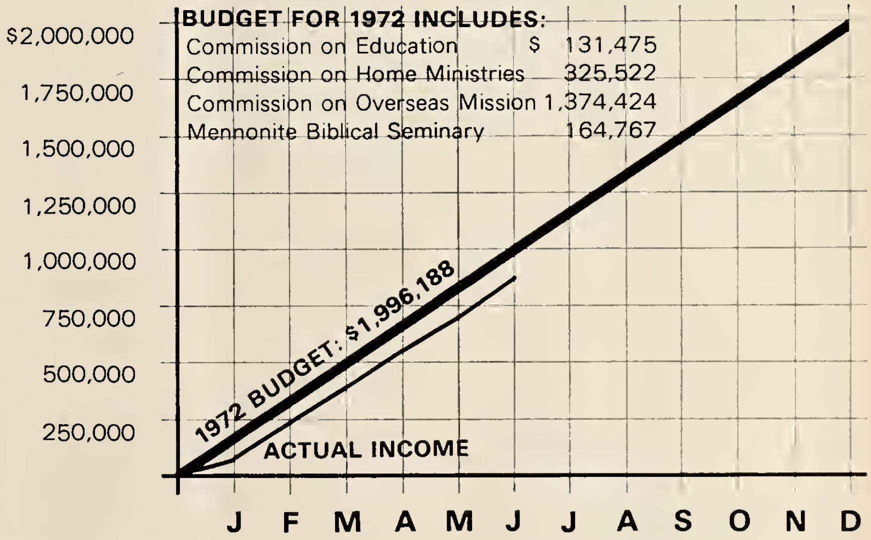
Sept. 2—Labor Day Bible conference, Men-O-Lan, Pa., Kenneth Bauman, speaker.

Western

Sept. 15-17—Oklahoma convention of General Conference Mennonite churches, at Grace Church, Enid, Okla., Erland Waltner, speaker.

Conference budget

June



Receipts in June exceeded those of the same month a year ago by over $28,000. For the year we have received about $115,000 more than during the first six months last year. Percentage-wise, in terms of budget received, we are 4.6 percent ahead of last year.

We are indeed grateful for the response received thus far this year. If this momentum is maintained to the end of the year, we should easily reach budgeted amounts. *Wm. L. Friesen, conference treasurer*

Abortion: Resources for reflection

Duane K. Friesen

THIS ARTICLE is an attempt to acquaint the reader with some of the issues which arise in the consideration of abortion. The main purpose is to help persons think through the issue for themselves, not to argue for a particular position.

Just a few years ago there was little current literature on the subject, whereas in a period of about six months in 1971, eight new books were published. We hope in this article to help persons interested in the subject to sort through this avalanche of recent material.

One could classify the positions on abortion into three general types. At the one extreme is the restrictive position which usually justifies abortion only in case the mother's life is in danger. At the other extreme are those which argue that a woman should have a right to an abortion if she wants it. In between these two extremes are a variety of positions which argue that abortion is justifiable under certain conditions. For those in the middle the debate hinges on what conditions are legitimate to justify abortion.

There are Christians and church bodies which represent the whole range of positions. In an excellent article entitled, "The abortion debate," (*Updating life and death*, Beacon Press Paperback), Ralph Potter analyzes the various current positions that have been taken by Protestants on the abortion question. It is clear from this article that it is impossible to reduce the problem to a simple *for* or *against* abortion. Consequently it is important that persons read a variety of materials representing a number of different positions in making a judgment on the question.

There are two good paperbacks which introduce the reader to the problem through a relatively nonbiased presentation of the issues. *The terrible choice: the abortion dilemma* (Bantam Book) discusses the problem from the perspective of the social scientist, physician, ethicist, and lawyer. This book is based on the proceedings of the International Conference on Abortion sponsored by the Harvard Divinity School and the Joseph P. Kennedy, Jr., Foundation.

A report prepared for the American Friends Service Committee by a group of Quakers entitled, *Who shall live? Man's control over birth and death* (Hill and Wang) is particularly valuable to Mennonites because it discusses the abortion question with special reference to the issue of sanctity of life. The book also discusses abortion in the context of their crucial issues in medical ethics.

For the person who wishes to explore the subject in more depth, the most comprehensive and well-thought-through book is by Daniel Callahan, *Abortion: Law, choice and morality* (Macmillan, 1970). This 500-page book explores the subject from a variety of angles. Callahan argues against those positions which make a one-sided emotional commitment to one value. He argues that various moral, factual, and religious principles conflict and that one must weigh all of the factors carefully before making a judgment. Callahan is a Roman Catholic who heads the Institute for Society, Ethics, and the Life Sciences in New York.

One can also find a serious discussion of abortion in numerous collections of essays and periodicals. There are a series of five essays in the *Dublin Review* (Winter 1967-68). One of the most sensitive articles is by the Christian ethicist from Yale University, James Gustafson.

Another series of good articles is in the book edited by John T. Noonan, *The morality of abortion: Legal and historical perspectives* (Harvard University Press, 1970).

One of the best collections of essays is in *Theological studies* (No. 31, 1970). In one article entitled, "Fetal development," Andre Hellegers, a gynecologist at Georgetown University, School of Medicine, discusses the various stages of development in the human fetus. He argues that life is a continuous and developmental process. The question of when significant human life begins such that abortion is an act of murder cannot be decided by the biologist. All he can do is describe this continuous life development from sperm and egg cells. When the fetus becomes fully a human being is a moral and religious decision.

Another article by George H. Williams, a scholar of the radical reformation, argues especially for the principle of sanctity of life. Robert Drinan, a Jesuit who was Dean of the Law School at Boston College and presently is a U.S. Congressman from Massachusetts, discusses the legal questions. Drinan argues that one must distinguish carefully between morality and legality on the abortion question (i.e., "sin" and "crime"). Though he argues that abortion is practically never justified on moral grounds, he favors a rather liberal abortion law. The distinction between the moral and the legal should be especially interesting to those in the Anabaptist tradition with their church-world distinction.

The theological issues are also discussed in a recent book, *Abortion: The personal dilemma* (Eerdmans, 1972), by R. F. R. Gardner, a gynecologist who is also an ordained clergyman in the United Free Church of Scotland. Writing from a conservative evangelical point of view, Gardner criticizes situation ethics and argues that the Bible as God's word should be one's guide. In discussing the biblical evidence, however, he notes that with respect to the Old Testament "we have to rely on inferences" (p. 121) and the New Testament "does not contain any clear instruction about every relationship in life" (p. 133). Though Gardner advocates consideration of all the factual evidence and diverse points of view in making a decision, finally "it becomes a matter of seeking the Lord's will in each particular case" (p. 140).

Another article written from the conservative evangelical point of view is "A Christian perspective on abortion," by Vern Ratzlaff, a Mennonite Brethren (*The Christian Leader*, Nov. 2, 1971).

The legal question arises as a result of the numerous abortions being conducted by criminal abortionists, and the serious physical and mental dangers this causes for women. Some argue that the laws ought to be liberalized because if a woman wants an abortion bad enough she will get it anyway. One might as well provide safe medical conditions for the operation. The argument is also given that it is particularly the poor who cannot pay for a "qualified criminal abortionist" who suffer most from a restrictive law.

In considering the legal question one should consult the Model Penal Code proposed by the American Law Institute, a model which has been the basis for the liberalization of many abortion laws. This code would justify a physician "in terminating a pregnancy if he believes there is substantial risk that continuance of the pregnancy would gravely impair the physical or mental health of the mother or that the child would be born with grave physical or mental defect, or that the pregnancy resulted from rape, incest, or other felonious intercourse." For a discussion of the legal and social questions, see all of the above-mentioned materials plus the books by Mary Calderone, ed. *Abortion in the United States* (Harper, 1958) and Edwin Schur, *Crime without victims: Deviant behavior and public policy* (Prentice-Hall, 1965).

The serious dangers to women have given rise to a number of books and articles which argue that the woman should have the right to control her own body and make her own decision without interference from restrictive laws. One of the best accounts of the woman's point of view is *Abortion rap,* ed. by Diane Schulder and Florence Kennedy (McGraw-Hill Paperback, 1969), a condensed version of the materials brought to bear in a 1969 New York State abortion case. The book contains a foreward by Shirley Chisholm, U.S. congresswoman from New York.

Another book in this category is by Alan Guttmacher, ed., *The case for legalized abortion now* (Diablo Press). In a *Christian Century* article, "Woman and the fetus, The 'One Flesh'?" (1971, pp. 1045), Rachel Wahlberg argues that one should not consider the fetus a separate entity from the mother, but should rather treat the fetus as an integral part of the woman's body.

At the opposite end of the spectrum are those who argue primarily from the principle of the sanctity of life and conclude that abortion is not justified. Father David Granfield makes this case in *The abortion decision* (Image Book). He believes there are other ways to deal with the issues which produce the reasons for abortion. Germain Grisez's book, *Abortion: The myths, the realities, and the arguments* (Corpus Books, 1970) is a vigorous argument against any and all supporters of abortion law reform or repeal.

Finally there are several books we should mention which are intended to be practical guides for counselors and women seeking abortions. The book by David Mace, *Abortion: The agonizing decision* (Abingdon Paperback), is a helpful guide for counselors. Mace is professor of family sociology at the School of Medicine, Wake Forest University. Mace himself does not argue a particular moral position, but rather tries to help the counselor enable the woman to freely decide for herself. He takes the counselor through a step-by-step process of sorting out the problems, viewing the facts, determining feelings, examining the options, and helping a woman make up her mind.

Two books both assume that a woman who wants an abortion should have a right to obtain one. In *A doctor's guide to having an abortion* (New American Library, 1971), Robert E. Hall, M.D., of the Columbia University Medical School advises women how to proceed within the law. The book by Martin Ebon, ed., *Everywoman's guide to abortion* (Universe Books, 1971), takes a similar approach.

This listing is by no means exhaustive. Readers should also be cautioned against making hasty judgments on this question based upon reading one biased book or article. A statement by Daniel Callahan, one of the foremost scholars on the question, is instructive:

Those opposed to abortion legalization in the name of traditional standards of morality quickly run afoul of the fact that there is more than one standard in 'the tradition' and more than one set of historical values — self-determination, women's rights, noninterference from the state, all have a place as powerful as protection of the fetus. One has to approach the tradition in a very selective way to make a case for prohibition; and that selectivity will soon be noticed. Yet abortion-on-request arguments have their problems as well, particularly if the emphasis is placed on freedom of choice and noncoercion. For freedom of choice cuts both ways: To complain when a woman is denied her choice to have an abortion and yet also to complain when a physician exercises his freedom not to perform an abortion is a rather selective notion of freedom. To rail against males who would deny women abortions but to remain quiet about those males who coerce women into having abortions is no less selective (Family planning perspectives, Vol. 3, October 1971).

LETTERS

Speaks like Amos

Dear Editor: I am always stimulated to think, and challenged to deeper Christian commitment by Peter Ediger's poems in *The Mennonite,* and I thought his last two were especially fine.

"An American trilogy" (May 16 issue) speaks to our generation in our country as vividly as Amos did to Israel and Jesus did to the Pharisees. "Our Power, which rules the heavens, America is your name," etc., must be the way our actions and thoughts come across to God even though our lips may be verbalizing the familiar Lord's Prayer.

"Confession" (June 13 issue) puts into words how I so often feel. I don't want to kill, but I do, as my money goes into the treasury along with that of others to help pay for more and more sophisticated bombers and bombs and warheads, which do the job of killing for me more and more effectively.

Mr. Ediger is using his God-given talent for writing to good purpose, and I want to thank him for it. I hope he continues to write poetry, and *The Mennonite* continues to publish it so that I can continue to read it eagerly, thoughtfully, and prayerfully. *Amelia Mueller, 604 North St., Halstead, Kansas 67056.* June 29

Floods — God's message?

Dear Editor: This morning the news carried two headlines: "Northeastern states experience worst flooding in decades," and "B52s fly heaviest raids of the war." Coincidence? Maybe?

Could this series of destructive floods also be a message to America? I wonder if it isn't God's way of saying: "Your bombings are causing horrible destruction to the land and people in Southeast Asia. Your people also need to know what it means to find their homes in ruins and community life disrupted."

Not all in Indochina or in America are victims of the recent destruction. Those of us who are spared face an awesome obligation to help alleviate the plight of those who suffer. Our hands and checkbooks now need to be opened to the relief agencies.

Earlier this week when a group of us were cleaning out a smelly flood-soaked basement in Okanogan, Washington, someone remarked, "It's sure easier to write a check than to come here and get dirty in this mess." True indeed! Unfortunately, many fail even to think about the check that could help. *Harris Waltner, pastor, Menno Mennonite Church, Ritzville, Washington 99169.* June 23

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Call of the African Church

by Burton Buller

Call of the African Church, filmed in Nigeria, Zaire, Batswana and Kenya, shows how the African church seeks meaningful ways to express its faith to the African struggling to reach beyond subsistence poverty. It shows the church in action as it responds to the senseless suffering created by war. It examines the role the church is playing in education and community development. It demonstrates that the African church is not afraid to make itself vulnerable by experimenting with new programs. **Call of the African Church** also holds up some of the problems the church has in the context of a rapidly developing African society. The African church has requested help in its evangelical witness through programs designed to help the African improve his life. The film explains how Mennonite Central Committee is responding to this request. **Call of the African Church**, filmed by Burton and Mary Buller, is in color, 16 mm. and runs 33 minutes. It is available for your church or small group from your local Mennonite mission board, from Provincial MCC offices in Canada, or from MCC, Akron, PA 17501.

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The food bank is empty

Keith Schrag

THIS MORNING the food bank is empty. "I'm sorry," I said to the inquirer at the other end of the phone. "Yes, we had our shelves full of food a couple of weeks ago, but there have been lots of requests lately. Just yesterday there were four and that wiped out our supply."

"Do you know where else?" he queried. I did not. The other sources of emergency food I had known of earlier also had become depleted. And I gave him *no* food.

And I thought of those who *had* received food and had thus been assured that *someone* cared. *Life* had been transmitted.

I recalled Jane, a paralyzed lady who had had to move in with an aunt who had four small children of her own. Jane had no money, no food. The aunt had no more than her own family of five needed. Jane was given brief relief from her desperation by means of a sack ($7.50 worth) of groceries.

I recalled Marj, who lives with her teen-aged daughter and three younger children in an apartment for poor people. Her broken window, barren living room, empty kitchen, and dismal life contrasted sharply with the neatness, liveliness, and availability I have enjoyed in many places (my own home and those of family and friends across North America). Someone had stolen the $40 she had set aside for food for that month. She had three weeks left before her next small welfare check would come. Who would help her? I carried in a box of food worth $12. We had no more food left.

I recalled Granny. Her health necessitated special food. Without Sustagen she would starve to death. She could not keep regular food down. Her daughter took good care of her, but she had four growing schoolchildren of her own. They all needed food. I bought some Sustagen one evening, near midnight, and immediately took it to Granny. We shared then, and also during the few months between that night and her burial, whenever more Sustagen was needed and whenever matters of the spirit were in need of discussion. Granny died believing.

I called the local MCC branch office because I knew more emergency calls would come. "Perhaps," I thought, "my brothers' and sisters' need for food and life within my own city could be aided by my fellow church people, since we are used to giving the cup of cold water."

"We have received several calls such as yours, from other large cities, by Mennonites who see the desperation," said the MCC man. "But our meat is only for overseas. You see, although the executive committee sees the need locally, the constituency feels there *is no need* here at home. They would not contribute if we were to divert some of this meat to feed your hungry. . . ."

My spirit crumbled. I became frustrated and angry. "You mean," I said, "that we can send food to meet needs thousands of miles away, but *not* locally?"

"I'm afraid so," was his reply.

"There is one possibility," he told me. "When the canner comes around to our area next year, you may find that 10 percent of the processed meat could be made available for local needs such as yours. If you speak to the church groups ahead of time, they may be willing to vote for that."

We ended the conversation with my question: "Do we have to wait a whole year?"

My spirit remains perplexed. I share my burden with you, my Mennonite brothers and sisters across the continent, because I know so many of you personally. I know of your faith and your generous giving in the past. I know that you want to be good stewards.

But the food bank is empty—as are many others in North America. Hungry persons—mothers, small children, old people—remain unfed. And I can give them no MCC meat.

Following our summer biweekly schedule, our next issue will be dated August 22.

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

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jesus christ reconciles

Erland Waltner

President of the Mennonite World Conference since 1962.

In his keynote address to the Ninth Mennonite World Conference, which is reprinted here in a somewhat condensed version, President Waltner affirms that the age of reconciliation has dawned, and that our response to this good news should be repentance, faith, and joyful sharing.

"For he is our peace, who has made us both one . . ." Ephesians 2:14.

Jesus Christ reconciles! Hallelujah! This is our confession as Mennonites and Brethren in Christ assembled for this Ninth World Conference.

As a brotherhood which has been informed and nourished by the Bible, it is proper that we begin with this theme where the Bible begins, namely by focusing on the relationship of man to God. Biblically, this is the locus of the basic problem, namely, the estrangement and alienation of sinful man from a holy loving God. This then must also be the locus of the most fundamental and radical reconciliation. Since all forms of human alienation are ultimately derived from man's separation from God, we cannot deal responsibly with the theme of reconciliation unless we confront this deepest need of sinful man. Evangelism, therefore, is to have a significant place in this conference.

On the other hand, we are also aware from the beginning that the theme of reconciliation embraces every human relationship, not only to God but also the relationship of man to himself, to his family, to his neighbor, and to the environment which God has given to men for their habitation. Its implications are as broad as the whole of mankind and as large as the entire cosmos. This, too, as we will see, is the biblical perspective. While then we want to begin where the Bible begins, namely, with man's personal relationship to God we must also follow where the Bible leads us, into the many varied dimensions of this many-faceted subject.

The theme of reconciliation in a broad sense runs through the entire Bible. We sense it already in the call to Abraham and in the promise given to Moses. It becomes more explicit, however, in the meditation of the Psalmist when he speaks of the Lord "who makes wars to cease to the end of the earth" (Ps. 46:9) and in the oracles of the prophets, such as Isaiah, who envisions the day when men "shall beat their swords into plowshares . . . and they shall learn war no more."

In the New Testament the theme of reconciliation comes to still fuller flower, especially in the writings of Paul. In 2 Corinthians 5:16-21 the apostle declares that "God was in Christ reconciling the world to himself" and that he has committed to us, the believing community, the message and the ministry of reconciliation. In Romans 5:8-11 reconciliation is seen as justification, that is, the process by which sinful alienated man comes to have peace with a holy and righteous God. In Colossians 1:19-22 reconciliation through Christ is given cosmic scope and significance.

In Ephesians 2:11-16, the passage on which I will be elaborating, the vertical and the horizontal dimensions of reconciliation are explicitly brought together. As estranged and alienated men, we are reconciled both to God and to other men.

What in particular may this passage be saying to us?

The advent of reconciliation is God's will. First, it declares that the advent of reconciliation is God's will. Reconciliation is his purpose and intention for mankind and for the entire cosmos. This has already been stated in the first chapter of Ephesians. It is God's plan in the fulness of time "to unite all things in him (Christ), things in heaven and things on earth" (Eph. 1:10). This is a revelation which explodes our minds, causing man's imagination to stagger. To begin to implement his purpose, God has brought into being the church as the body of Christ. The church is to be a community of reconciled persons to whom is entrusted the message and the ministry of reconciliation in the world.

In the second chapter of Ephesians, Paul goes on to say that God's intention is being actualized as men who were "dead in trespasses and sins" are now "made alive" through personal faith in Jesus Christ and thus become participants in a new community. In this new community, in which Jesus Christ is both center and Lord, they find that they have not only been reconciled to God but also to other persons and groups from whom they had previously been estranged. Jews and Gentiles, formerly separated by religious and cultural barriers, bitterly hostile to each other, now find themselves living together peacefully as brothers and sisters in the same *koinonia.*

Reconciliation, then, becomes a particular way of speaking of God's redeeming work in history through Jesus Christ. The root meaning of the Greek is "other" or "different" thus clearly denoting a change, perhaps an exchange (von Alleman). Applied particularly to personal relationships, it denoted that radical change by which those who were formerly estranged and alienated are brought into a relationship of harmony and peace.

Our passage in Ephesians 2 emphasizes the radical contrast between the past and the present. In verses 11-12 he reminds them that as Gentiles they had formerly been separated from Christ, alienated from the community of Israel, being without hope and without God in the world. But now in Jesus Christ, their situation is utterly changed. For one thing, a "middle wall of partition" had been broken down. This probably denotes the Jewish cultic and legalistic system which had excluded the Gentiles, vividly symbolized by the wall which marked the limits of the Court of the Gentiles in the temple area. Beyond this, however, they found themselves as believing Jews and Gentiles to be part of a new entity, a new family, a new race. Having access to the same God, *The centrality of the cross in biblical reconciliation protects us against any notion that we are dealing with something which is easy or cheap.*

they are reconciled to each other and are enabled to live together in harmony and wholeness.

The larger context of the passage makes it clear that this was not only God's intention for believing Jews and Gentiles in Ephesus but that this is also God's purpose for all men. Arnold Come notes that biblically "reconciliation consists of . . . the restoration and fulfilment of God's original and persistent purpose for his creation."

The vision of this universal *Shalom,* then, is something far more than a global "cease-fire," or a cessation of all violence, or a subduing of all hostilities. It is the new creation of a condition in which God's purposes for men personally and corporately can find fulfillment. It is the promise of a "new heaven and a new earth wherein dwelleth righteousness."

In a time in our world when we are deeply aware of rampant destructive alienation all around us — in homes, in local communities, in the nations from which we come, and in our international relationships — this word of reconciliation as God's will comes as good news.

In a time in which we have only rather recently become aware that by our excessive exploitation of our natural resources and by unchecked technological developments we have polluted our environment so that human life on this globe is threatened, the word of reconciliation comes to us as a greatly needed message of hope. God's will for mankind ultimately is peace, not war; health, not pollution; fellowship, not separation; wholeness, not brokenness; reconciliation, not alienation; life, not death.

The agent of reconciliation is Jesus Christ. Our passage tells us further that the agent of this reconciliation is Jesus Christ. "He is our peace." The Greek makes this emphatic. Not an ideal, not a philosophy, not a strategy, nor a program is the way to God's peace, but a person. This we affirm over against any simply humanistic understanding of reconciliation. "God was *in Christ,* reconciling the world to himself." This makes suspect for us all schemes for reconciliation which do not take into account the need for a personal faith/love relationship to the peacemaking Reconciler, Jesus Christ.

"Reconciles" is a verb, an action word. It speaks of that which happens in history, in the concrete experience of persons. It is something which happens to us and among us in historical situations. That is why we may speak of our theme as "gospel." It is news of something that happens. It is good news. It is not only worth discussing but it is worth announcing and proclaiming.

In the biblical understanding of reconciliation, it is God who takes the initiative. It is he who takes reconciling action in a primary and supreme sense through Jesus Christ. In this action the cross stands at a central place, representing ultimate self-giving reconciling love. The biblical language of reconciliation is cruciform. It is the language of violence. One could say it drips with blood.

The centrality of the cross in biblical reconciliation protects us against any notion that we are dealing with something which is easy or cheap. Some, I sense, occasionally are a bit suspicious of the word "reconciliation" because it suggests to them compromise, a kind of "giving in" on principle, an appeasement, or a minimizing of the sin which lies behind broken relationships. That, however, is not the biblical perspective. In the presence of the cross where Christ gave his life, shedding his blood, there can be no serious thought of "cheap grace" or of painless forgiveness. Reconciliation, whether with God or with men, comes only at a tremendous cost. It involves a hurt which must be borne, an imbalance which must be made right. What sinful man could not do, God did in Christ and in that action lies the ground and dynamic of the Christian experience of reconciliation.

Jesus Christ is the primary agent of reconciliation not only as the crucified Savior but also as the living Lord of his people, the church. In the New Testament the crucified is raised up. He lives, not only at the right hand of God but also, through the Holy Spirit, in the faithful community of believers which in his body (Eph. 1.23). The life which he lived in the incarnation is now to be lived out in his followers. The once-for-all atoning action of Jesus on the cross becomes by God's Spirit the pattern and power of the risen Christ's own life in the church. The same Jesus who prayed on the cross, "Father forgive them, for they know not what they do," now is heard to pray in his martyred disciple Stephen: "Lord, do not hold this sin against them." Those who had experienced reconciliation with God and men through the suffering love of Jesus on the cross are now reminded that they are themselves called to a life of suffering nonresistant love after the pattern in Jesus (I Peter 2:21-25).

This implies that in their life and ministry as the people of God in the world, their relationships to each other, to their neighbors, and even to their enemies are to be shaped and controlled by the same love which took Jesus to the cross. Jesus Christ as the living head of the church continues to be the primary agent of reconciliation, but it is through his people that he seeks to carry on his ministry. They, then, are in turn called to a ministry of reconciliation, to be a kind of secondary agent. Jesus' mission in the world in a secondary sense becomes the mission of the church. His ministry is given to us to be our ministry. We are called to be ambassadors for Christ (2 Cor. 5:20a). "Shalom," said Jesus, "as the Father has sent me, even so send I you" (John 20:21).

Tragically, in our time the church in many places has lost much of its credibility and impact as a secondary "agent of reconciliation." In far too many ways it has itself become a part of the world's problem instead of being an "agent" of God's answer. We are well aware of the wide criticism of the institutional church in our time, not only from those of other religious faiths, or those of modern secular faith, but also from those who are or have been within the church, especially many of our own youth.

The vision of this universal Shalom is something far more than a global "cease-fire," or a cessation of violence. It is the new creation of a condition in which God's purposes for men personally and corporately can find fulfillment.

Our affirmation here is not a defense of the institutional church in its history or even in its current structural expression. It is rather the confession that Jesus Christ is still the true agent of reconciliation wherever believers can say authentically with Paul, "I am crucified with Christ, nevertheless I live, yet not I, but Christ liveth in me" (Gal. 2:20). "We preach not ourselves, but Jesus Christ as Lord, with ourselves as your servants for Jesus' sake" (2 Cor. 4:5).

The age of reconciliation has dawned. This brings us to a third dimension, namely, that in Jesus Christ the age of reconciliation has dawned. It is here. We now have to repent, to believe this gospel, and to proclaim it joyfully (Mark 1:15).

In our kind of world, however, nearly twenty centuries after the incarnation of Jesus, men may properly ask, "Is this reconciliation through Christ a promise, a process, some hidden kind of present reality, or possibly only an illusion?" Obviously it is not manifest everywhere and some would say it is not to be found anywhere.

Our conference theme in this sense is an affirmation of faith arising in response to a biblical word. It is deliberately cast into the present tense. It declares that Jesus Christ reconciles now, today, in Brazil as well as in Asia Minor, in Curitiba as well as in Ephesus. The passage emphasizes the "now" character of this experience. "But now in Christ Jesus, you who were once far off have been brought near by the blood of Christ" (Eph. 2:13). For the Ephesians this was not only a promise of peace someday but it was a description of present experience, a declaration of present reality.

What then is to be our response to this good news that "he is our peace," and that Jesus Christ reconciles today?

Surely the first response, as Jesus said, must be *repentance.* This involves a willingness to look at ourselves, to see ourselves as we are as well as our world as it is. We must cast off all pretensions of righteousness. We must be willing to see our world in its brokenness, hostility, destructive competitiveness, and with its injustice and indifference to so many segments of mankind.

Beyond that we must look honestly at ourselves, a worldwide Christian brotherhood, where we may also still find some walls of divisions and perchance some unwillingness to be informed about a brother's or a sister's need. It may even be found that in some cases we would ourselves be the builders and the bearers of prejudice, rather than of truth, that we may be erecting walls of separation rather than constructing bridges of fellowship.

Here our great peril is that we will quickly agree that some in our world and even some in our brotherhood need to repent. However, where Jesus Christ reconciles, all need to repent. It has been well said that a basic difference between the spirit of revolution and the spirit of reconciliation is that the former has no place for repentance, except that the enemy must repent and be destroyed.

A second response to the new age of reconciliation is *faith.* Repent and believe, said Jesus. Believing in its profound biblical sense comes hard in our day. We speak of a crisis of faith in the modern world. Yet it is by grace that we are saved, through faith (Eph. 2:8). Without faith we will have neither the love which is the ethical ground for reconciliation nor the hope which enables us to translate love into action. We may in our crisis of faith cry out with that father who said, "Lord, I believe. Help thou my unbelief."

Even as we gather in this conference, we may be able to help one another in the strengthening of our faith response to the gospel. I believe those of you from the newer churches can make a significant contribution to those of us who come from the older churches. We are aware that it is among you that our brotherhood is experiencing its most vibrant and rapid growth. Again and again my own faith has been strengthened as I have moved among you in Asia, Africa, and Latin America. We are well aware that unless we can believe deeply and actively the gospel we profess, unless the message of reconciliation grips our whole beings until it transforms the patterns of our living, our verbalizations of faith are doomed to sterility and regression.

Our third response then must be *joyful sharing* and proclamation. But we need to gather, as the early Christians did, to rejoice, to celebrate, and to proclaim gladly the good news of reconciliation through Christ. Note that in Ephesians the broader context of our passage is a hymn of praise which begins, "Blessed be the God and Father of our Lord Jesus Christ who has blessed us in Christ with every spiritual blessing in heavenly places" (Eph. 1:3).

God has brought us together here, young and older members, women and men, from many nations. We have come speaking various languages and with various communication patterns. We have come from different cultural customs and are used to different kinds of worship patterns. We may have come with different anticipations. In our faith we may have different emphases. We do not minimize our differences. Rather we respect them and thank God for them inasfar as they represent that diversity in Jesus Christ through which we can supplement and enrich each other in faith and ministry. But this we affirm together, with repentance, with faith, and with joy: Jesus Christ reconciles! Hallelujah! Amen!

THE MENNONITE seeks to witness, teach, motivate, and build the Christian fellowship within the context of Christian love and freedom under the guidance of the Scriptures and the Holy Spirit. It is published weekly except biweekly during July and August and the last two weeks in December at North Newton, Kans. 67117, by the General Board of the General Conference Mennonite Church. Second-class postage paid at North Newton, Kans. 67117. Subscriptions: in U.S. and Canada, $5.00, one year; $9.50, two years; $14.50, three years; foreign, $5.50 per year. Editorial office: 600 Shaftesbury Blvd., Winnipeg, Canada R3P 0M4. Business office: 722 Main St., Box 347, Newton, Kans. 67114. Postmaster: Send Form 3579 to Box 347, Newton, Kans. 67114.

NEWS

Delegates from 29 nations meet in Brazil

Frank Epp

The Ninth Mennonite World Conference held in Curitiba, a fast-growing Brazilian metropolis of 625,000, was the first in the so-called third world, and for that reason perhaps it was also the most representative ever.

Over 1,800 participants registered, many more than the latest pre-conference predictions, and of these only 792 came from Brazil, though that number represents about one-third of the Brazilian church membership.

The three next largest delegations were from the United States with 294, Paraguay with 171, and Canada with 129.

Ten other Latin American countries were represented with 112, five European countries with 89, four Asian countries with 15, and six African lands with 15.

The arrival of so many delegates from third-world countries had been made possible by a special $45,000 travel fund, made up of surplus moneys from the 1967 Amsterdam conference, additional offerings in the Dutch brotherhood, mission treasuries, and a higher than usual fee for North American and European registrants.

Brazilian Mennonite hospitality, however, also substantially reduced the cost to many participants. The Curitiba and Witmarsum (forty miles away) churches received 650 guests in their houses for the full six days from July 18-23. The rest stayed in hotels.

Under the leadership of a local preparation committee and its executive secretary Bruno Epp, the small band of Brazilian Mennonites also stretched their other resources to the limit. The women, for instance, thoroughly scrubbed and cleaned the fifty classrooms of the Colegio Estadual, one of Latin America's finest high schools made available free for the conference by the State of Parana.

Though it was winter in Curitiba and freezing temperatures had prevailed the previous week, the women provided all classrooms and other meeting places with fresh-cut flowers almost daily.

Most families had also purchased additional blankets to prevent their guests from freezing in the unheated homes, and evidence of much painting, decorating, and baking to receive the guests could be seen everywhere.

The proverbial abundance and tastiness of Brazilian food was not lacking, and North Americans especially were surprised in Curitiba restaurants to eat T-bone steak meals with all the trimmings for less than $2.00.

The ninth conference will not be the last as some people predicted or even hoped. At the end of this six-day congress, this most multinational, multiracial, and multilingual gathering in Mennonite history asked the presidium to prepare for a tenth world conference five years hence.

Indonesia and Kenya were mentioned as possible sites, though no invitation was made, and a decision won't be made until the presidium

IX CONGRESSO MUNDIAL—EVAN
18 A 23 DE JU
COLEGIO ESTADUAL DO PARANA
CUIDADO CRIANCAS

Daytime sessions of the Mennonite World Conference were in the Colegio Estadual, a high school made available free for the conference by the State of Parana. Evening and Sunday sessions were at the Curitiba Pinheiros Arena.

meets in Switzerland in July 1973. There was also a strong feeling that the next conference should be in Europe or North America where larger and older communities are better able to handle the huge task of hosting a conference.

The 1973 meeting of the twenty-six-member presidium will also choose a new president. Having served since 1962, when he succeeded Harold S. Bender, President Erland Waltner indicated that he would not stand for reelection.

Though the request for a tenth meeting met with some opposition, the unanimity was greater than expected, an apparent practical outcome of the conference's theme "Jesus Christ reconciles."

While the desire to meet again in world, as well as regional, conferences was strong, the ninth congress was not without its deep frustrations.

One of them had to do with the need to use four conference languages —German, English, Portuguese, and Spanish. Simultaneous translations were not always available in plenary sessions and group discussions, and when they were they were not without problems.

Fortunately, many conference documents were available in all four languages, again a gigantic task for the Brazilian secretariat and World Conference executive secretary C. J. Dyck.

The translation system was entirely missing in the evening and Sunday sessions in Curitiba Pinheiros Arena, which drew up to 3,000 people at a time. Programs already very long were drawn out by the multiple translations, and several times the audience disintegrated before it was all over. On the other hand, the first three evenings, whose main content was in English, also met with much local dissatisfaction.

The greatest conference differences, however, arose over the theological and practical meanings of reconciliation, and several points of tension were observed.

The one already familiar to all Mennonites had to do with personal and/or social salvation, though the adopted conference message tried to bridge the difference. It said: "There does not have to be a dissent between those in our brotherhood whose priority lies in the area of personal salvation and those who see it as their primary duty to promote an active program for the liberation of mankind from all forms of oppression and injustice because both are aspects of the reconciling work of Christ."

Another strong and unorthodox emphasis insisted that reconciliation should not be an escape from confrontation with problems. In this regard the conference message said:

"We are deeply aware that conflicts will arise where the message of reconciliation is given and the ministry of reconciliation is working. We should not avoid them for these conflicts can be the means to test questions of truth, righteousness, and freedom in the gospel."

One problem the conference had hoped to avoid was a discussion of Brazilian politics. And some readers will recall that back in 1969-70 the Dutch brotherhood, with support elsewhere, suggested that Mennonites follow the Lutheran example and move the world conference to a country where freedom of speech is guaranteed.

The suggestion was withdrawn, but the presidium ground rule, established at the Brazilian Mennonites' request, remained: "We are not going to Curitiba to discuss the goodness or badness of the Brazilian Government."

It was, therefore, somewhat of a surprise to delegates to discover in

The Ninth Mennonite World Conference at Curitiba, Brazil, in July was one of the most representative ever. Delegates came from twenty-nine nations. The above picture of a smaller group meeting illustrates the multinational and multilingual nature of the meeting. Some are wearing the earphones to hear translations of the discussion.

the four-language semi-official conference information book, an article on the political situation in Brazil which expressed high Mennonite praise for the military regime in power since 1964.

Since the book had been prepared by the Brazil literature committee and since the presidium disclaimed awareness of the publication, it became clear that the Brazilians had broken their own ground rules.

Two delegates from Germany were quick to pick up the implication. Did publication of the article mean that the agenda had been changed, Heinold Fast of Einden wanted to know. In his own paper he made clear that it had.

Heinrich Funck of Regensburg was even more forthright, when he suggested that the article on Brazil was comparable to articles printed in Germany in the 1930's. His own marching in Hitler's army, he indicated, had its parallel in the marching of Mennonite youths which he had observed in Witmarsum during the days of the conference. (In Brazil there is no exemption from military service.)

Both Fast and Funck spoke in conciliatory tones, however, and the latter explained that his main reason for speaking was to get off his mind things of which he wanted to be free after a conference on reconciliation.

A potentially much sharper clash came on Sunday morning after Armando Hernandez of Colombia had given the Spanish message, one of three at the conference communion service. His message led into a declaration which was read from a second microphone by a group of three. Almost it seemed as though the whole service would be interrupted by strong action on the desperate socioeconomic plight of Latin America's masses.

Copies of the declaration were available in translation in large quantities and some of them were already being picked up by members of the audience.

Quickly, the Latin American vice-president Henrique Ens, president Erland Waltner, and chairman Hans Wiens held a platform consultation and persuaded Mr. Hernandez to ask his friends to leave, which they did with "muchas gracias."

The disturbance, however, continued and so did behind-the-scenes action. By the time the communion service was finally over, the declaration had been confiscated by local Mennonites and there were calls for the imprisonment of the trio, a possibility quite unlikely. This was one of the rare instances where no obvious military police were present. It was too late in the conference to determine the full implications of the happening, but relations between German and Latin Mennonites in South America could easily become strained.

The discussions at World Conference emphasized that revolutionary ferment is an issue not only in Latin America but throughout the third world. They also made clear that the spokesman of younger Mennonite churches tend to have a more radical theology than those of the traditional Mennonite communities, with some exceptions.

At Curitiba, the differences however, seemed bridgeable, and in spite of the interruptions, the communion service led by Marvin Hein of the United States was a highlight experience.

Many new friends were made in homes, discussion groups, and prayer meetings, and there appeared to be a general resolve to make world community work for Mennonites and Brethren in Christ. The Brazilian Mennonites themselves, overwhelmed as they were by the people present and the opinions expressed, for the most part remained gracious and kind through it all.

Perhaps their finest hour was Saturday night, when a mass community choir led in an evening concert which brought many rounds of sustained applause.

The delegates' reactions

The discussion of reconciliation in its many different facets gave impetus to apply it to my own personal life. *Margaret Willms, Little Grand Rapids, Manitoba (nurse)*

Weakness: It ignored the South American situation. Strength: A word of praise to those individuals who dared to help us look at ourselves in the mirror of our traditions and the present circumstances in which we find ourselves. *Ewald Reimer, Fernheim Colony, Paraguay (teacher)*

The theme was excellent. I would have liked more special music. Weakness: Too much German. *Harold W. Entz, Hydro, Oklahoma (farmer)*

Strengths: It helped renew our Anabaptist vision and gave us a better understanding of the uniqueness of Mennonites around the world. Weakness: Too many languages were used. If this is a world conference, English is the appropriate language. *Mesach Krisetya, Chinese Mennonite Church, Indonesia (pastor)*

The local staff did an admirable job of organization. . . . It proved that the third world is capable of handling large Mennonite gatherings. On the negative side: the written and oral translations were generally poor; the program was much too full with speeches; and the injection of mass evangelism methods was out of place. *Ernst Harder, Montevideo, Uruguay (seminary teacher)*

Its strengths were its emphasis on the ministry of reconciliation, its evangelistic meetings, and the sharing of testimonies. *Sampson M. Mudenda, Choma, Zambia (pastor)*

Weakness: The program was too structured. There should have been more opportunity for personal contact. Strengths: It was good to hold it on another continent besides Europe and North America. The dramatic presentation, "These people mine," was a highlight. The workshop groups gave opportunity for discussion and sharing in a personal way in an area of interest. *Olin A. Krehbiel, Reedley, California (pastor)*

MDS is coming through big

This is the year for Mennonite Disaster Service. Record numbers of volunteers are involved in projects in Buffalo Creek, West Virginia, where a dam broke last autumn; in Rapid City, South Dakota; and in nine locations in Virginia, Pennsylvania, and New York. More than 6,000 volunteer-days have already been tallied up by the Lancaster, Pennsylvania, unit alone. A highlight for MDS has been the enthusiastic and large-scale participation of young people in its clean-up operations. A dozen Winkler, Manitoba, high school students forwent their graduation trip to eastern Canada in order to join the first MDS team which went to Rapid City. On this page and on the cover, Willard Waltner, a photographer from Freeman, South Dakota, shows how people from his community pitched in at Rapid City.

Three Freeman young people (above), David Schmidt, Arlene Kleinsasser, and Vera Wiens get their typhoid and tetanus shots in preparation for work in Rapid City.

Cindy Schmidt and Cindy Preheim (above) dump buckets of mud passed up from a basement. Karen Walters (below left) cleans a wall where flood waters had reached nearly to the ceiling. At the end of the day (below right) the easiest way to get the first layer of dirt off is to use the hose.

Congregations report Repentance Sunday actions

Actions of repentance for complicity in the war in Southeast Asia have been reported by sixteen General Conference congregations.

The actions were reported subsequent to a request from the Commission on Home Ministries and the Commission on Overseas Mission that congregations set aside May 28 or a Sunday in June as a day of repentance concerning the war.

The commissions had circulated to the congregations a repentance statement, drawn up in response to a resolution passed at the General Conference a year ago.

Actions ranged from fasting, to placing newspaper advertisements, to special worship services.

The Hively Ave. Mennonite Church in Elkhart, Indiana, collected two hundred names of Mennonites, Brethren, Methodists, and Jews, who placed an ad in the *Elkhart Truth* May 25. On that same day the congregation had organized a twenty-four hour circle of prayer and fasting at St. Vincent's Catholic Church downtown.

"I feel that this experience was basically wholesome for the congregation and the community," said pastor David Habegger. "There was good participation and it left an atmosphere in which further dialog can take place."

The Niagara United Mennonite Church, Niagara-on-the-Lake, Ontario, printed the confession portion of the commissions' statements in its church bulletin and centered its worship around it on May 28. The congregation also sent a letter to U.S. President Nixon asking him "to please join us in an act of repentance by an immediate cessation of all hostilities, complete withdrawal of all military forces, and by inviting the United Nations to negotiate a lasting peace by setting up machinery for healing the wounds of these people and rebuilding their devastated land." Copies of the letter were sent to Canadian Prime Minister Trudeau, Sen. George McGovern, Sen. Mark Hatfield, the U.S. Senate Foreign Relations Committee, and the Canadian Minister of Foreign Affairs.

At First Mennonite Church, Moundridge, Kansas, the catechism class sponsored an assembly in Moundridge High School to show the American Friends Service Committee slide set, "The automated air war." The youth fellowship led a Sunday morning service dealing with the Vietnam issue, followed by congregational discussion during the Sunday school hour.

At Eden Mennonite Church, near Moundridge, a member of the Kansas Vietnam Veterans Against the War, spoke in the morning service July 2.

Menno Mennonite Church in Ritzville, Washington, planned its May 28 worship around the theme of repentance. The service included excerpts of a taped interview with Doug Hostetter, former Mennonite Central Committee volunteer in Vietnam. In addition, many individuals in the church plus some from other churches in the community contributed to buy space in the local newspaper to print a statement of concern on the continuation of the war in Indochina. The statement called "upon President Nixon to announce a cease-fire and an early date of withdrawal for all our ground troops and equipment and air power from the conflict areas of Southeast Asia. We also call upon our fellow citizens of all persuasions to join us in the struggle to build a new America and to recover in these terrible times the power to be human."

Members of Faith Mennonite Church in Minneapolis participated in peace walks and vigils, sent letters and petitions to Washington, D.C., and petitioned Minnesota's Governor Anderson to call a special session of the Minnesota legislature to place an antiwar referendum on the ballot in the November general election. The May 28 worship service also focused on peace and repentance.

Several congregations replied that they had not received the statement from the two commissions in time to place a special observance on May 28. The statement was mailed May 16. Two congregations said they felt they should not take any action concerning the repentance statement.

Germantown information center gets new workers

The historic Germantown Mennonite Church in Philadelphia and the nearby Mennonite Information Center will make history again in September when Roman and Marianna Stutzman become the first fully appointed workers at the information center.

The church, the oldest Mennonite church in North America, was established in 1708 and its present building erected in 1770. In recent years, various Mennonite groups have gained new interest in the building as a historic and community witness.

The Stutzmans, formerly in charge of voluntary service in Kansas City for the Mennonite Church for twenty years, will staff the information center in the building to the south of the church. The church has been listed on a City of Philadelphia tourist brochure, and contacts have been made for state and national listings.

The center attempts to provide visitors with an evangelical witness and an understanding of the Anabaptist-Mennonite heritage and the peace witness. It also tries to witness to the surrounding community and to stir Mennonite visitors to "a new loyalty to Christ and the church."

The Stutzmans will replace Mr. and Mrs. Melvin Gingerich who spent nine months at the center on a voluntary service basis. Wesley Mast manned the center part-time during the summer.

The Germantown Mennonite Church Corporation now owns all properties on the east side of Germantown Avenue between Herman and Pastorius streets, including the church, the information center, and a large apartment building to the north, renovated by more than 7,000 hours of donated labor. The corporation hopes to purchase more land for parking.

Members of the corporation include the Mennonite Church, the General Conference Mennonite Church, Eastern District Conference, and Franconia Conference.

The information center was formally dedicated May 14.

At family camp with Northern Cheyenne

The following report was prepared by LaVerne Rutschman, Freeman, South Dakota, describing his experiences at the camp meeting of the Northern Cheyenne Mennonite churches in Montana. For the second year an invitation had been given to white Mennonites to participate in this event. Apparently only two families did so even after promotion by the Northern District peace and social concerns committee.

Ingrained in childhood memories are the stories of Rudolf Petter, friend of my grandparents, who left his native Switzerland to work among the Cheyenne Indians as a missionary linguist. His mastery of the language led to the production of a New Testament translation, parts of the Old Testament, a hymnbook, a grammar, and a dictionary. Other close friends have been associated with the Cheyennes through the years. So for us, with Ardean and Norma Goertzen of Mountain Lake, Minnesota, to spend nearly a week at the tribal camp of the Mennonite churches in response to an invitation for white family participation was a beautiful experience.

We were impressed by the quiet unhurried Cheyenne way of life. In conversation the voice is subdued and the words deliberate. Neither calendar nor clock seems appropriate. Camp activities announced for Tuesday did not begin until late in the evening. The morning Bible study hour began when everyone was ready. Ten o'clock in the morning simply means before lunch. Eight o'clock for the evening campfire circle suggests a time shortly before full darkness. This lack of precise scheduling permitted an easy relaxed atmosphere, a sense of freedom in being carried along by the natural order of things.

The Cheyennes are deeply religious. Their Christian experience is in harmony with the deep spirituality of their people. Traditionally, individuals go to the forest for a four-day period of fasting and meditation. Joe Walks Along, pastor of the Lame Deer Church, spoke of his own experiences in solving problems in his congregation by taking time for prayer and meditation in the mountains. James Shoulderblade, camp leader and pastor of the Birney congregation, expressed his Christian feelings with melodies and words of Indian origin as he sang each evening to call us to the campfire circle. Can we doubt that through the centuries the divine Logos has been at work in man's religious quest, bursting into the full light of revelation in Jesus Christ in continuity with man's pre-Christian experiences?

Although the older people preferred to stay near the campsite, the children were always active—hiking, swimming, fishing, playing baseball. Walking through the forest, they taught us about edible herbs and berries, the danger of rattlesnake and poison ivy, and with happy anticipation spoke of a herd of buffalo which would soon find a home on the reservation.

Before visiting the Montana reservation, Indian names seemed amusing to us. But no longer! Names like Walks Along, Shoulderblade, Risingsun, Big-back, Knows-his-gun, and White-wolf have personality. How spiritless are our names by contrast!

Although Montana is not the ancestral home of the Cheyennes (of eastern Algonquian stock), they seem to belong to this inspiring region of mountain, forest, and grassland. Horses and cattle pasture are in company with deer and antelope. Underground layers of ice feed pure springs of water rushing to the surface through beds of volcanic rock. Not far away a spectacular cliff and dried buffalo bones, recently excavated, point to the place where these huge animals were stampeded to their death before the introduction of the horse revolutionized the hunting technique of the Indians of this region.

As we look down upon the city of Lame Deer, Joe Walks Along told us of how an encampment of Sioux Indians led by Chief Lame Deer was annihilated by a white army patrol in retribution for token resistance to their demands. The bodies of men, women, and children lay scattered upon the hillside. And a few miles to the west is the Custer Battlefield National Monument where dozens of white stones mark the places where American soldiers fell in their battle with the Sioux and the Cheyenne. Little is said about the Indians who died for their honor and livelihood in the frustration brought about by broken treaties and white brutality.

Despite efforts to preserve their ancestral ways, the erosion of modernity is constant. Few children speak the Cheyenne language although many still understand it. Clan solidarity remains strong but opportunities are limited on the reservation. Families are large. Young people are forced to leave. The highest suicide rate in the United States is found today on the Northern Cheyenne reservation.

With relation to white Americans, the Cheyennes as well as other tribes can document a history of violence, of broken treaties, of exploitation and paternalism. Recently a southern coal company leased 14,000 acres (of the 144,000 on the reservation) for strip mining. Despite the promised modest income for the Cheyennes, the project appears to be one more expression of white exploitation. When the coal is gone and the pasture and forest destroyed, will there still be a place for their cattle and horses to graze or for their spirits to find strength in the beauty of nature?

Nor dare we overlook the evidence of religious imperialism, Mormons, Southern Baptists, and two Pentecostal groups have established themselves in Lame Deer in addition to the older Roman Catholic and Mennonite groups. A true Christian witness must transcend these denominational differences.

Our debt to the American Indians is great. Shall we add to it by insisting that the acceptance of the light of the gospel demands the sacrifice of their total cultural heritage? The gospel of Christ, which offers the only real hope for all of us, cannot be presented in discontinuity with the Cheyenne cultural past. It is its fulfillment.

RECORD

Left to right:
C. Bartel
L. Dick
K. Guenther

Workers

Linda Baergen, Niagara-on-the-Lake, Ont., has begun a one-year term of service as a volunteer in Hamilton, Ont. She is working as a secretary and in programs of the Welcome Inn, a project of the Hamilton voluntary service unit. Linda is the daughter of George and Frieda Baergen and has attended Niagara District Secretarial High School.

Cathy Bartel, Salem-Zion Church, Marion, S.D., has joined the General Conference voluntary service unit in Gulfport, Miss. She will spend two years as a teacher in the public schools. Cathy is the daughter of Mrs. Leonhard Bartel and has graduated from Freeman Junior College, Freeman, S.D., and Bethel College, North Newton, Kans.

Calvin L. Britsch has accepted an assignment to succeed Paul Myers as assistant treasurer of MCC beginning in July. He had previously served in voluntary service in the treasurer's office for two years as accountant. Mr. Britsch has a BA degree in economics from Goshen College. He is from Archbold, Ohio, and is a member of the Zion Mennonite Church, Archbold.

Lowell Detweiler has accepted an assignment with personnel services, MCC, beginning in September. He and his wife, Ruth, have been serving in the Tanzania Teachers Abroad Program since 1968. Prior to this they served two years in Newfoundland TAP from 1969-61. The Detweiler's are from West Liberty, Ohio, where they are members of the South Union Mennonite Church.

LaVerna Dick was commissioned for work in Zaire with the Africa Inter-Mennonite Mission July 16 at the Salem Church, Munich, N.D. The commissioning ceremony was performed by her father Elmer Dick. He and her mother Esther, veteran missionaries in Zaire, were to return to Mutena, Zaire, Aug. 11. LaVerna will leave at the end of August for a year's language study in Brussels, Belgium, and then go to Zaire to start a home economics center for young women.

Kurt Guenther, Winnipeg, has been appointed as director of social services for Eden Mental Health Center, Winkler, Man. He will work in the area of family and group therapy.

Leila Harder, First Church, Edmonton, Alta., joined the Geary, Okla., voluntary service unit Aug. 12. She will spend one year working in a day care center. Leila is a 1972 graduate of Rosthern Junior College, Rosthern, Sask.

Bruce Harvey has accepted an assignment with personnel services, MCC, beginning July 26. Bruce is a 1970 graduate of Goshen Biblical Seminary with a master of divinity degree. He had previously served with MCC in Hong Kong from 1963-66. Bruce is from Malvern, Pa., and is a member of Frazer Mennonite Church, Malvern.

Verna Hickenlooper of Wichita, Kans., has begun a one-year term with the Wichita voluntary service unit. She is working at the Eureka Gardens Community Center and in other community services. Verna has attended Wichita State University.

Susan Krebill, Zion Church, Donnellson, Iowa, began an eight-week service assignment on June 18 at Mennonite Hospital, Bloomington, Ill., as unit leader of voluntary service groups at the hospital.

Cynthia Lehman, Salem Church, Dalton, Ohio, began voluntary service August 12 in Gulfport, Miss. She will teach fifth grade reading in North Gulfport Middle School, a predominantly black school where it has been difficult to find an integrated staff. Cynthia holds a BA in elementary education from Bluffton College, Bluffton, Ohio.

Henry and Betty Loewen, of Clearbrook, B.C., left Aug. 1 for a three-year term of service in Zaire. Mr. Loewen will be involved as a radio technician at Kinanga, while Mrs. Loewen will be hostess to the missionaries coming there. They were commissioned at the Olivet Church, Clearbrook, B.C.

Arlon Martin, Congerville, Ill., has begun a thirty-months term of Pax service in Zaire. Following his time of French language study in Brussels, he will be working at a youth training center in Mweka, Zaire. He is a member of the Congerville (Ill.) Church.

Michael McKinley of Kansas City, Kans., began fifteen months of service June 19 with the Kansas City voluntary service unit. He has been assigned to work with the boys' club of the Rosedale Team Ministry. The son of Mrs. Virgil McKinley, Michael has attended the University of Missouri and Metro Junior College.

Kenneth Neufeld, presently associate secretary of personnel services, MCC, will be transferring to Zambia. Prior to coming to Akron in 1969, Ken and his wife Kathy served with MCC's Teachers Abroad Program in Nigeria from 1965-68. Ken will be replacing H. Frank Kipe as MCC Zambia director. The Neufelds are from Saskatoon, Sask., and are members of the Central Mennonite Brethren Church in Saskatoon.

Karen Wiens, Tabor Church, Newton, Kans., entered the Arvada, Colo., voluntary service unit July 15. She will serve for one year as director of the Adams County Information and Referral Service. She has attended Bethel College.

L. Harder

C. Lehman

B. Loewen

H. Loewen

A. Martin

K. Wiens

Baptisms

Carlock (Ill.) Church on April 23: Marlyce Williams.

Coaldale (Alta.) Church, on May 21: Erna Dyck, Herb Dyck, Julie Dyck, Barbara Epp, Ken Epp, Helmut Giesbrecht, Ernest Janzen, Irene Klassen, John Klassen, Jack Neufeld, Anna Mae Retzleff.

Faith Church, Minneapolis, Minn., on May 21: Phillip Fuller.

First Church, Hillsboro, Kans., on June 4: Dwayne E. Abrahams, Nadine Jo Abrahams, Keith Lynn Bartel, Wilmer James Bartel, Shirley Flaming, Lori Gail Goertz, Terri Diane Groening, James Randall Woelk.

First Church, Newton, Kans., on June 4: Mary Bachman, Beverly Bartel, Jolene Chase, Gary Eck, Joleen Entz, Warren Ewert, Dana Janzen, Morris Juhnke, Evalie Koehn, Kelly Nachtigal, Ronald Ratzlaff, Ruth Regier, Donald Reimer, Bruce Schmidt, Linda Shelly, and Karen Voth.

Grace Hill Church, Newton, Kans., on May 21: James Kelly Harms, Jenny Lou Harms, Marilyn Ruth Unruh.

Grace Church, Pandora, Ohio, on May 21: Delores Bishop, Connie Burkholder, Terry Geiger, Lisa Hall, Sheila Hilty, Jeff Kantner, James Lehman, Jodi Lugibihl, Douglas Ohm, Timothy Schumacher, Kathleen Suter.

Hopefield Church, Moundridge, Kans., on June 4: Kerry Lynn Schrag.

Lehigh (Kans.) Church, on May 21: Debra Bartel, Robert Berg, Brian Duerksen, Dwight Schmidt, Lavonne Schmidt.

Lorraine Ave. Church, Wichita, Kan., on June 4: Mary Marcelle Martz.

Mennonite Community Church, Fresno, Calif., on May 21: Ronald Weinkrenner.

Mount Royal Church, Saskatoon, Sask., on May 28: Brenda Klassen, Rick Sawatzky, Dannie Thiessen, Don Unger.

New Hopedale Church, Meno, Okla., on May 21: Michael Richert, Russell Unruh.

Rosthern (Sask.) Church, on May 28: Judy Derksen, Tena Dyck, Elmer Enns, Leonard Enns, Beverly Epp, Willie Friesen, Edith Hooge, Karen Janzen, Kathy Neuderf, Louise Paulus, Judy Penner, Marlene Peters, Selma Rahier, Ron Regehr, and Gerhard Luitjens.

Salem Mennonite Church, Freeman, S.D., on May 28: David Graber, Stan Graber, Kelly Kaufman, Mark Kaufman, James Preheim, Debbie Ries, Derrold Waltner, Geraldine Waltner, Rodney Waltner, Roger Waltner, and Steve Waltner.

Trinity Church, Hillsboro, Kans., on May 21: James Enns, Christine Enns, Kurt Funk, Viola Funk, Carol Guhr, Delton Klassen, Brenda Klassen, Karen Pankratz, Gary Penner, Roger Peters.

Zion Church, Souderton, Pa., on May 21: Susan L. Alcott, Herbert Cope Jr., Gary Godshall, Daniel T. Landis, Phyllis D. Landis, Glenn A. Moyer, James M. Musselman, Jay A. Nyce, Patricia L. Ruth, Don Ziegler.

Deaths

Blanch Alliman, Wayland (Iowa) Church, died June 7.

Erwin Bauman, First Church, Berne, Ind., was born Sept. 8, 1899, and died May 28.

Margaretha Jantzen Claassen, First Church, Paso Robles, Calif., was born Dec. 3, 1891, and died June 7.

Johann Derksen, Clearbrook (B.C.) Church, was born Aug. 8, 1872, and died June 11.

Menno J. Doell, Bethesda Church, Henderson, Neb., was born March 15, 1901, and died June 8.

Magdalene Regier Entz, First Church, Newton, Kans., was born Oct. 14, 1884, and died June 10.

J. John Friesen, Bethel Church, Mountain Lake, Minn., was born July 4, 1883, and died June 5.

Anna Gross, Hutterthal Church, Freeman, S.D., died May 21.

Esther Hochstetler (Mrs. Andy), Ebenezer Church, Bluffton, Ohio, was born May 20, 1903, and died May 25.

Herman Horn, Herold Church, Cordell, Okla., was born in 1900 and died June 9.

Paul P. Kleinsasser, Bethany Church, Freeman, S. D., was born March 20, 1873, in Russia and died June 6.

Frank J. Klempel, First Church, Aberdeen, Idaho, was born Feb. 14, 1892, and died June 4.

David J. and Elizabeth Mendel, Hutterthal Church, Freeman, S.D., died May 21.

Cornelius Neufeld, Leamington, Ont., died June 2.

William Ratzlaff, Trinity Church, Hillsboro, Kans., was born May 4, 1883, and died June 1.

Lois (Helena) Schmidt, First Church, Newton, Kans., was born Sept. 25, 1898, and died June 3. She had been a deaconess at Bethel Deaconess Hospital in Newton since 1933.

Mary B. Schmidt, Carlock (Ill.) Church, was born in 1897 and died June 14.

Peter P. Schrag, First Church, Pretty Prairie, Kans., was born Jan. 3, 1878, and died June 1.

P. S. Shellenberger, Buhler (Kans.) Church, was born Feb. 23, 1906, and died June 10.

Ida Stucky, First Church, Pretty Prairie, Kans., was born Jan. 23, 1902, and died June 18.

Victor E. Swartzendruver, Pulaski (Iowa) Church, was born Jan. 16, 1898, and died June 9.

Christina Ann Walter (Mrs. Arthur J.), Bethany Church, Freeman, S.D., was born Sept. 29, 1902, and died June 2.

Gerhard Waltner, Salem Church, Freeman, S.D., was born Aug. 28, 1902, and died April 28.

Brenda Sue Yoder, Silver St. Church, Goshen, Ind., was born April 23, 1954, and died June 2. She was the daughter of Dale and Norma Yoder.

Calendar

Central

Sept. 10—Former members of CPS Camps No. 28, at Medaryville, and 13, at Bluffton, Ind., will meet at the Elkhart County Fairgrounds, east of Goshen on county road 34; basket lunch at noon.

LETTERS

Prick of conscience?

DEAR EDITOR: Thank you for the story "Tim" (June 13 issue). It helps us to understand the heartbreak and needs of epileptics. The author made Tim a decent, conscientious young man who knew he must tell his girl friend the truth.

Did Tim also have a little hesitation or prick of conscience at the wisdom of going alone into Jean's apartment late at night to get "understanding" when they needn't worry about lateness due to work next day? Please don't put this down as prudery or "evil in the eye of the beholder." This sort of situation happens every day and leads to serious mistakes and regrets in young people.

Who will point out the implications of such situations to our youth? A permissive society has us confused about right and wrong and who is there to point out dangers in compromising situations? In many circles warnings and moral judgments seem to be out. (You see the author has made Tim and Jean very real.) *Ruth Peters, 319 Center Ave. S., Madelea, Minn. 56062.* June 13

Thanks for young people

DEAR EDITOR: I too can say as Harold Peters says (Letters, June 27 issue), "I think I have learned something." Though the poem by Pollyanna Sedziol (March 28 issue) was as my boss in a planing mill said to me about a project, "That's above your knowledge," I had a sorrowful feeling for Mary. I always had thought of Mary as a person who enjoyed to be present when her beloved Master was at their home and hear him teach of spiritual things.

In the following issues several writers took exception to some thoughts in the poem "Martha." I began to ponder for I had a verse in my memory of the Mary from whom Jesus had cast out seven devils. And as I pondered about it and talked to my daughter (with whom I live), she got her *Nave's Topical Bible.* Here I found many Scripture references of all the Marys and other women who came to the tomb of Jesus. . . .

I shall now quote from Mark 16:9 (from the Scofield Bible). "Now when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils."

I would like to commend my niece, Frieda Pankratz Suderman, on her poem "Mary and Martha" (June 27 issue). I did not know we had a poet in the Pankratz clan.

Thank God for all nice young people. They have a much bigger chance to get educated than I did. . . . *Gerhard G. Pankratz, 608 E. Broadway, Newton, Kans. 67114.* July 4

The Taiwan case

DEAR EDITOR: Sorry that this response is rather late, but it takes two to three months for *The Mennonite* to reach us here in Taiwan, so if we wish to respond to any particular subject there is a forced lapse of time.

In the April 11 issue there was a letter from Rudolf P. Wiens which was entitled "Misinformed about Brazil." His reason for writing was "to correct some serious misinformation that appeared in *The Mennonite.*" I can sympathize very much with his feelings with regard to misinformation. A number of times in the past *The Mennonite* carried articles or letters having to do with Taiwan written by armchair specialists who knew not whereof they were speaking. I realize that on the one hand *The Mennonite* cannot keep overseas correspondents such as newspapers have. And on the other hand, there are people at home who do wish to express their *opinions* on certain subjects. I would like to request that articles written on overseas countries purporting to deal with facts be doubly checked before they are put into print, and that slurring clichés be avoided, because in the first place, as a cliché they are probably wrong, and in the second place they are not constructive in nature.

The second item I wish to respond to is a letter by David Janzen (March 29 issue) entitled, "We failed Taiwan church." I have already written to the chairman of COM with regard to the news release to which this letter addresses itself, and so will not go into that any further. I am perturbed by this type of emotional overreaction. His long and impassioned letter was written in ignorance of the situation of the church in Taiwan. His statement, "In the meantime, however, we affiliate with an institution for military training. . . ." is erroneous, and his last paragraph bears no sensible relation to the rest of the letter. Words are cheap, and if Brother Janzen feels that the American church has truly failed the Taiwan church, why doesn't he come to Taiwan for a couple of years to help rectify the situation? *Roland P. Brown, M.D., Medical Director, The Mennonite Christian Hospital, Meilun, Hwalien, Taiwan.* July 7

A fuller article on the Taiwan nursing school, prepared by Verney Unruh of the Commission on Overseas Mission staff, will appear in the next issue of The Mennonite. Editor

Learn Canadian history

DEAR EDITOR: A special "thank you" to Ron Hunsicker for his letter "Wearing different glasses" (July 11 issue).

His statement, "Not all Canadians live in igloos, and not all mounties ride horses" brings a smile to my face.

Ron made four good points, especially the one saying that U.S. churches need to be educated about Canadian issues and the *history of the Mennonites in Canada.*

For some reason many U.S. people think that anyone living in their country is just waiting for the day when he can become a U.S. citizen. When they find that this is not so, they feel rather shook up about this and just don't understand. After all, isn't the U.S. "the promised land"? *Mrs. Helen Shelly, 118 Kibler St., Bluffton, Ohio 45817.* July 12

Thorn among roses

Dear Editor: As one who was privileged to experience the historic gathering at Explo 72 in Dallas, I was both gratified and irritated.

To live and learn the dynamics of sharing the good news along with thousands of committed Christians is an enriching experience. There was a love, joy, and patience among the delegates that was transparent, contagious, and indescribable. That there were an estimated 1,000 Mennonites involved in this congress on evangelism is decisive evidence of our continuing involvement in the frontiers of evangelistic concern.

The proverbial "thorn" among the roses was evident both in the action of some Mennonite delegates as well as in a few parts of your news coverage (July 11 issue). The Wednesday night interruption of the Cotton Bowl service by a small group of Mennonites and others by parading a large banner reading "Cross or flag, God or country?" and the chant "Stop the war/Stop the war" immediately following prayer was nothing short of an intolerably rude display of pacifist bigotry. What your article failed to articulate was the fact that Wednesday was a national Flag Day and such a display of our country's flag and the pledge of allegiance was far from "an insensitive blunder" but rather quite in keeping with the occasion. Furthermore, the chant was squelched by the shushing of the entire Cotton Bowl crowd rather than a few Explo officials, one of whom you allegedly quote as having "pleaded with them not to spoil this event which they had worked at so hard to make a success."

We who wish to declare the dimension of nonresistant discipleship must learn that some methods are tactless and unproductive. Far better than the chant and banner was the hour and a half dialog with evangelical leaders on the gospel and its social implications held on Friday afternoon.

The tone of the latter part of the news article was rather *ad hominem.* The report of "rumors . . . circulating in Dallas" smacks of tarnished intentions in reporting.

The suggestion of implicit racism in the choice of E. V. Hill as a keynote speaker over Tom Skinner is equally disconcerting. Hill has had a major role and voice in black equality and evangelism. That there were no more blacks at Explo is regrettable, however, this was hardly due to an implicit racism. In my estimation the Explo officials did everything they could even making $50,000 in scholarships available to encourage blacks to attend.

Your prediction that Explo may be the "beginning of the end of the super-large religious rally" may or may not be true. To muse over possible demise is hardly helping to build hope and foster a spirit of optimism in achieving Explo's goal of marshaling a Great Commission army that can reach the population of our planet in our generation. *Erwin Rempel, Pastor, Indian Valley Mennonite Church, 275 Maple Avenue, Harleysville, Pa. 19438.* July 13

Peace stand and the gospel

Dear Editor: As a Mennonite far from a home church, I enjoy reading *The Mennonite.* However, of late I am becoming concerned that where peace is concerned, we sometimes tend to put the cart before the horse.

As a case in point, take the negative reporting of Explo 72 (July 11 issue). The purpose of Explo was to teach people how to witness for Jesus Christ. But Explo was condemned for being "very white, very proper, very middle America"—but Jesus Christ was neither white, nor proper, and he was born before America was discovered. The message that he lives and loves today is the message of salvation for the whole world, and this is what Explo was trying to teach.

Granted, the American flag display was nationalistic, and Mr. Kehler was right in saying it was inappropriate at an international event. But, my friends, did we do any better with our chants of "Stop the war"?

The officials were criticized for becoming "uneasy whenever a group stated a point of view which did not agree with (their) policies." But that is precisely what we Mennonites all too quickly do when anyone disagrees with our peace message. And even when those others preach Jesus Christ and him crucified!

We Mennonites preach love, and many (myself included) would rather die before killing others. But let us never forget that our peace stand is due to Christ Jesus, and our commission is to spread the gospel. *Mrs. Connie Buller, 1458 Butler, Blair, Neb.* July 10

Armstrong believes basics

Dear Editor: A religious publication should always show a spirit of love and not be a scandal sheet. The article, "The plain truth about Herbert W. Armstrong" (June 27 issue), invades the private life of Mr. Armstrong and it is also a slanted story.

I also maintain there is no need for one person to tell what another person or group of persons believe. If anyone wants to know what Herbert W. Armstrong believes, let them get it firsthand from Herbert W. himself. There is no need to get it secondhand from a person who misconstrues it, reads his own meanings into it, and evaluates it by his own bias and prejudice.

The last paragraph of this article, where Mr. Unger says that to be a follower of Mr. Armstrong one has to reject the basic doctrines of Christianity, is very misleading. I have subscribed to *The Plain Truth* long enough to know that Armstrong believes in the virgin birth, the resurrection of Christ, his atoning death, and other basic Christian doctrines. *Daniel W. Goering, R. 1, Box 34, McPherson, Kans. 67460.* July 4

sow
seeds
of
love

MEDITATION

What, no sermon?

THE CONGREGATION SAT in stunned silence!

At first they thought it was only a joke when the pastor announced he had prepared no sermon for that Sunday. However, they began to fidget as he detailed his week's activities, explaining why he had never found time to do that part of his job. And they were good excuses, too. Vacation Bible school, meetings, a funeral, personal visitation, yard work for exercise. He was just busy, too busy. So the sermon remained undone.

Then he apologized . . . and sat down.

Uneasy silence. Questioning hearts. Embarrassment: "What will the visitors think?" Finally the silence was broken when a brother from the rear of the sanctuary stood and said, "Pastor, that was the best sermon you ever preached here. You weren't telling us about yourself. You were painting a picture of all of us!"

There was visible relief as the pastor returned to the pulpit, Bible in hand this time. He began, "This was not done in jest, or for amusement, but to get a point across to us—to make real our use of excuses for not doing the will of God."

The biblical story he then presented was not a pleasant one, because in our own lives we still seem to be doing the same thing. We want to be "free from the charge"—the root meaning of "excuse." We want to justify ourselves, instead of be justified.

Geraldine's "the devil made me do it" is identical to the first excuse ever made. Adam and Eve (Gen. 3:12-13) both had reasons why they were not guilty for their own sins. Adam even made it God's fault ("The woman you gave me . . ."). So we, too, in what psychologists call "rationalization," know why it's always somebody else's fault when something goes wrong. It's a kind of "fig leaf mentality," as we try to cover up our mistakes by creating a screen of lies between ourselves and reality. But in actuality, we stand naked before the Lord, and nothing, no excuses, can hide us from him.

Moses also offered excuses as to why he did not have to speak on behalf of God (Ex. 3:11, 4:1, 10-13). He had just seen a visible expression of the presence of God, and had just heard the voice of God reveal plans for the Children of Israel, yet "he answered and said, *but* . . . !" Moses wanted him to get anybody else. Is that any different from today when we have all the world to speak to, and all the gospel to speak for, yet *we* say: "Well, Lord, that's the one thing I can't do, because . . . (add your own excuse here)," or: "I can't now, because . . . (again, whatever fits)."

Then there was the leper, Naaman, of 2 Kings 5, who made excuses because he was unwilling to obey as commanded. Substitute, that's the polite word. You know, "I realize God said that, but I'd rather not, unless I can do it *my* way." We may not say it in those words, but the end result can be the same.

Finally, in a parable (Luke 14:18-20), mankind excused himself from the bidding to God's feast. How often we still meet that same attitude: "Sorry, Lord, I've got something else to do. . . . Some other time, . . . Maybe." Thus, we continue to refuse to experience his banquet as more joyous than the mere shadows we use as worldly excuses. Theirs involved possessions, work, and family—the same three we still make today.

But our excuses will not stand long. The winds of reality will soon blow down all flimsy excuses we try to build. We may get by for now with excuses, but none will be accepted on judgment day.

Nick Kassebaum

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COVER

Photographer Willard Waltner went to Rapid City recently to cover the disaster service operation. The cover photo shows four young men moving mud away from a window as another crew bails it out of the basement of one of the hundreds of homes that was flooded in Rapid City. These young volunteers from the Freeman community are Bradley Kleinsasser, David Stahl, Jim Epp, and Rick Stewart. (See page 492 for additional coverage.)

CONTRIBUTORS

Erland Waltner has been president of the Mennonite World Conference since 1962. He returned to the presidency of Mennonite Biblical Seminary, Elkhart, Ind., earlier this summer after a year's sabbatical.

Frank H. Epp is editor of Mennonite Reporter and a faculty member at Conrad Grebel College, Waterloo, Ont.

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Paul Longacre, who has directed MCC programs in Indonesia and Vietnam, was appointed as MCC's assistant executive secretary in May.

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The people must be free

Paul Longacre

"THE VIETNAMESE PEOPLE have not as much as thrown a stone against the United States, so why does your government level so much destruction against our country?" So spoke a representative of the Provisional Revolutionary Government (PRG) in Paris to Marlin Miller and me on June 20. We called on both the Democratic Republic of Vietnam (DRVN) and PRG offices in Paris to express MCC's concern for the Vietnamese people.

MCC has called on these offices on numerous occasions before to express our opposition to the destruction in Vietnam and to offer medical and relief assistance to those suffering from the destruction.

MCC has made several medical relief contributions to North Vietnam in the past few years. In 1969 and again this year it contributed to an American Friends Service Committee project to purchase hospital equipment. The latter contribution of $10,000 was for open heart surgery equipment for a hospital in Hanoi. The equipment was delivered on July 15. In addition, MCC has sent medical shipments to North Vietnam via an East European channel and has also made token contributions of medical supplies to the PRG in Algiers and Phnom Penh. We discussed with the officials possible additional medical relief needs to which MCC might allocate further funds.

The PRG representative seemed familiar with MCC's purposes and had some knowledge of our activities in South Vietnam. He questioned us on our manner of working there, our relationships to the South Vietnamese Government, and the degree of acceptance of our workers by the Vietnamese people. We mentioned our work with the Vietnamese people at the grass roots level, our attempts not to be used by the United States and South Vietnamese governments as part of the pacification program, and our opposition to the United States involvement in the war.

He said, "When the Vietnamese people win out in their struggle against the United States aggressors and the Saigon puppet government, we will welcome assistance from foreign organizations." He said that some organizations which are working in the South now and which are really there to help the Vietnamese people would be allowed to stay.

Representatives of both the PRG and the DRVN appealed to us to do what we could to change the United States' policy. We said that we were continuing to speak out against that policy in Vietnam. But as Mennonites we are opposed to all violence and it was our concern that the PRG and DRVN make a much greater effort to end the violence, too. It was in this context that the PRG representatives said that the Vietnamese people had not done so much as to throw a stone against the United States.

The DRVN and PRG view Vietnam as one country—which it really is. They see the struggle as one of the Vietnamese people against the United States as an outside force and against the government the United States has set up and keeps in power. Though they say unification of North and South is not one of their immediate objectives, they are fighting for a Vietnam free from outside political and military interference. They say they will fight until their land is free of this domination. If Vietnamese history gives us any indication of the future, the Vietnamese people will indeed continue to fight until they are free of outside political and military interference. Their people are united in this objective and will make tremendous sacrifices to accomplish it. This dedication does not seem to be understood in Washington. Until the United States turns from its attempts to control political development in Vietnam, the North Vietnamese and the PRG will continue to fight. Escalating the violence, whether by the involvement of United States ground troops or air bombardment, has not brought a solution in the past and it will not in the future. My discussions in both Washington and Paris leave only one conclusion: The Vietnamese people must be free of foreign political and military interference to reach their own settlement.

Following our summer biweekly schedule, our next issue will be dated Sept. 5.

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OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

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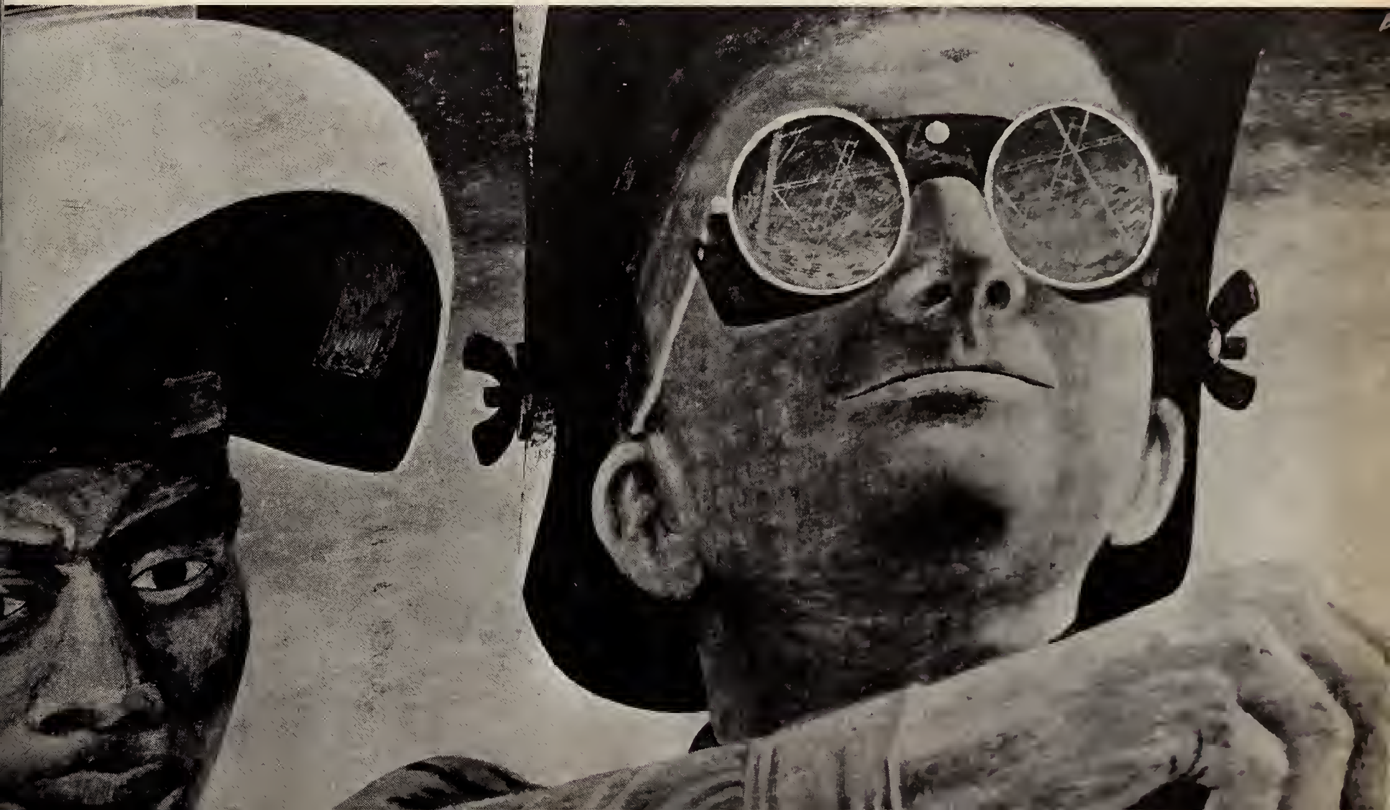

The Carpenter's union

G. Curtis Jones

MEN HAVE ALWAYS QUARRELED over work and compensation. Once individuals with resources were able to dictate hours, wages, production, and working conditions. Those days are gone. The pendulum has swung hard in the opposite direction.

Strikes are not new. Many of recent months, however, have been perplexing and paralyzing. Should the public be penalized because of labor grievances?

The unprecedented strike of major league baseball players brought into sharp focus the escalating economic man. Imagine a participant in any type of industry except professionalized sport expecting a generous pension after five to ten years of service.

Even tenacious George Meany of AFL-CIO sees labor's ultimate weapon —the strike—becoming obsolete. He is looking toward voluntary agreements which result in binding arbitration.

The proliferation of unions has not corrected man's hostility to man, his selfishness, nor his arrogance. Virtually every segment of society is now unionized. The clergy are being propositioned. Where will it all end? Have North Americans lost their sense of vocation?

The economic man, unique to twentieth-century technological progress, is frequently ignorant of life's interdependencies outside his own milieu of movements. Reduced, if not controlled, by an ever expanding Gross National Product and maximation of profits, he is always on the edge of replacement and destruction. Our system breeds animosity.

The economic man continues to search for higher offers, not necessarily higher motives. He is virtually immune to social and religious stimuli. Being conditioned by the hire-fire cycle—which keeps wage-costs, production, and consumer enthusiasms in delicate balance—he is forever pressing for shorter hours, better working conditions, benefits, and gouging for more money. He is never satisfied for his motives are inadequate.

Unionization and automation result in decreased working hours. Progress generates problems. The four-day work week is here to stay. How will Canadians and Americans use leisure time?

In *Corporation man,* Antony Jay declares that the modern business executive is a hunter who, like his ancient predecessor, leaves the tribe each day to stalk, capture, and return to camp with his prey.

All workers have so accelerated their charges that today whether it be a house or a machine, 65 percent of the cost is for labor.

It is a puzzling phenomenon that although corporation profits in the U.S. and Canada have ballooned nearly 16 percent in the current year, there should exist another impressive statistic, that of the jobless—5.9 percent. The United States GNP gain of $100 billion as projected by Mr. Nixon may indeed become a reality in 1972.

Beyond the paradox of economics, the syndrome of unemployment and the unemployable, there are more men and women today on payrolls than ever before. The civilian labor force in Canada and the U.S. aggregates over 91 million with a projected expectancy of 110 million by 1980.

God's union. Long before the emergence of organized labor unions and hassles over hours and wages, God articulated the conditions for his union. The indigenous harmonies of the cosmos, its rhythms and life cycles reminded many that the physical planet was the living body of God.

Knowing man's cunningness, God announced certain guidelines for responsible living. His commandments have withstood the conflagrations of history and the tantrums of man.

If you are a member of the carpenter's union, you will honor all laborers irrespective of the color of their shirts or pigmentation of their skin. Labor Day should challenge us to thank God for the privilege and the ability to work.

The carpenter of Nazareth formed a union which placed people over protocol, spirit over statistics, and mission over structure.

Unlike strategy employed by leaders of powerful organizations, God is exceedingly tolerant and equitable. He blesses all nations and peoples beyond their deserving, bestowing on all—regardless of fidelity—the ingredients of existence, even life itself.

Unlike the power plays of the little gods of labor and management, ambivalent politicians with television exposure, the Owner and Controller of the world never changes his rhetoric, never considers compulsion, but is as generous with enemies as with friends, with those who ignore counsel as those who are committed to his kingdom. God never locks out his people.

Unlike American unions, God does not superimpose his will. Throughout the centuries prophets and ambassadors—not arbitrators—have reiterated requirements for cosmic companionship.

Ours is not a God of special privilege but a God who triumphed over death, whose power and mercy reached ultimate perfection and contagion in Jesus Christ. The basis for Christian trust in God to deal fairly with his vast family of coworkers emanates from the character of God himself. His demands are clear. No efficiency expert nor psychological masseur can alter costly participation.

I like the vision and language of Carl Sandburg:

"God gets up in the morning
And says, 'Another day?'
God goes to work every day
At regular hours
God is no gentleman for God
puts on overalls and gets
dirty running the universe we
know about and several other
universes
Nobody knows about but him."[1]

History reveals that God's union—oldest in the world—has relied not on pressure, gimmicks, and demagogues, but on self-disciplined, sensitive, dependable human beings. Never has there been any trace of discrimination in the corporate family of God except where inserted by man. The kingdom of God, the reign and practice of more perfect relationships, has always centered around love, not law.

Twelve centuries before Christ, while actively constructing the pavilion of men, God chose Moses, an illusive procrastinating individual to deliver his people from Egyptian bondage.

The heavenly Father used a cluster of perceptive men known as prophets, to remind people of their sins and of his mercy and to communicate the role Israel would play in the redemption of mankind. Ultimately God used a peasant girl, Mary, and a carpenter, Joseph, to fulfill his purpose.

The birth of Jesus not only split time in two, but it rekindled hope and joy in human hearts. Man began to work with new comprehension and appreciation. He experienced freedom, dignity, and eternal worth. Work was elevated to self-fulfillment and worship. Jesus said: "My Father is working still and I am working" (John 5:17).

This God-given son grew up in a carpenter's home, learned the skills of the trade. One can imagine young Jesus providing for a large family, taking pains fitting a door in a widow's home, shaping a stool, and making a yoke more comfortable. Jesus was a carpenter.

Eventually this chosen and inspired Jew, while at worship in the synagogue of Nazareth, stood up and said: "The Spirit of the Lord is upon me because he has anointed me to preach good news to the poor. . ." (Luke 4:18).

Subsequently he gathered about him a heterogeneous band of men and walked the countryside proclaiming the reign and rule of God. All the while he was forming a fellowship, himself its center, called the church, loyalty to which he insisted must transcend all relationships.

In discussing the nature of this union of minds and hearts, he likened it to leaven which though small, ultimately permeates the entire loaf. He also said it was like a man hiring workers intermittently throughout the day, yet all receiving precisely the same wage. Among other lessons from this parable we learn there is a place for all in his fellowship. It is never too late to identify. It is not operated by seniority but by love.

However, the church, like corporations, has been guilty of placing structure over mission, statistics over spirit, and denominational protocol before people.

Like businesses, the church has its own peculiar merit system of compensation and promotion.

The church is the Carpenter's union. He refined his skills in making chairs to mending the children of God, from yokes of burden to crowns of joy. With all of its distortions and inadequacies, the church is the Lord's agent of reconciliation and catalyst for change.

The church has supplied the world with carpenters, committed souls striving to reconstruct themselves in the likeness of Christ, offering their skills and resources in Christian love to those whose bodies, minds, and spirits need renewing. Rarely have servants of the carpenter made selfish demands.

The miracle of human concern, trust, and love transcends all unions and forty-hour weeks.

Like any organization, the church expects its aspirants to perform within the context of mission. Churchmen are challenged to be loyal workers. Like members of any union, from longshoremen to teachers, churchmen are expected to honor their leader, Jesus Christ.

Unlike card-carrying members of other unions, those in the Carpenter's church have less identifiable but more permanent credentials. They are marked by Christian grace and personal commitment, not to an organization, but to a man, Christ Jesus.

Are you an active, contagious member of the carpenter's union? If so, you will honor all laborers irrespective of the color of their shirts or pigmentation of their skin, or position. Labor Day should challenge us to thank God for the privilege and the ability to work. Work is honorable and necessary.

---

[1] *Honey and salt* by Carl Sandburg, "God is no gentleman,," Harcourt, Brace & World, Inc., © 1953, 1958, 1960, 1961, 1963 by Carl Sandburg, p. 39.

To be a man

Robert M. Herhold

The invitation said that Cesar Chavez would meet with religious leaders near Delano, California, headquarters of the United Farm Workers Organizing Comitee (UFWOC).

There we opened a squeaky door and entered a large meeting hall. The room was mostly filled with white people with clerical collars, cameras, and tape recorders. Black and brown people sat or stood in the back of the room.

"It's easy to jump on the growers," Lloyd Saatjian, pastor of a Palm Springs church, said to the group assembled. "Mostly they are a good bunch of guys caught in the midst of social change. It's just as important for some of us to walk with them as it is for us to uphold justice for the workers. . . ."

After several speeches, one of the UFWOC organizers stepped to the platform and asked if Cesar Chavez was in the room yet. A small, dark brown man with a yellow sports shirt stood up a few rows behind us. He looked like any of a number of Mexican-American farm workers. He walked briskly to the platform to a rising ovation and cries of "Viva! Viva!"

Chavez began: "We came to Delano to organize farm workers. Without the help of church people, students, and others, we'd have been unable to build the union." He said the only way to make the church felt is to "come and rub elbows" with us. "Workers have a good and a long memory. The church was largely quiet in the 1930s when labor was trying to organize. The church was not with the workers yesterday, so many workers are not with the church today," said Chavez, who is a devout, practicing Roman Catholic.

His voice dropped as he confessed labor's sins: "We've been going for nine years, and we get tired. Sometimes we do things in the heat of battle we're ashamed of. Sometimes we forget the individual. Sometimes we get involved in programs instead of real people, real names."

Cesar Chavez . . . the strongest act of manliness is to sacrifice ourselves for others in a totally nonviolent struggle for justice.

Speaking of the urging of some to use violence in 1968, Chavez said, "If we had used violence, we would have won contracts long ago, but they wouldn't be lasting because we would not have won respect." Chavez is committed to nonviolence as a principle as well as a tactic. In an interview in 1970, he said: "Our conviction is that human life and limb are a very special possession given by God to man and that no one has the right to take that away, in any cause, however just.

"We also find that violence is contagious; it is uncontrollable. If we use it, then the opposition is going to respond in kind. It is going to be escalated. Also we are convinced that nonviolence is more powerful than violence."

When asked if Christianity has affected his philosophy of nonviolence, Chavez replied, "Very definitely. Christianity is not the only religion, but it is the only one that I am a believer in. It has taught us the message of Christ with regard to loving our neighbor and with regard to respecting one another and exhorting us to be able to forgive. Now those are very difficult things and, of course, we are not even approaching that."

Wayne C. Hartmire, Jr., director of the California Migrant Ministry, said: "Our concern is for dignity and full life for workers, their families, and indeed all men in the agricultural community.

"California farmers are not especially cruel or corrupt. They are men like us who happen to have too much power over the lives of their workers. They have been accustomed to an oversupply of poor and unorganized workers which has allowed them to control all the important decisions about wages and working conditions. Being human, they have paid more attention to their own economic interests than to the interests of the workers." . . .

Mr. Chavez says that the union should be concerned with more than just economic gains. He also spoke of the responsibility that organized labor has for those who aren't organized. "I don't want to see the guy who's organized go out and buy an eight-foot fence from Montgomery Ward's and put it around his house and stay in his shell. It's tough to get a guy who's made it to help his brother who hasn't. Once his self-interest is materially taken care of, it's hard to motivate a person to help someone who's still at the bottom of the ladder."

When Cesar Chavez broke his twenty-five day fast on March 10, 1968, there was a Mass of Thanksgiving. Since he was too weak to speak, his speech was read for him in English and in Spanish.

It concluded with: "When we are really honest with ourselves we must admit that our lives are all that really belong to us. So, it is how we use our lives that determines what kind of men we are. It is my deepest belief that only by giving our lives do we find life. I am convinced that the truest act of courage, the strongest act of manliness is to sacrifice ourselves for others in a totally nonviolent struggle for justice. *To be a man is to suffer for others.* God help us to be men!"

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THE MENNONITE seeks to witness, teach, motivate, and build the Christian fellowship within the context of Christian love and freedom under the guidance of the Scriptures and the Holy Spirit. It is published weekly except biweekly during July and August and the last two weeks in December at North Newton, Kans. 67117, by the General Board of the General Conference Mennonite Church. Second-class postage paid at North Newton, Kans. 67117. Subscriptions: in U.S. and Canada, $5.00, one year; $9.50, two years; $14.50, three years; foreign, $5.50 per year. Editorial office: 600 Shaftesbury Blvd., Winnipeg, Canada R3P 0M4. Business office: 722 Main St., Box 347, Newton, Kans. 67114. Postmaster: Send Form 3579 to Box 347, Newton, Kans. 67114.

The peace position and decision in Taiwan

Verney Unruh

Is the biblical peace position as understood by Mennonites being taught in our overseas work by missionaries? How can they teach and preach the whole gospel under a totalitarian government? Should a compromise or accommodation to government policy be made in order to stay in a country when it involves a question like registering an institution? Or at that point, should missionaries retreat and go home?

The Commission on Overseas Mission and the Taiwan missionaries and church faced these questions in the past year in relation to the Mennonite Christian Hospital School of Nursing at Hwalien.

Mennonite involvement in Taiwan began in 1949 with a medical ministry to the mountain people. James Dickson, a Presbyterian missionary working with the tribal groups, was concerned for their physical and social welfare. He heard of the Mennonite Central Committee work on mainland China and in 1948 made a special trip to Shanghai to invite MCC to work in Taiwan.

Hwalien, on the isolated east coast, was selected by MCC as the base of operations for mobile medical clinics which would visit remote mountain areas.

On these clinic trips, people were found in need of hospitalization. To care for these, a thirty-bed hospital was opened in Hwalien in 1954 with funds largely supplied by the Joint Commission for Rural Reconstruction. At the same time, plans were made for a nursing school to train mountain girls. The aim was to make it a registered school from the beginning.

Upon investigation, it was found that the curriculum required military training. This was not simply field nursing, but included drill with arms, bayonet practice, and various other aspects of military training.

An alternate curriculum was worked out which included disaster service training as an alternate to military training. This was presented to the Provincial Department of Education under whose auspices the school would be registered. Since compulsory military training is a national law, the proposal was referred to the government's Minister of Education. After consultation with other officials, he responded that since the country was still in a state of unresolved civil war, it was impossible for the government to consider making an exception. So the idea of a registered nursing school was dropped. Instead, a practical nurse training program was begun, and later this was upgraded to a nursing school at the vocational level.

While the training given at the Mennonite Christian Hospital (MCH) School of Nursing is equal to and in some cases superior to training at other private, secular schools, there are some disadvantages for the nurses. Even though they have studied four years, they are not allowed to take the registry examination and receive a license to practice. So they are not free to work where they would like, nor are they eligible for further training in a registered school.

But the more crucial issue affects the registration of the hospital.

The hospital has been registered with the government for a number of years. One of the requirements is that there be a certain ratio of registered nurses per patients. However, because of the shortage of nurses in general and because the hospital is geared especially to serve the needs of the neglected mountain people, this has not been enforced.

In early 1971 the question of registration came up when the government issued a statement regarding the operation of nonregistered schools. The hospital board appointed a study committee, which considered the following options:

1. Comply with government requirements and register. This was ruled out for two reasons. It would involve over $100,000 in capital outlay for land, buildings, and other facilities. But more important, the government prescribes the curriculum which includes full military training. Bible could not be taught as a required subject.

2. Call for more western nurses who are qualified. This was not seriously considered both from the angle of expense and a Commission on Overseas Mission policy of nationalization of institutions.

3. Close the school and hire nurses from other schools. There are several problems with this. It is difficult to attract quality staff to the east coast. It would likely mean hiring nurses who give inferior care to those trained at MCH. Also, Christian nurses are very scarce, and hiring non-Christians would jeopardize the Christian witness. As for military training, they would have had it.

4. Ignore government pressure to register and continue until forced to close. In light of the needs and the wide service the hospital is rendering, this was also rejected.

5. The course finally chosen involves a relationship with the Mackay Memorial Hospital School of Nursing in Taipei, a Presbyterian institution. Under this arrangement, MCH School of Nursing *will close*. The agreement stipulates that Mackay will accept for entrance examination, a certain number of students chosen by MCH. Part of the course, including military training, will be taken at MCH. Arrangements can be made for military training at the local middle school. Graduates will receive their diplomas from Mackay.

As the hospital board and mission considered these options, it became clear that there were really only two—maintain an absolute position and eventually close both the nursing school and the hospital, or find a compromise at a level that would satisfy government requirements and permit continuation of a training program but not as part of a Mennonite curriculum. The latter course was chosen, although there are at least five missionaries who voted against it.

In response to the news release, headlines and editorials in some periodicals have given what some of the Taiwan missionaries feel is a distorted picture and detrimental publicity. One headline stated, "No CO's in Taiwan church, peace stand not taught." Another, "Taiwan nursing students to take military training." A letter to the editor in *The Mennonite* was captioned, "We failed Taiwan church."

One point should be made clear. The biblical peace position *has been and is still being taught* in Taiwan, as well as in other countries. In response to the letter, a missionary who opposed the decision wrote, "To say it has not been taught . . . is not to give recognition to efforts which have been sincerely and courageously made —the seminars for church leaders, the teaching in Bible classes and catechism and English classes, and, not least effective, the many times in personal witnessing to individual Christians of the requirements of Christian discipleship."

Have the Taiwanese responded? Outwardly, no. Inwardly, yes. Here is the testimony of one young man:

"After graduation from the university, I was recruited to serve in the Chinese Marine Corps as a lieutenant. It was a painful struggle in my heart as a Mennonite young person to be engaged in the career of killing. I prayed to my God and I talked over my problem with my pastor.

"Finally we got a conclusion that if I refused to be enlisted, I would immediately be put in prison without even a trial. I would stay there at least ten years or vanish like vapor without a sound. Nobody in the world would remember me anymore. No newspaper would be permitted to expose the problem to any people. I believed that was not the sacrifice God wanted. Therefore, I accepted the challenge. During last year I did not kill any man. I did not even hate any man. I was enduring the most difficult time in my life."

It is easy for us who sit in North America where we are given the luxury of alternate service to draw hasty conclusions and pass judgment on the decisions of others. It is my plea that we try to understand, sympathize with, and pray for our workers as well as national brethren, who are trying to be faithful disciples under totalitarian systems.

B.C. men relate to prisoners

Art Martens

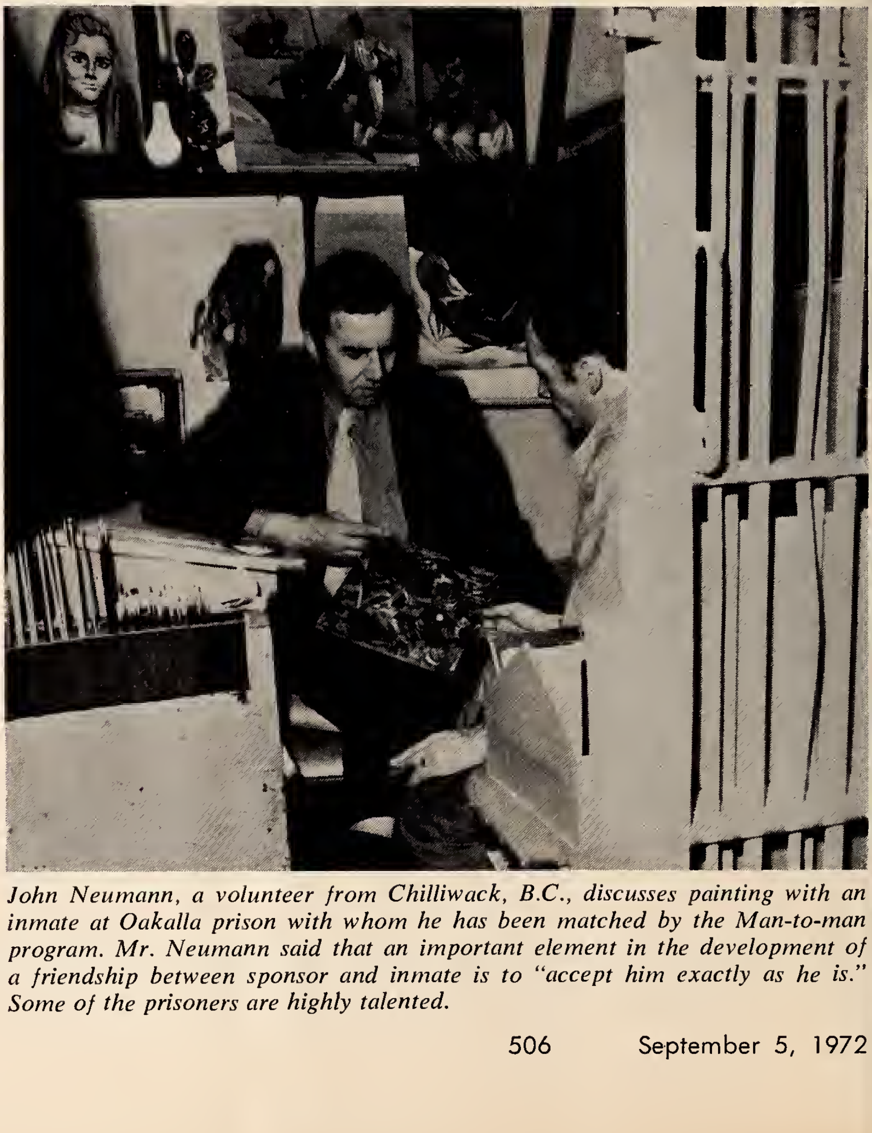
Two dozen Mennonite men in the Abbotsford, B.C., area have become "sponsors" of inmates at Matsqui Institution. These men commit themselves to visiting a particular inmate at least twice a month and occasionally taking him into their home on a temporary absence.

These men are volunteers under the M-2, or *Man-to-man* program, which matches concerned citizens to prison inmates. The organization, also known by its more official name, Canadian Job Therapy, Inc., has been operating in British Columbia since 1969. It solicits sponsors largely from church groups. Throughout the Fraser Valley and the Lower B.C. Mainland, various groups including Presbyterians, Anglicans, as well as Mennonites are active.

For some reason M-2 has caught on particularly well with Mennonite churchmen and a substantial number are visiting prisoners in Oakalla, Haney, and Agassiz as well.

At Matsqui Institution, as at the other institutions, only those men who receive few if any other visits are matched with a sponsor. In a majority of cases, in fact, the sponsor is the only one ever to sign the inmate's visiting page.

Although the novice sponsor going to see his man for the first time is likely to wonder what he should talk

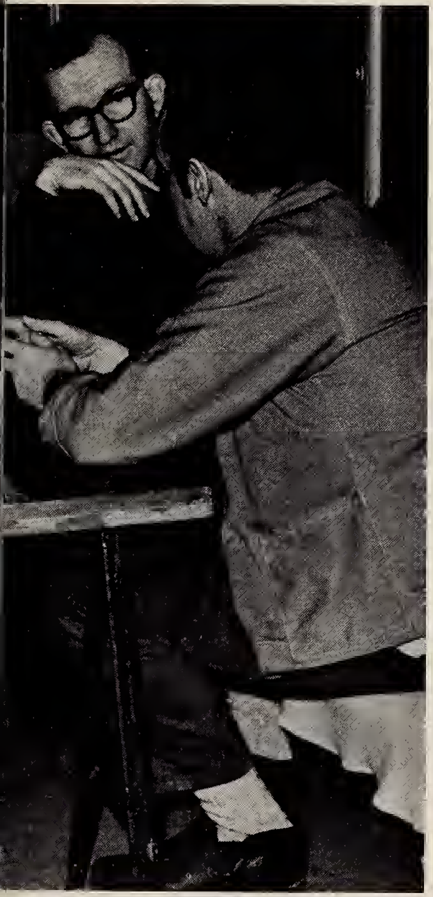


John Neumann, a volunteer from Chilliwack, B.C., discusses painting with an inmate at Oakalla prison with whom he has been matched by the Man-to-man program. Mr. Neumann said that an important element in the development of a friendship between sponsor and inmate is to "accept him exactly as he is." Some of the prisoners are highly talented.

on one-to-one basis

about, in most cases the inmate is so happy to have a sympathetic listener that the visitor needs to say very little. The strain of giving support to a man who has never learned to consider the effect of his actions on himself and others can, however, be demanding. It is here that strength and durability are essential.

Even so, the sponsor invariably values his inmate friend. "Before I was involved in M-2," says one sponsor, "the prison was just a very forbidding place with walls around it, and I never thought of it as a place where hundreds of people with the same emotions and desires as myself were being held."



Some of the prisoners with whom M-2 sponsors are matched up haven't had visitors for years. Most inmates are grateful for someone who will listen to them sympathetically.

"I lost a son in an airline crash," says another, "but now I find that the young man I'm sponsoring is taking his place."

In many cases the entire family becomes involved and the sponsor's wife and children are equally enthusiastic about the relationship. For the inmate, this is frequently the first constructive family relationship he has ever experienced. One such inmate, a forty-three-year-old man serving fifteen years for armed robbery had not had a visit in over six years. Now when he is out on a temporary absence he spends many hours playing with his sponsor's baby boy.

Fortunately the administration and staff at Matsqui have been very cooperative, and inmates who never received a temporary absence before have little difficulty obtaining permission to visit their sponsors' homes.

How does the inmate feel about the friendship of his sponsor?

"This is the first time anyone has ever cared about what happens to me," says a quiet young break-and-entry specialist. Another man, an addict and trafficker, says, "All I can say is that my sponsor and I are closer than I ever was to my own brothers."

Of course there are disappointments along with the successes, as one veteran sponsor learned when his man skipped parole. Even in such cases, however, the sponsor is prepared to renew his involvement with the man if he returns. In this case the man did return and his sponsor was able to help him in dealing with the parole officer.

In commenting on what it means to be a sponsor, Ray Coles, director of Canadian Job Therapy says, "It's not easy to be a sponsor. It takes a certain amount of courage to share another man's problems, and a man-to-man commitment can last for years."

"Fortunately," he says, "men are beginning to realize that divine service begins when they leave the church, not when they go in."

Zaire ministers must be flexible, says missionary

Full-time versus the part-time pastoral ministry is an issue in Zaire, as in many other third world countries where funds for support are limited, said Peter Falk, registrar of ETEK, a cooperative seminary in Kinshasa.

In larger city churches, it is difficult for a pastor to divide his time between church work and finding his daily bread. The bigger question in congregations as large as 5,000 members is whether to divide and begin new congregations with the several pastors they have.

In rural areas, however, only about 10 percent of the people are wage earners; the rest live off the land. So the pastor is forced to find a second income.

In the past, said Mr. Falk, many pastors have taught school while they served the church. At present, Lungo Benjamin, pastor in Kahemba, is teaching religion in a secondary school.

"This is a pattern that is quite common," said Mr. Falk. "We are encouraging the ETEK graduates to be flexible."

Other pastors derive some income from agriculture.

Another problem related to the ministry is the attitude traditional to Zairian culture in which the chief was both the civil and the religious leader. Now, often the tendency is to look upon the pastor as a chief.

"We try to keep the functions apart," said Mr. Falk, but he added that some Mennonites in Zaire would like to see an ideal Christian state established. He said church leaders are not quite as hesitant as missionaries to accept state funds. Missionaries fear that if the seminary began receiving government funds, it would be nationalized, just as all universities have been.

Churches cooperating in the seminary include the Mennonite Community of Zaire, Mennonite Brethren Church, Evangelical Church, Baptist Church of Bandundu, Evangelical Church of Ubangi, Baptist Church of West Zaire, Baptist Church of the Zaire River, and the Presbyterian Church of Kinshasa.

New fund to avoid defense, pollution, liquor holdings

A mutual fund avoiding investments in weapons manufacture and aimed at making "a contribution to world peace" has recently been listed with the Securities and Exchange Commission.

Called Pax World Fund, the diversified no-load mutual fund will not invest in firms listed among the one hundred largest Department of Defense contractors and "will seek investments in companies that are not to any degree engaged in manufacturing defense or weapons-related products."

The fund, with headquarters in Portsmouth, New Hampshire, will seek to invest in companies that meet social as well as economic criteria in such fields as housing, pollution control, education, leisure time, clothing, food, drugs and health care, and retailing.

Officers of the fund indicated that preference will be given to investing in companies with fair employment practices, and no funds will be invested in the liquor, tobacco, or gambling industries. Up to 10 percent of the fund's assets will be placed in international development.

The fund will seek to provide investors with conservation of principal, income, and secondarily, possible long-term growth. The fund is offering one million shares initially at $10 per share, with a minimum opening investment of 100 shares.

Hymns, folk songs, rock needed for evangelism year

A Key 73 hymn contest to generate new "psalms, hymns, and spiritual song" has been announced by the executive committee planning the year of evangelism in North America.

Compositions may be in one of five categories: gospel (soul), conventional (hymns), contemporary (country-western, electronic), folk, and rock-jazz.

All songs should be submitted by October 1, 1972, to Dr. Conrad Thompson, chairman of the Key 73 music competition, 417 Olive St., St. Louis, Missouri 63102.

Guidelines for hymn composers include:

1. Each song should witness to God's love in Jesus Christ.
2. The text should be appropriate for corporate worship.
3. Language should be simple and conversational; imagery must be understandable; adjectives should be avoided.
4. The hymn should have a new tune, but the writer need not prepare an accompaniment. The tune should be melodic, with a range accessible to the untrained singer.
5. Rhythms should, in general, correspond to those of the text, and the tune should evoke something of the mood of the text.

The winning hymn in each category will receive $100. Second- and third-place hymns will win $50 and $25. Winning hymns will be used in the congregational singing and in continent-wide mass media events.

Mennonite Broadcasts asks for prayer for world peace

Mennonite Broadcasts, Harrisonburg, Virginia, is calling Christians everywhere to focus their prayers, especially during the week of September 10-16, on leaders on both side of world trouble spots.

Paul Schrock, editor of *Alive* magazine, said a letter informing world leaders of the concentrated prayers of thousands of Christians for them is being mailed to heads of state and other influential officials around the world.

Mennonite Broadcasts is asking the television industry in the United States and Canada to rerun the peacemaking spot announcements. Short spots are being prepared for radio stations. The peace theme will be emphasized on the Mennonite Hour and Heart to Heart radio programs.

Ron Yoder, coordinator of Bookrack Evangelism, is asking his workers to display several titles relating to war and peace.

YOU CAN'T BARGAIN WITH A TYRANT

Mennonite meeting house picketed

Carl McIntire, far right, speaker on the Twentieth Century Reformation Hour brought a bullhorn and two hundred protesters to picket the Plains Mennonite Church, Lansdale, Pennsylvania, July 23, because of the presence of four Russian Baptists at the meetinghouse that evening. Walter Hackman of MCC's Peace Section, left, and William Snyder, right, MCC executive secretary, invited Mr. McIntire to join them inside the church for the evening service. Mr. McIntire and most of the protesters left when the service started.

Mennonites discuss peace at Curitiba

John A. Lapp

North American Mennonites are accustomed to thinking of themselves as a peace church. Perhaps the major characteristic of this peace testimony is the refusal to serve in the armed forces, an accepted part of North American Mennonite life. It hasn't always been this way, primarily because there was no universal conscription before 1940.

Mennonites outside of North America, Europe, and Japan rarely think of themselves as a unique peace church. Most of these younger churches have not had to face a situation of open warfare or compulsory military service. The military often performs many social services and is an attractive occupation when jobs are scarce. It also must be said that peace and nonparticipation in the military hasn't always been an important ingredient in the missionary message. One African spokesman at Curitiba said it wasn't until their conference was autonomous from North American control that they realized how integral peace and nonresistance is to Mennonite thought.

What then do Mennonites from around the world talk about when they meet together to discuss peace?

At Curitiba the peace work group spent two days reporting on how Mennonites work for reconciliation on the five major continents. These reports focused on reconciliation amidst war and militarism, and racism and economic conflict.

The European reporters emphasized how economic differences are the fundamental cause of conflict today. They asked if Christians can defend war in the name of freedom when people are dying of hunger. Gerard Kater of the Netherlands proposed that the Christian witness for peace rests at the heart of the gospel, a love and compassion which cannot allow for the existence of enemies.

The cochairman of these sessions, Yorifumi Yaguchi of Sapporo, Japan, opened the second session playing a recording of a folk song he wrote. The ironic piece is sung presumably by a soldier who died in the midst of war. It revolves around the lines, "Why did you bless me, pastor? Why did you pray for me in the name of Christianity?"

At this session, African concerns predominated. Negash Kebede of Ethiopia observed that the attention of the whole world is converging to one focal point—peace. Yet he asked what peace means in Africa where peace has been the pretext for the exploitation of both people and resources.

It was Philemon Kumalo, bishop in the Brethren in Christ church in Rhodesia, who showed the depths of agony African churchmen are experiencing in the midst of this exploitation. Bishop Kumalo said that policies of separate development in Africa have resulted in much suffering, strife, and death. Where these policies exist, he said, peace is nonexistent. Bishop Kumalo also pointed out the economic dimensions of conflict. "Can a company," he asked, "justify a salary of $8 a month to some of its servants in order to make millions of dollars in profit? No. This is economic exploitation."

"Nevertheless, these evils do not justify violence," said Kumalo, a friend of Rhodesian independence. "We shall not solve our problems by physical violence. We love the people who perpetrate the problems, but we do not love their deeds. We love the racists, not racism. We love the exploiter, not their exploitations." Bishop Kumalo appealed for the church in North America to support the people of Rhodesia, but not the Rhodesian Government.

Other issues for discussion included how to develop alternate service programs in countries that do not allow for such expressions of conscience; how peace teaching can be carried out best in the congregation; how to develop in the congregation a conscience about social injustice; and what are some nonviolent methods consistent with the spirit of Christ in the struggle for human dignity.

The peace group discussions evidenced such a common set of concerns and interests that they were able to get a key sentence into the Ninth Mennonite World Conference message. Here they urged that "any witness for peace and for service to the needs of humanity, any taking of a responsible and critical position should be the concern of the whole church and of all its members." This concern reflected the awareness many peace groups have of their isolation from the large body of church members.

In another action, the peace group formed a smaller group to work toward a more formalized peace organization within the structure of Mennonite World Conference. This would be a continuation committee to maintain contact until the Tenth World Conference.

One of the real tasks of the worldwide Mennonite brotherhood is to discover that in the universal church, where one suffers, all suffer and that each local and regional group is an essential component in the completion of the body of Christ. Nowhere is it so necessary for Mennonite brothers and sisters to talk with each other as on questions relating to peace. Only through listening and witnessing can our brotherhood discover how to be faithful to the teachings of Christ and the vision of our fathers amidst the turbulence of our times.

Alumni get "half fare" at Bethel College this fall

Alumni of Bethel College may now return and take courses for credit or for audit and receive a 50 percent tuition reduction, according to recent action of the college board.

Also recommended by President Harold Schultz and approved by the board executive was a resolution to permit a Bethel alumnus who has not graduated and has not attended an accredited college or university in the last five years, to take up to six hours per semester (or a total of sixteen per academic year) at half tuition. Off-campus interterm work is not included in this rate.

The special alumni rates will take effect with fall semester, beginning September 6.

RECORD

Workers

Justina Baerg of Winnipeg, president of the Women's Missionary Association of the Conference of Mennonites in Manitoba, has volunteered her services to MCC (Manitoba). She began her unsalaried assignment June 1. One of her main interests will be to encourage the establishment of thrift shops in various Manitoba communities.

Pearl Braun, Altona, Man., has begun a one-year assignment in Toronto, Ont., working as a receptionist and secretary at the Warden Woods Community Center. She is a graduate of W. C. Miller Collegiate Institute and attended Elim Christian Education Center. Pearl is a member of the Altona Bergthaler Church.

Henry and Tina Dirks, Virgil, Ont., have ended their terms as missionaries in Zaire under Africa Inter-Mennonite Mission (Congo Inland Mission). Mr. Dirks had turned over his position at LECO Press in Kinshasa to a Zairian whom he had trained.

Jake and Katie Dyck were commissioned by the Plum Coulee Bergthaler Church July 31 to serve with Mennonite Pioneer Mission at Little Grand Rapids, Man. Both Jake and Katie Dyck have had previous experience in working in crosscultural situations. Jake has spent a term as MCC worker in Haiti, while Katie has spent a term as MCC worker in Vietnam. The Dycks left for Little Grand Rapids the third week of August.

John Dyck, Winkler, Man., has begun a thirty-months term of Pax service in Greece where he is serving as a horticulturalist on loan to Church World Service. John is a graduate of Winkler Collegiate Institute and attended the University of Manitoba where he studied agriculture. He is a member of the Grace Church, Winkler.

Several General Conference missionaries in Zaire under Africa Inter-Mennonite Mission returned to North America for furloughs this summer. They include *Mary Epp*, Nordheim Church, Hanley, Sask.; *Ralph and Fern Ewert*, Gospel Church, Mountain Lake, Minn.; *Peter and Annie Falk*, Morden Bergthaler Church, Morden, Man.; *Frieda Guengerich*, Calvary Church, Washington, Ill.; *Arnold and Grace Harder*, First Church, Mountain Lake, Minn.; *Elda Hiebert*, Zion Church, Elbing, Kans.; *Anna V. Liechty*, First Church, Berne, Ind.; *Earl and Ruth Roth*, Grace Church, Albany, Ore.; *Leona Schrag*, First Church, Pretty Prairie, Kans.; *Walter and Betty Shelly*, West Swamp Church, Quakertown, Pa.; and *Charles and Geraldine Sprunger*, Eden Church, Schwenksville, Pa.

Nicholas and Tina Fransen, St. Catharines, Ont., went to Steinreich, Mexico, Aug. 1 to become houseparents for children at the Mennonite primary and secondary school there. Their initial term will be one year. About twenty-five students live near the school because of the distance of their homes from Steinreich. The Fransens are members of the Vineland (Ont.) United Mennonite Church. Mr. Fransen is a retired minister.

John W. Gaeddert joined Bethel College September 1 as director of admissions. Mr. Gaeddert graduated from Bethel College in 1950 and received his MRS and BD degrees from Mennonite Biblical Seminary, Elkhart, Ind. He has been pastor of the Tabor Church near Goessel, Kans. *Jim Huxman*, Pretty Prairie, Kan., has joined the Bethel staff as admissions counselor. A Bethel graduate of 1968, Mr. Huxman has been a high school English teacher at Pretty Prairie, Kans., and an active volunteer recruiter for Bethel the past two years. Also joining the admissions staff on a half-time basis was *LaVerne Epp* of Henderson, Neb. Mr. Epp is a 1972 graduate of Bethel with a major in history.

Elizabeth Goertzen, Winkler, Man., has begun a thirty-months term of service in Berlin, Germany. She is working as a nurse at Evangelische Johannesstift, an institution helping people of all ages with all manner of handicaps and sicknesses. About 2,500 people, including resident staff live at Johannesstift. In 1970-71 Elizabeth served with MCC in the Trainee Program as a nurse in Hillversum, Netherlands. She is a member of the Winkler Bergthaler Church.

General Conference Mennonite representatives on the newly organized Africa Inter-Mennonite Mission (formerly Congo Inland Mission) board are *William Janzen*, Ottawa, Ont.; *Robert Stutzman*, Normal, Ill.; *Heinz Janzen*, Newton, Kans.; *Elmer Neufeld*, Bluffton, Ohio; *Lotus E. Troyer*, Summerfield, Ill.; and *Howard Habegger*, Newton, Kans. *R. L. Hartzler*, a board member for thirty-five years, has resigned for reasons of health. The Congo Inland Mission board formerly had nine General Conference representatives. In addition to the six members listed above, *Tina Block*, Newton, Kans., has been named women's auxiliary representative to the board with full voting privileges.

John and Olga Klaassen, Carrot River (Sask.) Church, returned to Zaire in August under the Africa Inter-Mennonite Mission to teach in the secondary school in Mukedi. John is director of the school.

Richard and Barbara Delk Koontz, Newton, Kans., have begun a two-year assignment in Atlanta, Ga. He is working as an administrative assistant with Inter-faith, Inc., a nonprofit,

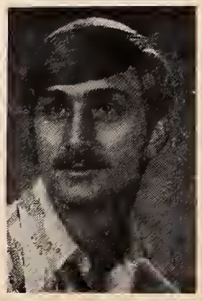
Braun

Dyck

Goertzen

B. Koontz

R. Koontz



Quenzer

church-supported corporation to develop adequate housing facilities for low-/and moderate-income families in metropolitan Atlanta. Richard is a member of the Bethel College Church, North Newton, Kans. Barbara will likely be teaching elementary physical education at an inner city school. She is a member of the Ebenfeld Mennonite Brethren Church, Hillsboro, Kans.

Paul Myers, who has served as assistant treasurer of MCC since 1966 is planning to continue his education in Switzerland. He had previously served with MCC as a Paxman in Germany from 1960-63.

Kathy Quenzer, San Miguel, Calif., entered voluntary service Aug. 20. She will spend at least one year working at the Friendship House day care center in Hutchinson, Kans. The center is sponsored by the General Conference and (Old) Mennonite congregations in Hutchinson. Kathy, a member of First Church, Paso Robles, Calif., has attended Pacific College, Fresno, Calif., and has a BS degree from California State Polytechnic College, San Luis Obispo.

Betty Quiring, Bethel Church, Mountain Lake, Minn., returned Aug. 17 from furlough to teach at Nyanga, Zaire. She is being sent by Africa Inter-Mennonite Mission.

Tina Quiring, Gospel Church, Mountain Lake, Minn., has been invited to return to Zaire to continue in the literature program operating out of Tshikapa and Kalonda. She will leave North America in October.

Ronald and Karleen Sprunger, Berne, Ind., began two years of voluntary service in Phoenix, Ariz., July 11. Ronald is working mornings in a Head Start center and afternoons at a credit union sponsored by Leadership and Education for the Advancement of Phoenix for low-income people. Karleen is working as a registered nurse. Ron, a member of First Church, Berne, Ind. Karleen, a member of the Church of the Brethren, Decatur, Ind.

Donovan and Naomi Unruh, workers in Zaire under Africa Inter-Mennonite Mission, arrived in Nebraska July 22 for a year's furlough.

Published

Care for one another, a study on mutual aid in the congregation, has been published by Faith and Life Press, Newton, Kans., and Mennonite Publishing House, Scottdale, Pa.

The study includes a pupil book by Carl Krieder, economics professor at Goshen College, Goshen, Ind.; a leader's guide by Howard Raid, professor at Bluffton College, Bluffton, Ohio; and a two-part filmstrip with a record, entitled *The feeling's mutual.*

The pupil book and leader's guide discuss income distribution, mutual aid versus welfare or insurance, sharing goods in the early church and among the Anabaptists, organized mutual aid programs, and mutual aid beyond the denomination and overseas.

The study material is available from Faith and Life Bookstore, Newton, Kans., and Berne, Ind., or from Fellowship Bookcenter, Winnipeg, Man. The pupil book and the leader's guide are $1.50 each, and the filmstrip is $7.95.

Threescore, a history of the Congo Inland Mission, has been written by Melvin J. Loewen to commemorate CIM's sixtieth anniversary. Dr. Loewen, who is now on the staff of the World Bank, formerly served under CIM in Zaire. The five-chapter book is being sold for $3.00 per copy.

Calendar

Sept. 10-17—First Church, Berne, Ind., will have a series of meetings, Robert Liechty, Jr., speaker.

Western

Sept. 15-17—Oklahoma convention of General Conference Mennonite churches, at Grace Church, Enid, Okla., Erland Waltner, speaker.

PAUSE!
September 10-16 with us and
PRAY!
September 10-16 with us for
PEACE!
September 10-16 with us —
PAUSE AND PRAY FOR PEACE!

A Mennonite Hour listener recently wrote, "The Vietnam war is in a dangerous stage. Everybody is offering suggestions, putting out petitions, giving advice, and threatening. It seems to me we are neglecting our most powerful instrument when we fail to pray. Let's trust God and pray for peace."
A good suggestion. We invite you to join us, our listeners, and readers around the world as we pause and pray for the leaders on both sides of world conflicts—Vietnam, the Middle East, Northern Ireland . . .

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Marriages

Ronald Ackerman, Meadows (Ill.) Church and *Nguyen-Thi-Nga,* Vietnam, on June 10.

Elmer Duane Alsene and *Jeanette May Piper,* Normal (Ill.) Church, on June 4.

Gary Anderson, Waterloo, Iowa, and *Barbara Jabour,* Zion Church, Donnellson, Iowa, on June 10.

Wesley Beery, Ebenezer Church, Bluffton, Ohio, and *Joyce Kay Reichenbach,* United Church of Christ, Bluffton, Ohio, on June 6.

James Bevan, Quakertown, Pa., and *Patricia Rice,* West Swamp Church, Quakertown, Pa., on June 10.

Steven Bjorklund and *Virginia Franz,* Menno Church, Ritzville, Wash., on June 9.

Rodney Bolstad and *Sidney Lynn Heidel,* First Church, Hillsboro, Kans., on June 9.

Brent D. Cain and *Wendy Dale Krehbiel,* Eden Church, Moundridge, Kans., on June 10.

Howard Cain, Delphos (Kans.) Presbyterian Church, and *Wendy Krehbiel,* Eden Church, Moundridge, Kans., on June 10.

Larry Collier and *Shiela Clack,* First Church, Upland, Calif., June 10.

Michael Lewis Company and *Stephanie Ann Baum,* Normal (Ill.) Church, on June 10.

Dennis Duerksen and *Norma Nickel,* Alexanderwohl Church, Goessel, Kans., on June 3.

Leonard A. Frantz, Central Heights Church, Tampa, Kans., and *Kathy JaNelle Bucholz,* First Church, Hillsboro, Kans., on June 3.

Mark Friesen, Bethesda Church, Henderson, Neb., and *Veronica Hofer,* Salem Mennonite Brethren Church, Bridgewater, S.D., on June 10.

Orin Friesen, Bethesda Church, Henderson, Neb., and *Debra Golike,* Belle Plaine, Kans., on June 17.

James Douglas Goman and *Jean Anne Reimer,* Waterloo-Kitchener United Church, Waterloo, Ont., on June 9.

Thomas Richard Graber, Moundridge, Kans., and *Diana Sue Epp,* Bethel Church, Marion, S.D., on June 10.

Jack Keith Hiebert and *Patricia Johnson,* First Church, Hillsboro, Kans., on June 10.

Robert Alan Hurley, First Methodist Church, Newton, Kans., and *Barbara Jean Bartel,* Bethel College Church, North Newton, Kans., on June 9.

William Kalember, Phoenix, Ariz., and *Cynthia Stucky,* First Church, Phoenix, Ariz., on May 27.

Francis James Kempf, United Methodist Church, Pandora, Ohio, and *Joan Marie Lemley,* Grace Church, Pandora, Ohio, on June 10.

Terry Malone and *Becky Yoder,* Maplewood Church, Fort Wayne, Ind., on June 10.

Jerry Neufeld, Bethel Church, Inman, Kans., and *Yvonne Nelson,* Bible Baptist Church, Topeka, Kans., on June 10.

Jerry Plenert, First United Methodist Church, McPherson, Kans., and *Sheryl Kay Vogt,* Eden Church, Moundridge, Kans., on June 9.

Dennis Reichert, First Church, McPherson, Kans., and *Robert Mendonca,* on June 11.

Daniel Rios R., Primera Iglesia Bautista de Torreon, Coahvila, Mexico, and *Judy Lynn Suderman,* Bethel College Church, North Newton, Kans., on June 4.

Dirk Rocke, Meadows (Ill.) Church, and *Irene Burgen,* Unitarian Church, Bloomington, Ill., on June 10.

Donnie Siebert and *Cherolyn Friesen,* Bethesda Church, Henderson, Neb., on June 2.

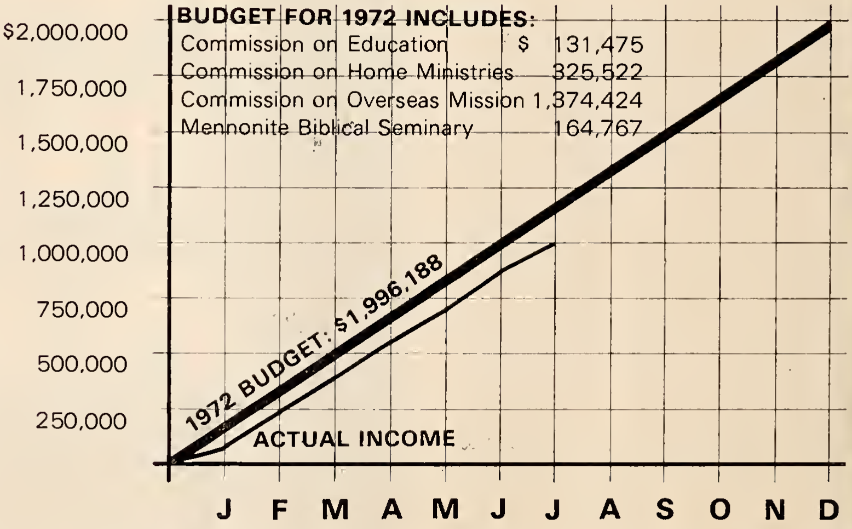
Joseph Arthur Slager and *Alice Ann Bachman,* Boynton Church, Hopedale, Ill., on June 11.

Herb Stucky, Jr., and *Denise Marie Kaufman,* Eden Church, Moundridge, Kans., on June 10.

Rodney Irl Unruh, Bethel College Church, North Newton, Kans., and *Sherry L. Johnson,* First Christian Church, Independence, Mo., on June 9.

Conference budget

July



BUDGET FOR 1972 INCLUDES:

Commission on Education	$ 131,475
Commission on Home Ministries	325,522
Commission on Overseas Mission	1,374,424
Mennonite Biblical Seminary	164,767

We do not have a complete report on receipts in July. The Canadian office has not remitted because the treasurer is on vacation. We should be able to give a more complete report at the end of August. Without the July Canadian remittance, we are about 2.5 percent ahead of last year at the same time in terms of budget.

Poverty receipts for July totaled $3,334.27 and, for the year thus far, $34,897.13. *Wm. L. Friesen, conference treasurer*

LETTERS

Many are being swayed

Dear Editor: Congratulations on the printing of the article "The plain truth about Herbert W. Armstrong" (June 27 issue). Many of our Mennonite people from all conferences, GC, Mennonite, MB, and others, are being awayed and strongly influenced by persons such as Mr. Armstrong. I am glad to hear that someone is ready to take a position and speak out about who and what Mr. Armstrong and the Worldwide Church of God are all about. Keep it up! *Gene E. Yoder, placement counselor, Mennonite Board of Missions, Box 370, Elkhart, Ind. 46514.* July 14

Offer more than criticism

Dear Larry: I find it unnecessary to defend Explo 72 and if people desire a more objective report it is available in *Christianity Today* (July 7 issue). I'm thankful that my God is able to use the fumbling efforts of mere man to get the good news out. I am sure that the undercurrent of your article (July 11 issue) can be clearly understood if you will declare your position to these questions. Is man basically good and in need of direction and help, or is man by nature sinful and needs to be converted before he can be effectively helped? You may supply your own definitions.

I believe *The Mennonite* and Mennonites have more to offer the world than criticism. I would rather have public acclaim for being part of MDS than for disrupting a meeting. MDS needs our support for the great work they are doing, but who can say when eternity reveals the record which is greater, the work of MDS or that of Explo 72? Both may only serve as a springboard to help fulfill the commands of our Lord. Please use our paper to help do just that. *Vern R. Penner, R.R. 1, Wolcottville, Ind. 46795.* July 17

Explo was a success

Dear Editor: I read with disappointment and distaste your article on Explo 72 (July 11 issue). We had come from our church service where many young people spoke of their experiences in Dallas. We were thrilled to hear enthusiasm for Christ, for salvation through Jesus Christ, and answered prayer at that occasion. Then I read your article.

I am glad there was a flag ceremony, including a pledge of allegiance to the U.S. flag. I honor all those who stood at attention and voiced that pledge. How wonderful to live in a country where Explo 72 could take place.

E. V. Hill not appreciated? Who wondered why Tom Skinner wasn't there? Apparently not those who made Explo 72 the tremendous success it was. Is there anything wrong with being "middle class"? or even "white middle class"? If not all 2,000 blacks were happy that isn't surprising. I'm sure in 2,000 whites—or blacks—anywhere, attending anything, there would be disgruntled ones.

Your last two paragraphs give off an air of wishful thinking. Because you are small, do you resent bigness and wish failure in anything beyond you? *Erma Neuen, 405 Columbia St., Berne, Ind. 46711.* July 25

Obey conscience

Dear Editor: We must obey our conscience, therefore we have decided to refuse to pay 64 percent of the federal income taxes clearly designated for war. As indicated in our letter attached to our 1971 income tax returns, we are not opposed to paying taxes which go for constructive purposes. If there were a legal alternative fund to contribute to, we would do so. However, since this is not an option at this time, we have forwarded the amount designated for war to Mennonite Central Committee, an organization working in many countries trying to meet people's basic needs.

We will not voluntarily contribute to the mass destruction made possible by the weapons these taxes buy. It is our quest to live the way of love and peace on an interpersonal level as well as on an international level, since this is how we understand Jesus and his way of love. We do not believe in violence as a means of conflict resolution, for violence results in more violence. The state has chosen an enemy, but we have no enemy. We do not accept the premise that the state can choose an enemy for us and force us to help annihilate the state's enemy. *Jacob and Irene Pauls, Box 32, North Newton, Kans. 67117.* June 27

Abortion and war

Dear Editor: I feel abortion is not as bad as for a Christian to go to pick up a gun and kill a lot of fathers and women in the war. Those who are killed with abortion are innocent. I don't believe in either, but there are many Christian church people going to war and killing and thinking there is nothing wrong with it. Abortion is terrible, but I don't think the doctors are Christians. I don't know how a Christian can go to the army to kill. You are supposed to preach the gospel. How a Christian can witness to an unsaved man and then go and shoot him doesn't make sense to me. *Mrs. Jake Esau, Box 1026, Meadow Lake, Sask.* June 22

Action third world

Dear Larry: Please give your readers my regards and tell them that I am working here in our "Action Third World Trade," which is supported by the Catholic and Protestant churches, mostly buying textiles and handicrafts from small villages in the third world directly, without any importers' and wholesalers' margins. *Hans A. deBoer, W.E.M., 2 Hamburg 13, Mittelweg 143, West Germany.* July 17

let love fly

REVIEWS

Love and freedom

Dear Editor: Why is it that even in the kingdom of God we believe like citizens of this world, and not like citizens of the kingdom? Why is it that we tell each other that we have a right to our opinions, but this toleration is not in love, but involves the whole gamut of feelings, including rejection of each other? Wouldn't it be more Christian to say what we really feel, rather than being hypocrites? The people of the kingdom of this world would really like to take all dissent whatever, from left, right, or center, and put them in concentration camps. Our parallel thinking is that God will take care of those who are wrong and will burn them eternally in hell. While the unrevealed thoughts of the people of the world is to put them away themselves. We "pass the buck" to God. He will do it.

In 1 Corinthians 13 it says that love is not selfish, but our love certainly is. As long as some people have the monopoly of the "right way," there will always be selfishness, and never love. In the long run, or in the end, we cannot be 100 percent certain of what we hold as the only true way. After all, there are other interpretations.

True love works in freedom, and for this reason we cannot impose our views as the only ones. Love and freedom feed each other and are like the faces of a coin. In the world they talk of freedom without love, and in the church we talk of love, and we say: "and freedom," but in reality is love without freedom.

Christianity is love that can only be exercised in freedom. It is not beliefs and confessions. It is faith in Jesus. When we accept Jesus, we are admitting to ourselves that love with freedom is possible. Christianity is a faith of freedom. It is the new covenant. We live by the Spirit. We are no more bound by the law. Whatever the people in the world believe, they are not free; because they are still bound by law and order, not love and freedom. *Paul Badia, 514 E. Waverly Ave., Goshen, Ind. 46526.* July 11

Why conservative churches are growing

Russell Mast

Why conservative churches are growing, *by Dean M. Kelley (Harper and Row, 1972, 184 pp., $6.95), is reviewed by Russell L. Mast.*

At a time when the word *revolutionary* is very much in favor and churches are often judged solely by whether or not they are agents of social change, Dean M. Kelley takes a fresh look at the conservative role of religion. His point is that this is not only a legitimate, but it is in fact the most distinctive, function of religion.

"This is not to say that persons interested in social change have no proper place in churches, far from it. It is saying that if they understand what religious organizations normally —and normatively—do, they will be there not specifically for the sake of social transition, but for the sake of what religious societies as such have to offer, which is . . . the shared system of meaning which is articulated, witnessed to, lived out, promulgated, in the religious community—a *by-product* of which process *may* be: social change!"

His purpose is to write a "sociology of religion." In his study of the situation in the churches of our day, he sees evidence that those churches which have lost this "system of meaning" — which in theological terms would be the gospel—are declining. He observes that where churchmen have gathered around the banner of civil rights, the war on poverty, or community organization, their contribution has been no different from that of any secular group. "This is known in some circles as being relevant to the felt needs. Religious groups should not abdicate their unique and essential contribution to healing the world's wounds: *meaning.*" On the other hand "churches that have not tried to adjust to the times, to ingratiate themselves with the world—in many cases are not declining."

As a pastor and later as a church executive, Dean Kelley had considerable experience in developing and instituting programs of social action of an unconventional and sometimes of a controversial nature. This was an explicit attempt to appeal to those both in and out of the church who had grown sour on the church because of its alleged irrelevance. But "the irony was that the church could rely on the continuing devotion and support of its older members—even though offended—more than it could on the interest of the newcomers for whom it had offended them! When the time came to pay the bills or to defend the new programs in the congregation, the 'swingers' for whose sake they were developed were usually nowhere to be found, while the old-timers were invariably present and sometimes even consented to foot the bills."

The quality which makes churches grow is "the demand they make upon their adherents and the degree to which that demand is met by commitment." Mr. Kelley would see the strength of a religion not in meeting the needs which the adherents think they have, nor in providing them with a setting of freedom from authority, or helping them to secure their "rights." Stringency, strictness, discipline, and obedience constitute the distinguishing marks of a vital religion.

Mr. Kelley raises some issues in my own mind which are still unresolved. For example, it may still be an open question whether churches will grow simply because they do proclaim authentic meaning through the gospel. Is it not faithfulness to Jesus Christ as Lord and not a growing membership that is our first responsibility? In any case, it is an encouraging sign that books such as this one are beginning to appear, calling us back from the excesses and extravagances into which the theological writing of the 1960s had taken us—to the wholeness and fullness of the gospel.

MEDITATION

Praise the Lord for spinach

Praise the Lord O my soul, as long as I live I will praise the Lord (Psalm 146).

BUT WHAT do you praise him for? How do you praise him?
You just open your mouth and simply say what you are thinking;
Praise the Lord for spinach.
Spinach?
Yeah, praise the Lord for spinach because it makes me remember how good other food tastes.
Praise the Lord for sunburns because while my back is peeling
I remember life cannot go on without the sun.
Praise the Lord for sparrows whose nests plug our drainspouts, for without a nest there would not be birds to sing.
Praise the Lord for spinach, sparrows, and sunburn because they remind us to be thankful for everything.
Praise the Lord for the cavity that aches so much because the drill reminds me of the improvements in technology.
Praise the Lord for the grass that needs to be mowed because it's better than mowing weeds, and besides what would the world be like without grass?
Praise the Lord for all the homework we hate to do because it reminds us of teachers who care enough to try.
Praise the Lord for cavities, grass, and homework because they remind us to be thankful for everything.
Praise the Lord for the cat that lies in the garage and meows all day because it reminds me of the friendship we can have with pets.
Praise the Lord for the calves that need to be chored because if they were not fed they would not grow and give milk.
Praise the Lord for the number of times I have to wash the dishes because I am reminded that we have so much good food to eat.
Praise the Lord for cats, chores, and dishes because they remind us to be thankful for everything.
Praise the Lord for the mud because it reminds me that without the rain the earth would not get water and all the beautiful trees and other plants would die.
Praise the Lord for the number of times I must practice the piano because it reminds me that we must work to get something.
Praise the Lord for the mistakes I make, for without them I couldn't learn.
Praise the Lord for mud, practice, and mistakes because they remind us to be thankful for everything.
Praise the Lord for anything! and *everything!*
Sixth-grade Sunday school class, Alexanderwohl Church, Goessel, Kansas—Warren Flaming, teacher.

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COVER

"Welders," by Ben Shahn (1898-1969), is an appropriate painting for Labor Day from the collection of the Museum of Modern Art, New York.

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Art Martens' address is 357 DeFehr Rd., Abbotsford, B.C. He wrote the article on the M-2 program as part of an assignment at a writers' course a Columbia Bible Institute, Clearbrook, B.C.

John A. Lapp is a teacher, historian, and academic dean of Goshen College, Goshen, Ind.

Russell Mast, who has written the first of a continuing series of book reviews, is pastor of Zion Mennonite Church, Souderton, Pa. 18964.

Each member of the sixth-grade Sunday school class at Alexanderwohl Mennonite Church, Goessel, Kans., wrote a line for this week's meditation.

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Letters: More than attack and defend

"I ALWAYS TURN to the Letters section first," readers often tell me when they offer their evaluation of *The Mennonite*. It is easy to understand why. The correspondence from readers probably comes as close as any section of the magazine to the actual pulse of the conference. As they reflect on issues and events about which they feel deeply, the letter writers provide insights to which the readers may otherwise not have access. The letters also serve as a means through which members of the conference can admonish one another.

During the past twelve months, 104 people have spoken to the conference through 118 letters to the editor. Nine persons wrote two or more times.

Geographically, the spread of letter writers was quite balanced. Thirty-three came from communities in the Western District, although not all of them were necessarily members of the district conference. Thirty-seven came from the Central District, twenty-five from Canada, fourteen from the Eastern District, seven from the Northern District, and eight from abroad.

Thirty-nine of the letters came from women, and in five other cases wives and husbands signed their letters jointly.

Well over 80 percent of the letters came from lay people.

Our letters column thus is an important outlet for people from the conference to voice both their dissent and their approval of the conference's program. The charge is sometimes made that certain points of view are not heard in the conference's decision-making process. It has been my observation during my first year as editor that the conference officers and staff give serious attention to the variety of viewpoints that exist in our churches. They are particularly sensitive to critiques and suggestions which appear in print.

The letters to the editor could, however, become an even more fruitful means of dialog if some writers would address the people with whom they do not agree in a more brotherly tone. It would also be helpful in many cases if they would seek first to truly understand the point which the other person is trying to make before they respond. Some letters show evidence of the writer's having only scanned the material to which he was reacting.

One reader commented recently, "What could be done to transform the letters to the editor column into something more than a gripe section? There must be some way to encourage interaction in other than the attack-and-defend pattern."

Although we have sent back several letters during the past year with suggestions that certain obvious errors be corrected and that they be modified somewhat in their tone, we have published all but two letters we have received for publication. (The letters we did not use were submitted to a number of periodicals simultaneously by nonsubscribers.) We want to continue this open-forum policy, but we would be happy if writers would resolve to show greater sensitivity to each other during the coming year. We are convinced that the truth can be written in love.

We, the editors, too, commit ourselves to a continuing effort to try to be more sensitive in our reporting and selection of materials. Where we have caused strong reader reaction through insensitivity or error, we beg our readers' pardon. LK

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OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

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OUR CHANGING WORSHIP

Esther Groves

Our patterns of worship may be changing for the same reason that they have changed at other times in the church's history—to direct and reflect new Christian life styles and ways of thinking. In the following pages, seven General Conference congregations report what is happening to them.

As worship patterns change, some church members ask, "Why does there have to be change?"

There doesn't have to be, of course. But given the nature of other changes taking place today, worship may eventually change for the same reason worship has changed at other times in the church's history—to direct and reflect new Christian life styles and ways of thinking.

Some reasons given for interest in different forms of worship are:

—Every generation has its own unique mission. The concern of the last generation was to send missionaries to Asia and Africa. Now that indigenous churches have a foothold there, and now that we are forced to evaluate our own life styles because of such things as violence and pollution, the concern of this generation may turn out to be applying Jesus' gospel to human relations and resources. Changes in worship show real interest in Christian community. Deepening fellowship in Christ gives the support needed to change ways of thinking and living, and to combat evils.

—Printing made possible the study of the *printed* Word. Worship began to center on reading, exegesis, and preaching of the Bible. Today radio, film, and videotape plus the current great human relations movement may make possible study of the *lived* Word. Worship will center in incarnation of Jesus in persons in everyday life, taking seriously the admonition of Hebrews 10:24 to "be concerned with one another, to help one another show love and to do good." Communications media and human relations tools will be used with the Bible to help us learn incarnation of the Word.

—New Christian life styles come more from the grass roots than from official leadership. This influences the change from leader-centered worship to people-centered worship.

Whatever the reasons, change is going on. Here is what a few (many more could have been included) Mennonite congregations report is happening in worship, and why:

GRACE CHURCH, REGINA, SASKATCHEWAN

Pastor Fred Unruh writes: Worship is an experience of celebration which belongs to the people . . . not something a specialist does for the people. . . . The pastor becomes . . . an enabler. . . . Participation seems to be a key to relevance.

Last summer we asked the children of our church each to draw a picture to illustrate a suggested scene from the stories of the Bible. When their pictures were turned in we had a fantastically beautiful set of fifty drawings. One of our members shot color slides . . . and the pastor wrote an accompanying script to this "Greatest story in the world." The set of slides and script were the center of a congregational worship service.

We have used drama during morning worship because we need sometimes to tell what life is like in poetic terms. Our junior high Sunday school class wrote their own Christmas play. It was a dramatic presentation through the medium of a "radio interview on the street" of what Christmas meant to the people. We have found the worship dramas produced by Contemporary Drama Services very good, helpful, and authentically biblical.

A highlight was a "summer Sunday in the park" beginning with breakfast at 9:00 and followed by worship in the shade of the poplar trees. We constructed a cross using driftwood and pasted a collage of faces, people, and scenes on the cross. Our service sought to help people think about the relevance to life as they experience it of the death and atonement of our Lord. In the liturgy of the morning, people wrote one-word responses to the meaning of the cross and pasted these on the cross.

We have tried to let our worship clarify, describe, and confront us with the biblical message in contemporary terms and forms of communication. Sometimes we use dialog sermons. . . . We always have a five-minute period for the preschool children. They come forward and sit on the floor with the pastor or a member as we share a story, some slides, show something, or do something together.

A symbolic communion meal included the elements of the Passover shared around a table in the fellowship hall: roast lamb, bannock (Indian bread), parsley (for bitter herbs), and grape juice. We encouraged people to talk freely and enjoy this meal of celebration for deliverance. "It's the first time people were happy at the Lord's Supper," commented one member.

Christians shouldn't be afraid to use any media of communication to share the message that God is in our land and that we are his celebrating people.

FAITH CHURCH, MINNEAPOLIS

According to information from pastor Donald Kaufman, the church's steering committee produced the following plan as an experiment in worship planning:

1. Everyone will be randomly assigned to one of six groups.
2. A temporary chairman will be selected by the steering committee.
3. The format of the service is open to the creativity of the committee. No limitation as to time and content.
4. The last Sunday of each month is suggested. Other Sundays are available but the pastor should be informed.
5. Members of the steering committee will be available as resource people if requested.
6. Other people and friends may be included on your committee.
7. Each group is expected to produce something and make some conscious decision concerning worship.
8. Work in cooperation with the pastor.
9. Responsibility of the committee is to plan a two-hour block of time and this is to include the children.
10. All costs charged to the committee must be cleared with the treasurer.

(See the August 8, 1972, issue, page 476, for more details on the Minneapolis approach.)

SOUTHERN HILLS CHURCH, TOPEKA, KANSAS

Pastor Lamont Woelk shared the following in *Builder*: Over the past five years we have done many new things, some of which have become permanent parts of our worship.

About three years ago we had a difficult winter. We had experienced an exceptional amount of illness, some quite serious. Some difficulty and tension existed within the congregation and I was required to seriously evaluate my leadership. When spring came, we could see how God had led us through that difficult time, so we planned a service to express our gratitude.

A special thanksgiving and commitment form was prepared on which people could state the reasons for their gratitude and make a commitment that would properly express it. Opportunity was also given in the service for people to speak their gratitude and make some form of offering. One person sang a song that was meaningful to her. Another read an original poem. A young father read an expression of gratitude that he and his wife felt for the new son in their home. One man, an avid fisherman who has no sons, said that he was going to find some fatherless boys and take them fishing. Others offered to do repair or cleanup work around the church building.

A "sharing of concerns" period has been a part of our worship for many years. Within the past year, we have added another time of sharing which we call "Reporting how we have seen God at work."

More recent changes in congregational worship include a call to worship in which members move about to greet visitors and persons they have not seen for a long while. They then join hands to sing the contemporary "Come all you people, come together."

We also have a five- to ten-minute post-sermon period in which the congregation divides into small groups to discuss a lead question or two and report back.

Bible study groups have become increasingly popular in recent years. The small group shown above meets regularly in Reading, Pennsylvania.

FIRST CHURCH, CHAMPAIGN-URBANA, ILLINOIS

Pastor James Dunn says: What should God's people do when they gather together? The worship committee of the (Old) Mennonite General Conference suggests . . . they are retelling the saving deeds of God, making decisions for the life of the church, reaffirming their faith and commitment to stand in covenant with God, renewing and deepening their fellowship in Christ, and recommissioning each other in the service of God.

God's people are just that—God's people. They aren't Rev. Smith's people. . . . They are priests to each other.

[Bulletins from First Church show times of spontaneous sharing and prayer. One morning the congregation divided into small groups and on worksheets compared Mark 6:7-13 with similar passages in Matthew and Luke, answering questions about the comparisons, personal reactions, and evangelistic and ethical concerns.]

Directed spontaneity allows each person to contribute to the others. Reflections and responses following a period of structured input give each worshiper a sense of worth.

[A March bulletin said: "As we arrive for worship we are invited to gather near the piano and participate in the singing of Passion hymns. Feel free to suggest that your favorite hymn be sung."]

An occasional worship celebration takes the form of a Quaker service in which no one has been given responsibility of leadership, therefore everyone shares this responsibility. Participants speak, sing, witness, pray, listen, love, and share as God moves his people in corporate worship.

On other occasions a worship theme centers around the common events and similar concerns of a leadership team selected because they seemed to gravitate together. They are given freedom to structure the worship experience as a genuine statement . . . with the responsibility to temper their perspective in dialog with others.

When what we say and do at 11:00 a.m. on Sunday is foreign in both language and content to what we experience during the other 167 weekly hours, we had better ask whether it is genuine. We invite natural sharing in the language of life's everyday experiences. Therefore contemporary musical forms, poetry, and prayers are planned . . . flexibility and freedom must be kept in creative tension with direction and order. But above all, if it isn't . . . natural, honest, and authentic, it isn't worship; it is a performance.

Congregational worship is a total encounter involving all man's senses. We have much to learn in this area. . . . The relational aspects of life were emphasized at a worship celebration that focused on a number of sensitivity games which helped the participants articulate the condition of their interpersonal relationships. Man does not live by reason alone but by all that he experiences.

HOUSE CHURCH, WATERLOO, ONTARIO

Walter Klaassen, chaplain at Conrad Grebel College, writes:

Worship has two purposes. First, it is a remembrance of what God has done for us in leading us into freedom. That means recalling especially the life, teaching, death, and resurrection of Jesus. Secondly, it is a process of learning, admonition, and discernment. That means that the members of the church speak to each other in love and truth in the meeting, that is, they speak God's word to each other.

These two components of worship are often not clearly distinguished one from the other in terms of a carefully constructed order of worship. In our house church we normally begin with a Bible study which now is the Gospel of Mark. There we concern ourselves with the sources of our liberation. This usually leads directly into a lengthy period of sharing, speaking to any difficulties or problems any member may have, of trying to discover the will of God for us in some personal, church, or larger community national or international issue. Singing is part of our worship, as is prayer.

Our meetings are not on Sunday but on a weeknight and are about three hours in length. The group is composed of twelve people, at the present time all couples. The size of the group is crucial to this style of worship. Sensitive sharing and study becomes difficult if the group gets much larger.

At present we are trying to find the best way of relating to the larger church community. Some of us attend Sunday morning meetings of other congregations to fill a need for a more structural liturgy; some do not. It should be clearly stated that we have not arrived at the pure church, but all of us for the first time ever or at least in many years are beginning to find out in a penetrating way what it means to belong to Christ's church.

THE MENNONITE seeks to witness, teach, motivate, and build the Christian fellowship within the context of Christian love and freedom under the guidance of the Scriptures and the Holy Spirit. It is published weekly except biweekly during July and August and the last two weeks in December at North Newton, Kans. 67117, by the General Board of the General Conference Mennonite Church. Second-class postage paid at North Newton, Kans. 67117. Subscriptions: in U.S. and Canada, $5.00, one year; $9.50, two years; $14.50, three years; foreign, $5.50 per year. Editorial office: 600 Shaftesbury Blvd., Winnipeg, Canada R3P 0M4. Business office: 722 Main St., Box 347, Newton, Kans. 67114. Postmaster: Send Form 3579 to Box 347, Newton, Kans. 67114.

ALEXANDERWOHL CHURCH, GOESSEL, KANS.

Meribeth Schmidt reports on a series of services planned by pastor Ronald Krehbiel:

Imagine the Book of Revelation . . . suddenly becoming vitally interesting and alive with meaning. . . . The setting is a united congregational effort and commitment in reading and studying Revelation; it had its beginning in a church project and will ultimately culminate in a communitywide presentation.

A seven-branch candelabra made by one church member, depicting the seven churches of Christ, was the center of the message "What Christ requires of his church" . . . some of the candles (churches) were snuffed out.

On several occasions the pastor displayed garments representing the high priestly robe and turban. These were designed from Scripture and sewn by two women of the church. After hearing the explanation of their significance and actually seeing as we heard, the idea of Jesus in the role of our high priest became more real and meaningful.

The highlight of this series thus far for me has been the message "Manual on how to worship God," based on visions in Revelation 4 and 5. A white-draped chair (throne) encircled by a rainbow set the stage. Twenty-four serious junior choir boys in white capes sat around the throne in their roles as the twenty-four elders, holding bowls filled with the "prayers of God's people." These were actually names of all the church families, which were passed out during the service for a season of special prayer for each other. A trumpeter thrilled us with the stirring strains of "The holy city." The "four living creatures" were portrayed by eager third-grade boys.

The great value of all this symbolism is that it came with explanations of great depth and clarity. . . . Following the interpretation of the vision in Revelation 5, the choir burst forth with "Worthy is the Lamb". . . . The entire congregation then offered its praise, love, and adoration with . . . "Crown him with many crowns."

The Christian pavilion at the Osaka world fair attempted to encourage the worshipers who came in to reflect upon the state of contemporary man and the presence of Christ through photographs, art, music, and drama. The meeting hall had three foci: the Bible as the Word of God, the communion table, and the organ to express man's joyous response.

CHARLESWOOD CHURCH, WINNIPEG

"Our celebration has ended and our worship begins. . . . Go in peace, serve the Lord, and keep the faith. Amen." With these words pastor Ron Hunsicker concludes the Sunday morning worship service. He writes:

For some this would seem a bit strange. . . . Yet in an urban setting this is one way that this congregation has found to express its understanding of being the church. . . . Members find that they really spend little time together aside from the Sunday morning hours. In light of this, there has been increased emphasis on using this time to celebrate what they are doing, what God has been doing in their lives, and providing strength so that they can offer strength in the coming week.

Some services begin with the minister saying, "Good morning," and the people returning his greeting, [or] "Have you said hello to the person sitting next to you? Why not say hello, and if you find someone whom you don't know, introduce him to the rest of us." Through this intentional sharing, bonds of closeness have developed. The fact that there are only chairs and that they can be moved in any arrangement, is a positive addition.

One of the most meaningful services happened on February 27, 1972. During this service we attempted to celebrate the commutation of the death sentence of Thomas Shand, a man with whom several of us were involved. We celebrated through drama, song, and the spoken word. In a symbolic action we secured a person with a strong rope and then released him. The most memorable part of the service was the reading of a letter from Thomas Shand and the presenting of a balloon to one person who was deeply involved with Thomas Shand.

There are numerous ways to gain involvement . . . our hymnal . . . numerous excellent folk songs . . . litanies written in contemporary language . . . blanks in the bulletin for people to write in their prayer, their thoughts. Posters, recorded music, slides, and drama have been used.

There are five essential things which must be kept in focus:

1. Involve as many persons as possible in the planning of the worship experience.
2. Use as many media and as many forms as possible to say or communicate the same message.
3. Develop symbols and forms which can be identified with the biblical message as well as recognizable in the twentieth century.
4. *Be flexible!* Don't let any one form fossilize. Allow the content to grow out of the agenda of right now.
5. Share your experience with others.

Worship develops community as it lifts out those experiences which are important and celebrates them . . . and challenges others to be a part of the kingdom.

NEWS

General Board drops Poverty Fund name

When the General Conference voted in 1971 "that the Poverty Fund as a separate structure be discontinued," some people disagreed whether the Poverty Fund was to be abolished, the name was to be dropped, or the current administrative structure simply dismantled.

The question was settled August 18 by the General Board, which voted to allow persons to continue to give to "poverty projects" of the commissions past 1972, but to discontinue use of the name "Poverty Fund" as well as its separate structure.

A committee appointed by the General Board last February had recommended that the Poverty Fund name and symbol be continued in the commissions.

The symbol may be used in the future, but the name will not. Specific projects in each commission will be identified as poverty projects to which persons may contribute. Contributions for poverty projects not designated for a specific commission will be divided among the commissions.

The over-all commission budgets are to be increased by at least 3 percent in 1973 to allow for increased staff and projects.

The motion to drop the name "Poverty Fund" passed the General Board by a small margin. Peter Ediger, board member from the Arvada Mennonite Church, Arvada, Colorado, had argued that dropping the name would destroy any continuity with the Poverty Fund and decrease giving. Robert Gerhart, Immanuel Mennonite Church, Downey, California, had argued that the name Poverty Fund had too many negative connotations in his congregation.

'Der Bote' may benefit from death of 'Bibel und Pflug'

The future of *Der Bote*, the General Conference's German-language periodical, gained a new dimension with the apparent death of another German-language paper, *Bibel und Pflug*, published for South American Mennonites.

The General Conference has been struggling since last February to decide about *Der Bote*. At its February meeting, the General Board voted to offer the administration of *Der Bote* to the Conference of Mennonites in Canada. More than 75 percent of the paper's readers live in Canada.

The Canadian Conference, however, was not so eager to assume responsibility for *Der Bote*. The conference voted in July to study the issue further and postpone a vote until 1973.

The need for *Der Bote* to remain international in character may have been strengthened by the decision of the South American conference executive committee in July to end publication of *Bibel und Pflug* at the end of 1972.

Bibel und Pflug, supported primarily by the Commission on Overseas Mission and Commission on Education, served readers mostly Brazilian and Uruguayan Mennonites. These readers felt they could not be adequately served by *Mennoblatt*, published by the Mennonite colonies in Paraguay.

Thus the South American executive committee suggested that *Der Bote* might best serve all German-speaking Mennonites in South America, provided it could arrive sooner and could include more South American news. About 1,900 South Americans already receive *Der Bote*.

Faced with the South American request, the General Board of the General Conference voted August 17 to ask Heinz Janzen, general secretary, to consult with others and to bring a recommendation on financing of *Der Bote* to next February's board meeting.

Although the financial support of *Der Bote* was not a part of last February's motion, the concern over commissions' subsidy of *Der Bote* was a larger issue in August.

Support for *Der Bote* now comes from subscriptions, from the Canadian Conference, and from the General Conference, the latter through a percentage of each commission's receipts. It is the latter source of funds which some commission members and staff would like to cut.

The financial pressure on *Der Bote* may be reduced somewhat, since the Commission on Overseas Mission and Commission on Education will no longer be providing subsidy to *Bibel und Pflug*.

Howard Habegger, COM executive secretary, said *Bibel und Pflug* could survive if enough financial support was found among Brazilian Mennonites.

Commission or conference fund-raising debated

Should the commissions and the seminary raise funds jointly or separately?

The question, discussed but not settled at the General Board meeting August 17-18, was raised by the Commission on Home Ministries' decision to employ a field man for six months this fall.

Palmer Becker, CHM executive secretary, told the General Board that David Whitermore of Lansdale, Pennsylvania, would visit General Conference churches explaining the program of CHM and helping congregations in goals setting in preparation for Key 73.

Mr. Becker justified the employment of a field man as "a trial venture" because "the General Board policy pushes us in that direction."

Mr. Becker said the seminary already has a permanent field man, plus the Commission on Overseas Mission has field men in the form of missionaries on furlough.

"It's a question of survival," he commented. The CHM budget is being met, but a higher percentage is made up of funds given to the General Conference marked "where most needed."

"'From our point of view,'' said Henry Poettcker, conference president, "an increase in 'where most needed' funds is good."

Paraguayan colonies look back on 25-year history

Two Mennonite colonies in Paraguay have recently celebrated twenty-five years in the country which opened its doors to them as Russian refugees after World War II.

Mennoblatt, the paper of the Paraguayan colonies, devoted almost half a July issue to remembrances of the flight from Europe and the settling in Paraguay and to observations about life in South America since then.

Neuland Colony in the Chaco celebrated its anniversary July 12, and Volendam Colony in eastern Paraguay celebrated July 29-30 with several visitors from the Mennonite World Conference.

"With the commemoration we want to express to the Paraguayan people and their government our heartfelt thanks that they received us into their land, that we might have a new homeland," said *Mennoblatt.* "At the same time, we want to remember the road that lies behind us.

"The opinions among the immigrants over what has happened here in the twenty-five years were, from the beginning, varied and still are today. As an indication it could be mentioned that, up to now, more people have left the Neuland Colony than ever immigrated; that, at the same time the production level and income of the colony are increasing."

Mennoblatt includes short articles by thirteen authors who take a candid look at the colonies' short history.

The authors remembered boarding the ship *Volendam* in Bremerhaven, West Germany, to go to Paraguay. Many Mennonites had fled from Russia to Germany during World War II, leaving behind sons, fathers, and grandfathers who had been taken by the Bolsheviks and of whom nothing was known. After the war, the Mennonites received permission to leave Germany and with the help of Mennonite Central Committee went to Paraguay, the only country that would accept them as a group without a physical examination.

Peter Derksen of Neuendorf remembered the arrival in the Chaco, the good *borscht,* and the ample size of those who greeted them.

"They said more to us through their appearance than through their many beautiful words," he said. "If there were such fat people in the Chaco, then we, too, would not need to go hungry there."

The new immigrants also made an impression on the older Mennonite settlers. One Fernheim colonist reported that, through reports of the hardships of these immigrants in Europe, he had imagined them as poor, emaciated figures. But when they came to the village, they stepped out of the wagons in stylish MCC-donated clothing and permanent waves, to which the Fernheim colonists were unaccustomed. One woman in Fernheim observed, "So these are the ones for whom we have prayed so long."

Settling in Paraguay was not easy. Justina Warkentin of Neu-Halbstadt remembered how they had camped on the spot where their village was to be. A fox stole their shoes while they slept; a fireplace they built out of mud bricks was surrounded by water every time it rained.

In the fifties, many of the colonists emigrated to Canada. The Indians, said *Mennoblatt,* were astonished to see the settlers who had tamed the wilderness with such effort, suddenly fly to Canada. The story goes that finally one Indian asked an elder whether Canada was heaven.

But leaving Paraguay has come in for criticism. Said David Fast, Neu-Halbstadt: "Many settlers were not true to their vow that they would be satisfied when they had their own house, two horses, a cow, and a wagon."

One writer reported that the inclusion of non-Mennonite children in the colony schools in eastern Paraguay has produced some problems, but has been largely beneficial. More courses are being taught in Spanish. This improves relationships with neighboring Paraguayans and allows Mennonite students to continue their education in Asuncion. And those who remain in the colonies have learned to greet Paraguayan visitors naturally as neighbors and to see them less as potential cow thieves or objects of missions.

Bible school dedicates buildings in Switzerland

The Bienenberg Bible School in Switzerland dedicated two new buildings in July. Fifteen hundred people from Switzerland, France, Germany, Luxembourg, Austria, Holland, Canada, and United States filled the facilities for the occasion. The new buildings provide space for administrative offices, classrooms, library, dining hall, dormitories, and teachers' apartments.

The building program at the Bienenberg brought together European Mennonites in a united effort. Fund raising exceeded the highest expectations.

Bienenberg plays a role in nurturing and encouraging the evangelical, biblical position of faith and service among French- and German-speaking Mennonites. It has been a strong link in cooperative efforts of the North American and European Mennonite churches.

The Bible school, presently at Bienenberg, had its beginnings in 1950 when the International Mennonite Bible School was established at Basel under a board of control made up of representatives from the Mennonite churches of France, Switzerland, and Germany and from the Mennonite Central Committee.

Harvey Miller represented MCC at the dedication services.

Samuel Gerber, principal of the Bienenberg Bible School, speaks at dedication ceremonies for new classrooms, offices, and dormitories.

Lamb's warriors discuss discipleship

They came from Philadelphia and Winnipeg, Kansas and Washington, Georgia and California to an Amish farm in Indiana to talk about radical Christian discipleship.

Most were Mennonites; others were Quaker, Brethren, Southern Baptist, or Catholic. Most were in their twenties, although a few were younger and some were parents and even grandparents. They were students, ministers, farmers, teachers, artists.

These sixty to seventy people were brought together August 22-27 by a call to a "Lamb's war" camp meeting. The "Lamb's war," a Quaker phrase drawn from the Book of Revelation, contains the idea of a nonviolent army under the direction of the Lamb of God, who calls people to a life of sacrifice and aggressive peacemaking.

One of the first sessions was spent talking about the concept of the Lamb's war: obedience in spite of the consequences, defense versus offense in the Lamb's war, the freedom to die and live when one realizes that oppressive structures have no power over him.

"We, sitting here, have more power from the biblical view than the convention meeting at Miami Beach," said Peter Ediger, Arvada, Colorado. "All dominating force is really an expression of weakness."

Although the camp meeting was not intended simply as a convention of intentional communities, at least ten different communities were represented.

So most of one day early in the camp meeting was spent with several of the communities sharing ideas: how the communities started, how decisions are made, financial sharing, the degree of commitment required for membership, individual expression versus the needs of the group.

Few saw the community as an end in itself.

"The kingdom is the end," said Donna Paige, Colorado Springs. "And the community is part of the kingdom."

Many saw the community as a necessary support base for the work of the kingdom. Communities were involved in day care centers, half-way houses for ex-prisoners, community organizing, nonviolent action to blockade ammunitions shipments to Southeast Asia, peace education, and truck gardening. One community plowed land on a remote part of the Air Force Academy last spring and planted vegetables—"life on land used for death."

The camp meeting was primarily plan-as-you-go. Those who wanted to, met each morning before breakfast to plan the day's activities, and even those were subject to change if different needs arose during the day. A daily Bible study was started on request.

After the sharing by communities with the total group, plans were switched. Most of the rest of the camp meeting was spent in smaller groups on topics of special interest: war tax resistance, Christian feminism, nonviolent training, prisons, relating to local congregations, food cooperatives, *metanoia* (repentance, or personal transformation), economic alternatives, and the Christian and politics.

There was no special session on simple life style, but interest in the subject was evident all week long. Arrangements for the camp meeting itself were simple: economical, nutritious food, lodging in tents or in the barn, cooperative cooking and cleaning, showers in a shed with a garden hose through the window.

Ross Flanagan, Philadelphia, told of one Quaker group which had inventoried each other's possessions and brought all they didn't need to the meeting house to give to the needy. They found that some of their possessions even the needy couldn't use.

"American people would rather be dead than poor," one person said.

The camp meeting also took a close look at stocks in defense contractors, real estate, and other assets of church organizations. Ladon Sheats, who left an executive position at IBM to join Koinonia Partners in Americus, Georgia, said that when he left IBM, the corporation's gross income that year was about the same as the income of American churches—six billion dollars.

David Janzen of Newton, Kansas, standing, starts discussion at an evening session of the Lamb's war camp meeting. A barn served as a meeting place in the evenings and when it rained, and as a dormitory at night. Most daytime meetings were held on the grass under a couple of spreading red maple trees.

A discussion on prophetic resistance explored ways of persuading churches to use their assets responsibly. Some people questioned whether taking any money through interest or investments was moral.

Verses to a favorite song at the camp meeting went: "Gonna lay down my GE stock down by the riverside, ain't gonna live off war no more; Gonna lay down my Honeywell job down by the riverside, ain't gonna work for war no more; gonna lay down my telephone tax down by the riverside, ain't gonna pay for war no more."

Almost every evening in the barn, some time was spent in singing. One evening singing was all that happened. The last evening was spent in a free-form worship service, in which foot-washing and communion were accompanied by singing, interspersed with Scripture reading and the poetry of Ian MacKaye, the nine-year-old son of a reporter for the *Washington Post* covering the camp meeting.

Although some participants in the camp meeting pressed for a specific common action, the main decision of the meeting was to establish a communications network, particularly among the various communities. The vehicle for their communication is to be the *Post-American,* a radical, evangelical Christian newspaper started a year ago by the People's Christian Coalition, made up of students at Trinity Evangelical Divinity School and others in the Chicago area.

Half a dozen members of the People's Christian Coalition attended the camp meeting, including editor Jim Wallis, who said circulation of the quarterly publication had reached 15,000.

No regular camp meetings are planned in the future, but a community could ask other communities for support in some action through a between-issues newsletter of the People's Christian Coalition. There was negative reaction to trying to outguess the moving of the Spirit in planning another meeting, and the group decided to let any future meeting grow out of the struggle of a particular community.

Freeman students promote recycling in rural setting

Freeman, South Dakota, has an advantage over many communities which are just beginning to think about ways to preserve their environment.

A recent issue of the *Sioux City Journal Farm Weekly* devoted a page and a half to pictures and information about the activities of the Freeman PURE (People United for Recycling and Ecology) Club under the caption, "These rural college kids act to improve environment." The article pointed out ways in which the Ecology Club has helped to improve conditions in the Freeman area.

For more than a year the club has worked at recycling glass and aluminum. The leaf pick-up project last fall reduced greatly the pollution caused by smoke from burning leaves, at the same time providing compost and excellent mulch in spring. During the past year they set up a recycling center for paper, magazines, and tin cans, in addition to glass, aluminum, and other nonmagnetic metals.

The club had its origin in the assigned reading of "Everyman's guide to ecological living" in a course in consumer education taught by Mrs. Ronald Harris. Rody Brockmueller discovered what could be done to clean up the environment and found out that there was a glass recycling center at Rosemont, Minnesota, only 350 miles away. Together with his friend Dennis Lehmann and another enthusiast, David Ortman, they started a glass recycling project, taking a load to Rosemont in June 1971. Interest grew and a club was formed to recycle other products as well as glass and to help keep the Freeman environment clean.

So Freeman residents have the advantage of a recycling center set up in a garage at the end of east Fourth Street in Freeman. They can dispose of paper and cans and other unsightly trash in a way that makes a positive contribution to conserving essential resources in addition to keeping the community beautiful.

Glass jars and bottles need to be washed, sorted by color, and have all metal and plastic rings and lids removed. Then they are ready to be hauled to the recycling center which pays enough for the glass to more than repay the cost of the gas used in trucking them to Rosemont. Aluminum cans, aluminum foil as well as zinc, copper, and other nonmagnetic metals can be sold at a rate of about five cents a pound. Tin cans can also be sold for recycling at about a fourth of a cent a pound, and must be kept separate from the aluminum cans. A magnet tells the difference.

The metal cans should be washed and have the labels removed as they won't melt properly if paper is left on. Both ends should be cut and the cans flattened with the ends inside. Beverage cans with ends an ordinary can opener won't remove can be flattened as much as possible with ends left on.

The Freeman community benefits from the willingness of Freeman Junior College students to show their concern about pollution and ecology by doing something on a volunteer basis to make their community a better place to live, instead of just wondering whether something could be done.

Quakers, Koinonia Farm help MDS at Buffalo Creek

Quakers and members of Koinonia Farm are giving volunteer time to Mennonite Disaster Service rebuilding operations in Buffalo Creek, West Virginia, while other MDS volunteers are involved in post-Agnes recovery projects. Twenty Quaker MDSers are serving through a summer work camp sponsored by the American Friends Service Committee. Several MDS volunteers from Koinonia Farm, Americus, Georgia, have been at work beside the Quakers and Mennonites over the past weeks.

Lyle and Susan Snider from North Carolina are leading the six-week summer work camp operation. Lyle is a college professor. Most of the twenty college-aged volunteers are from the southern states.

MDS units are now working out of Lorado and the First Baptist Church in Man, W. Va.

RECORD

Workers

Goering

Koontz

Hugo Boschman completed requirements for his master's degree this summer in Chicago and will be teaching science and mathematics at Freeman Junior College and Academy, Freeman, S.D.

Ruth Ann Dirks will be rejoining the Bethel College faculty as a part-time instructor in secretarial studies. Mrs. Dirks will offer typing, office practice, and records management, and supervise the internship in secretarial practice. A graduate of Bluffton College, Mrs. Dirks has taught in Elkhart High School, Ind., and at Bethel and Hesston colleges.

Kenneth Epp, Coaldale, Alta., has begun a one-year term of voluntary service at Forest Haven, Laurel, Md., where he will be working with delinquent youth. Kenneth is a graduate of Kate Andrews High School and a member of the Coaldale (Alta.) Church.

Curtis R. Goering, Moundridge, Kans., has begun a thirty-months term of Pax service in Berlin, Germany, working with handicapped persons of all ages at Evangelische Johannesstift. He is presently participating in three months of language study in Berlin. He is a member of the Eden Church, Moundridge.

Daryl Gruver, Kankakee, Ill., has been appointed assistant professor in business administration at Bethel College. Mr. Gruver holds a master's degree from Central Missouri State College in business administration and a BS in business from Campbellsville College in Kentucky. At Bethel he will offer courses in accounting, introduction to business, and allied business offerings.

Kriss Heiks, First Church, Bluffton, Ohio, began work Aug. 28 with the Hutchinson, Kans., voluntary service unit. She will spend nine to twelve months serving at the Friendship House day care center, run by Mennonite churches of two conferences in Hutchinson.

Gayle Gerber Koontz, Cambridge, Mass., has joined the staff at Mennonite Central Committee headquarters in Akron, Pa., as assistant editor in the information services department. Gayle graduated from Bethel College with a BA degree in English and attended Harvard Divinity School. Gayle, formerly from Bluffton, Ohio, is a member of the Boston Mennonite Congregation, Boston, Mass.

Donald A. Kehrberg has been appointed instructor in instrumental music at Bethel College. A native of LeMars, Iowa, he received both the bachelor of music and master of music degree from the University of Iowa. Mr. Kehrberg has taught in the West Liberty Iowa Community Schools and more recently in the American Community School at Beirut, Lebanon.

Sandra R. Lukkes of Avon, S.D., has accepted a position at Freeman Junior College and Academy to teach English and possibly assist with the library. She will direct the plays and have charge of declamation.

Ron Price, Souderton, Pa., has begun a two-year term of voluntary service at the Akron headquarters as administrative assistant in the Peace Section at MCC. Ron is a graduate of Souderton Area High School and attended Heidelberg College. He is a member of the Zion Church, Souderton, Pa.

Rebecca Reimer, Inman, Kans., has begun a one-year assignment in Akron, Pa., working as a secretary in the personnel department at Mennonite Central Committee headquarters. Rebecca is a member of the Inman Church.

Lois Regier, Laird, Sask., has begun a one-year term of service in Akron, Pa., at Mennonite Central Committee headquarters. She is working as a secretary in the material aid department. She is a member of the Tiefengrund Rosenort Church, Laird.

Dennis Roeschley, Graymont, Ill., has begun a two-year term of voluntary service in McDowell, Ky., where he is serving as an agriculture worker. Dennis is a graduate of Flanagan High School and Bluffton College where he received a BA in biology. He is a member of the Flanagan (Ill.) Church.

Larry Thimm, Beatrice, Neb., has begun a thirty-months term of Pax service in Hautefeuille, France, where he is involved in construction work. He is a graduate of Tri-County High School and a 1972 graduate of Bethel College where he received his BS in industrial arts. He is a member of the First Church, Beatrice.

Melvin Voth has been elected to the Bethel College board of directors. Mr. Voth is currently assistant treasurer of Hesston Corporation. A graduate of Bethel College, Mr. Voth completed his master's in business administration at the University of Wichita and his doctorate in business administration at Indiana University. Dr. Voth will be completing the unexpired term of Paul Woods, Wichita.

Ministers

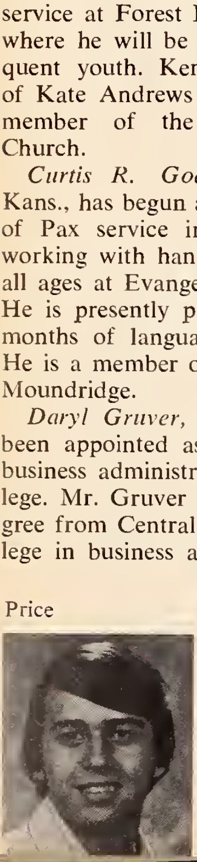
Gerald Freed, a layman in the Fairview Park (Ohio) Church, began taking pastoral leadership in the summer.

David Janzen ended his ministry at Niagara United Church, Niagara-on-the-Lake, Ont., in June.

S. Roy Kaufman finished a Mennonite Central Committee assignment in Crete in March and became pastor of the Pulaski (Iowa) Church Sept. 1, replacing *Delvyn Epp.*

Floyd Quenzer has begun serving as pastor of the Silver St. Church,

Price



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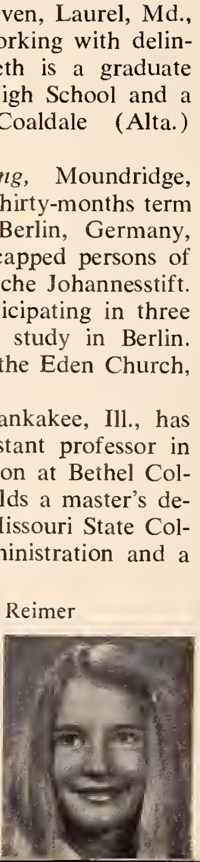

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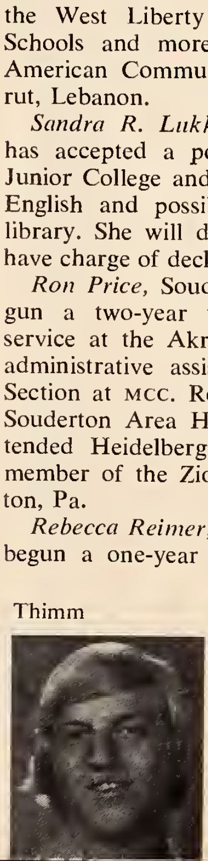


Goshen, Ind. He will continue as pastor at the Pleasant Oaks Church, Middlebury, Ind.

Kenneth Rupp, presently serving First Church, Beatrice, Neb., will terminate Oct. 15 and begin pastoring the Rainbow Boulevard Church, Kansas City, Kans.

Martin Sawatzky, a Union Seminary student until June, began as pastor of the Niagara United Church, Niagara-on-the-Lake, Ont., in August.

Allan R. Tschiegg ended his pastorate at Emmanuel Church, Salem, Ore., in June.

Jake Unrau has become pastor of Bethel Church, Hammon, Okla. He had been pastor of Elim Fellowship, Selkirk, Man., since 1967. Earlier ministries were in Manigotogan and Matheson Island, Man. The latter three churches were started by Mennonite Pioneer Mission, the Indian ministries arm of the Conference of Mennonites in Canada.

David D. Wiebe has resigned as pastor of Zion Church, Swift Current, Sask.

J. A. Wiebe accepted the pastorate of the Elim Fellowship, Selkirk, Man., beginning in September. He had been pastor of the Osler (Sask.) Church.

Marriages

Donald Aldinger, West Swamp Church, Quakertown, Pa., and *Denise Jamison,* Wilmington, Del., on June 17.

Don Asher, Beverly, Ky., and *Marilyn Kay Janzen,* Zion Church, Elbing, Kans., on June 24.

Kenneth Berg, Mennonite Brethren Church, and *Susan Keck,* Mennonite Community Church, Fresno, Calif., on June 16.

Terry Boese, First Church, Hutchinson, Kans., and *Iris Potter,* St. Teresa's Church, Hutchinson, Kans., on June 24.

Ronald E. Blanton and *Christine Ann Zerger,* Eden Church, Moundridge, Kans., on June 18.

Calvin L. Britsch, Zion Mennonite Church, Archbold, Ohio, and *Cheryl T. Gross,* Bethel College Church, North Newton, Kans., on June 25.

James Buckingham, First United Methodist Church, Geneva, Ind., and *Carol McKean,* First Church, Berne, Ind., on June 16.

Walter J. Buller, Gospel Church, Mountain Lake, Minn., and *Cindy Herrig,* Trinity Evangelical Lutheran Church, Mountain Lake, Minn., on June 17.

Peter Ceren and *Marjorie Troyer,* Meadows (Ill.) Church, on June 17.

Bruce Constanzer, and *Lynn Myers,* West Swamp Church, Quakertown, Pa., on June 17.

Reginald Constanzer and *Nancy Godshall,* Zion Church, Souderton, Pa., on June 24.

Terry Fiscus, Southern Baptist Church, Waynoka, Okla., and *Linda Reusser,* Deer Creek (Okla.) Church, on June 24.

Wesley D. Hiebert, Alexanderwohl Church, Goessel, Kans., and *Deloris Mae Janzen,* First Church, Halstead, Kans., on June 24.

Lee Kaufman, Salem-Zion Church, Freeman, S.D., and *Sandra Buller,* Silver Lake Mennonite Church, Freeman, S.D., on June 30.

Randy Kimball, Rocksville, Tenn., and *Patricia Schmidt,* First Church, Newton, Kans., on June 17.

Tom Kinder, Congerville, Ill., and *Joy Ehling,* Calvary Church, Washington, Ill., on June 17.

Jedfry Kroeker, Henderson, Neb., and *Karen Siebert,* Lushton, Neb., on June 20.

Roger Miller, Salem-Zion Church, Freeman, S.D., and *Fay Harder,* Bethel Church, Mountain Lake, Minn., on June 30.

M. M. Najafizadeh and *Frances Deckert,* Bergthal Church, Pawnee Rock, Kans., on June 17.

Jerry W. Plenert and *Sheryl Kay Vogt,* Eden Church, Moundridge, Kans., on June 9.

Thomas Schmidt and *Nancy Quon,* Mennonite Community Church, Fresno, Calif., on June 17.

Alvin Walter Schroeder and *Pamela Sue Plett,* United Church, Atwater, Calif., on June 24.

Myron Siebert, Bethesda Church, Henderson, Neb., and *Kathy Gerber,* Lorraine Ave. Church, Wichita, Kans., on June 17.

Randall Jay Snyder, Oak Grove Church, Smithville, Ohio, and *Ann Marie Diller,* Salem Church, Kidron, Ohio, on June 18.

Larry Streyle, Zion Reform Church, Menno, S.D., and *Brenda Goertz,* Bethany Church, Freeman, S.D., on June 17.

Herb Stucky, Jr., and *Denise Kaufmen,* Eden Church, Moundridge, Kans., on June 10.

Baptisms

Bethel Community Church, Santa Fe Springs, Calif., on June 25: Kim Appel, Bradley Fleenor, Wayne Morris, Carolyn Motherway, Raymond Panek, Daniel Wiebe.

First Church, Hutchinson, Kans., on June 18: Bonnie Dickenson, Joni Esau, John Esau, Jane Friesen, Dee Kaufman, Ray Willems.

First Church, Paso Robles, Calif., on June 25: Diana Bergman, Monica Strouss, Roberta Strouss.

First Church, Sugarcreek, Ohio, on June 25: Mark Boyer, Wayne Crilow, Gale Hostetler, Phyllis Hostetler, Mike Schrock, Kraig Warther.

Lehigh Church, Lehigh, Kans., on May 21: Debra Bartel, Robert Berg, Brian Duerksen, Dwight Schmidt, Lavonne Schmidt.

Olivet Church, Clearbrook, B.C., on June 25: Rosanna Buhler, Tim Derksen, Janet Dick, Dorothy Dyck, Terry Fast, Jake Fehr, Gerald Hiebert, Delores Neudorf, Pete Neudorf, Sharon Peters, Linda Redecop, Eunice Zacharias.

Sterling Ave. Church, Winnipeg, Man., on June 18: Paul Bechtel, Joanne Brubacher, John Brubacher, Susan Brubacher, Judy Burgetz, Joyce Gimbel, Debbie Horst, Gwen Kuepfer, Mary Litwiller, Michael Litwiller, Kim McArdle, Calvin Morrison, James Prang, Dennis Schmidt, Debra Schmitt, Gail Schwartzentruber, Mila Taves, Ruth Teichroeb.

West Swamp Church, Quakertown, Pa., on June 25: Faith Keiser, Lynette Keiser, Phillip Keiser, Susanne Sell.

REVIEW

In the name of profit

In the name of profit: Profiles in corporate irresponsibility, *by Robert L. Heilbroner, et. al. (Doubleday, 1972, $7.95), is reviewed by Henry Rempel.*

History abounds with evidence of the selfish nature of man. The church has rather consistently expressed concern about the undesirable effects of man acting selfishly. Capitalism emerged as an economic system which accepted the selfishness of man and attempted to harness it for the benefit of society.

Basic to capitalism is the general principle that each man takes better care of what he considers to be his own than he does for things belonging to others. Therefore, if all material things are owned by individual people and each person is set free to do his own thing with his possessions, the result will be the best possible use of these resources provided no one person has sufficient economic strength to take advantage of his customers, employees, suppliers, or competitors.

For those of us who have lived in rural areas and small towns or have been involved in family businesses in larger urban centers, there usually has been sufficient competition to control the excesses of capitalism, so we carry a rather favorable impression of our economic system. But such competition as an effective check on man's selfishness is significantly reduced within the corporation where many owners of material things can combine their wealth to behave as one economic unit.

Such collective action has two important effects. First, a typical corporation amasses economic power which enables it to take advantage of consumers, employees, or other producers who are not sufficiently organized to act collectively as one economic unit. In addition, the corporation tends to break the link, essential to capitalism, between ownership and decision-making since many professional managers have only a limited ownership claim in their own business.

It is this latter aspect of capitalism which is the subject of *In the name of profit.* As the subtitle indicates, the book attempts to document several typical cases of irresponsible decision-making by corporation executives. The focus of the book is the individual people who make these irresponsible decisions. These men are portrayed as respected members of their community who behave irresponsibly in their capacities as corporate executives because they are part of a system which encourages such antisocial behavior.

The book attempts to achieve this objective through six case studies. These are the design of an inadequate airplane braking system by B. F. Goodrich Co., the production of unsafe school buses by General Motors, the purchase by the Colonial Pipeline Company from local government officials the rights to construct a pipeline and storage tanks in Woodbridge, New Jersey, the production and distribution of an anti-cholesterol drug with known serious side effects by Richardson-Merrell, Inc., the production of napalm by Dow Chemical, and the establishment of a conglomerate by Herbert Korholz.

The authors of these case studies are investigative reporters. A brief biography of each is provided. The articles are well written in the sense that each case study reads like an exciting novel. Although the articles suffer somewhat from the respective authors serving as prosecutor, jury, and judge, they likely represent typical pictures of common corporate practices in our time.

The book concludes with an article by Robert Heilbroner who is to provide perspective and point to possible remedies of the problem. This chapter does deal with certain potential options and indicates the limitations of each.

The case studies illustrate the points made by Heilbroner. For example, the limitations of nationalization as a solution is well illustrated by the elected officials of Woodbridge who do not behave more responsibly than corporate executives. Similarly, the documentation of Korholz's behavior illustrates the limited ability of regulatory bodies such as the Securities and Exchange Commission or the courts to protect society's interests.

Possible options mentioned favorably are thorough research on the effects of irresponsible decision-making such as the Council on Economic Priorities, adverse publicity of undesirable corporate behavior such as the work of Ralph Nader, and legal changes which will serve to make corporations more responsive to the wishes of their owners, employees, and customers.

Although the cover jacket claims the book directs us to viable and effective solutions, this is not the case. The book adds to our knowledge of what goes on within corporations and why irresponsible behavior can take place. But it does not sketch out blueprints for constructing an alternative system. This task is left to the reader. The book should stimulate interest in seeking a solution and make discussion more informed, but a real solution is likely beyond our grasp until we evaluate our personal life style and decide whether we really need or want more and better material things.

Published

The peacemaker is a new peace study published recently by Faith and Life Press, Newton, Kans., and Mennonite Publishing House, Scottdale, Pa. Most of the material is a revision of earlier *Herald youth Bible studies* and *Youth Bible study guide* written by N. W. Dick of Toronto. However, the thirteen sessions may be used by any study group in the church—youth or adult. Other materials in the book have been written by Wayne North, a Mennonite minister in Louisville, Ohio. The sixty-four-page book includes songs, audiovisual resources, and lessons on Old Testament wars, the New Testament and war, recent wars, the unity of all men, the poor and the gospel, flag-waving, the servant posture, and reconciliation. The book is available for $1.25 from Faith and Life bookstores, Newton, Kans., and Berne, Ind., and from Fellowship Bookcenter, Winnipeg, Man.

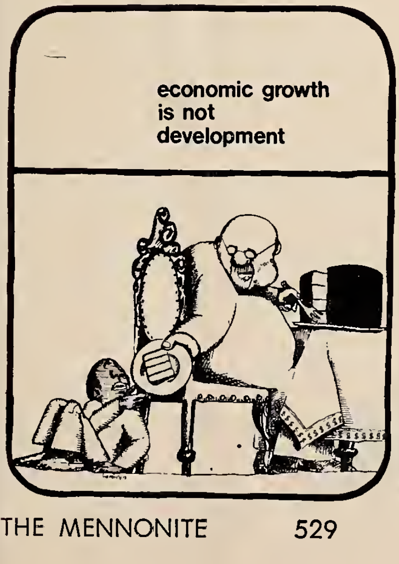
LETTERS

Ambivalent feelings

Dear Editor: Ambivalence, a simultaneous emotion of love and anger, is apparent through much of the article on the Canadians' reactions to arbitrary political actions in the United States ("In bed with an elephant," May 30 issue). Canadians are anxious to preserve their identity and independence. They were hurt by the presidential veto of the Great Lakes antipollution program. They were even more hurt by the 10 percent surcharge on imports into the United States. They are concerned about the Americans' owning a majority of the stock of many large Canadian industries. They worry that an atomic conflagration would be centered over the largest cities of Canada.

We sympathize greatly, for we, too, are sad that so little is done to oppose the pollution of the Great Lakes, most of which is caused by American cities and industries.

The 10 percent surcharge on imports causes a loss of many jobs in Canada, but the United States faces a serious deficit of balance payments, brought on mostly by our government's involvement in a war in Vietnam, a war that has contributed to an increase in our national debt of nearly twenty-five billion dollars annually. How fortunate the Canadians are that their country stayed out of the war and how fortunate that their government is not spending nearly 50 percent of federal taxes on wars past and present. The pain of a 10 percent surcharge is little compared to the folly of being one of the largest military powers of the world.



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American corporations and conglomerates have controlling power over many industries and corporations in Canada. Canada was happy to have the money invested which helped to develop Canadian industries and exploit the natural resources. Great numbers of jobs were thus created for Canadians. But by allowing this capital to come in, the Canadians may have sold their financial soul or birthright for a bowl of pottage. Certainly they achieved some financial advantage with the invested dollars, but did they realize that they are now synchronized gear-to-gear to the American economy? Any inflation in the United States will cause inflation in Canada. Any recession in the United States will also reach Canada with its closing of mills and unsalable stockpiles of commercial products. Any devaluation of the American dollar will have its effect on Canadian commerce. The Canadians may love the American investment dollar but hate the American control.

In atomic conflagration it is doubtful that Canadian cities would be hurt except by fallout of atomic particles. The anti-ballistic missiles would explode hundreds of miles above the earth. The American military bases and cities could largely be the targets of missiles from submarines near the bottom of the ocean and the fallout would reach all of North America. Canada has for years silently permitted B-52 bombers loaded with atomic weapons to crisscross her lands for practice runs near the borders of Russia. Very little opposition has been heard. Did the Canadians not know that the planes were flying overhead, or were they accepting the belief that this was their protection?

The Canadians fear and almost know that they cannot influence the unilateral actions of our government. We concerned American Christians have come to know that we, too, have almost no influence at the highest levels of our government, and our hopes of a change in government policy have often brought so little change that our voices seem to be unheard by any but ourselves. Yet we love our country; for the opportunity it affords, for its concern for the disadvantaged, and for its personal freedoms, and civil liberties. But do we have feelings of anger? We certainly cannot deny hating many of the things that governments do.

The Canadian Christians have spoken well. Their fears are also the fears of Christians in the United States. Their ambivalence turns out to be ours. To be a thinking Christian requires us to have ambivalent feelings. Only to love is to deny the existence of evil acts. Christians dare not close their eyes to evil done by persons or governments. To have ambivalent feelings about government actions is not in conflict with Christian responses. Do not be ashamed of having ambivalent feelings.

Much of our torn feelings of ambivalence can be calmed and our actions restrained if we can accept the principle that our first duty is to be an active Christian and second to be a patriot of any particular country of the world. *Marden C. Habegger, 17 University Crescent, Kingston 6, Jamaica, W. I. (Dr. and Mrs. Habegger, whose home is in Reedley, Calif., are serving in medical clinics in Jamaica under* MCC.) July 26

Try prayer

Dear Editor: This afternoon when I came to work and turned on the light in my office, something caught my eye near my hand. There, trapped under the clear plastic wall shield, was a fly continually bobbing from one side to the other, looking for a hole to escape. His wandering was endless—around and around—trying to find the hole through which he could return to his normal course of life.

The thought came to mind how amazingly parallel this was to the lives of many of us Christians. So often we unknowingly wander into the traps of sin, not bothering to think of what we are getting into. Then, until we are completely exhausted, we grope our way through the endless avenues of sin and corruptness with our noses to the grindstone not even bothering to look ahead.

Most of the time we wait until the last minute—the time when all else fails—to cry for help. "You stick to your business and I'll stick to mine. I can make it on my own without any help from anybody," is the attitude we want to take.

How lucky we are that we have more going for us than that fly. We have a God we can call on in prayer any time of the day or night. Just one little prayer can lift the barrier of sin and set us free. The freedom only God can give. Just one little prayer; "Try it, you'll like it." *Don G. Ratzloff, Box 112, Buhler, Kans. 67522.* Aug. 1

Thanks for June 27 issue

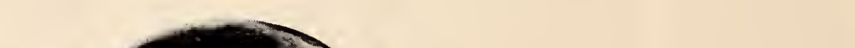
Dear Mr. Kehler: I've just gotten around to reading the June 27 issue. I want to thank you for including such articles as Mr. Unger's "The plain truth about Herbert W. Armstrong." I had seen some references, including those in *Reader's Digest,* about Ambassador College, but I had no real idea of the bias of this college nor anyone connected with it. Such articles as Mr. Unger's are helpful to those of us who do not have access to information regarding such movements as Mr. Armstrong's. I could hope you would continue to publish similar articles.

In this era of reawakened interest in things spiritual, many half-baked and many erroneous doctrines are given a great deal of publicity, and a great many people are led to believe that such teachings are more nearly correct than the traditional doctrines of the church. I would strongly urge you to include as many such articles as you can—considering the limitations of space and of people to write such articles. I deeply appreciate this particular article and will see that the young people in our family also read it.

I will also recommend strongly that they read "Find yourself before you find your mate," a lucid and substantial article. I also regret that the author of this article died by drowning. I'm sorry he cannot contribute more such writing.

And I enjoyed "Voice in the night," particularly because I quickly recognized that Mrs. Coon was writing about her mother and father, both of whom were friends of my husband when he was a Mennonite seminary student in Chicago from 1947-1950. Such true stories are not only interesting to those of us who have known some of the individuals involved, but they serve to illustrate to readers the various ways in which God works through real people. *Mrs. Esther E. Frey, 310 W. Brayton Rd., Mt. Morris, Ill. 61054.* July 17

About our letters: *To encourage our readers to express themselves on a variety of issues, we try to use all letters submitted for publication. Such statements may or may not reflect the views of a majority of readers. They may or may not agree with the official positions of our brotherhood. But we respect each person's right to be heard, which is a part of the larger obligation of membership in the brotherhood to both give and receive counsel (Heb. 3:13). Because of the limitation of space, shorter letters will be given preference, but longer statements, carefully and thoughtfully prepared, will be considered for use in other sections of our paper. Unsigned letters will not be published, though we may withhold names for valid reasons in a special situation. Letters to the editor marked "personal" or "not for publication" are always appreciated and, of course, will not be published.* Editor.



MEDITATION

He wouldn't have made it

SCENE: Nazareth Sunday school committee meeting
Time: Late, after hours of searching for a Sunday school teacher for the seventh and eighth grade class.

Chairman: "Well, looks like we're sort of up a stump on this one doesn't it?"
Member one: "Things are getting bad. No one is willing to teach anymore."
Member two: "Hey, by the way, what about Joe's boy—we haven't really considered him."
Member one: "You mean Jesus. You must be kidding."
Chairman: "He'd probably be willing—remember the last time he was a reader in the services? Some commitment there."
Member one: "Yeah. What kind of commitment is it to get everybody so sick they were ready to throw him off the bridge? I heard some nasty things said about him. Wouldn't even want to repeat some of them. We can't really seriously consider the guy—or is *that* what you want in church?"
Member two: "He seems to be able to communicate pretty well."
Member one: "And how! I really wonder about you. Are you serious?"
Member two: "I think he's for real even if he does turn some people off."
Member one: "Oh he's too much—just too much. Our Sunday school couldn't survive him—or else he couldn't survive us. Either way, it's best for us not to ask him. He should have stayed in the cabinet shop. Joe had a good set-up for him."
Chairman: "It seems we can't agree on him, so maybe it would be best to keep him in mind for other things that might come along. Some of the people at the headquarters were saying that he was quite impressive the last time he was at the conference."
Member one: "Could all be. He's not cut out for *this* job."

Melvin D. Schmidt

Why worry?

RECENTLY I took an eighty-year-old woman to a nearby city for a doctor's appointment. The little lady has lost her memory, and forgets from one moment to the next where she is and who she is with. She kept herself in constant turmoil trying to establish what was going on. "Where am I?" she asked repeatedly. "Where are my children? Who are you?" Even her memory loss disturbed her. "Oh, dear," she fretted. "I guess I've forgotten everything I ever knew." If only she had realized that she didn't have to worry. She was being cared for.

We don't have to know. Why worry? The great Master Jesus said, "And which of you by taking thought can add one cubit to your span of life?"

Elvera Goering

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COVER

As the feature article in this issue shows, some people find their greatest fulfillment in small group worship, but others experience their highest moments in large public rallies, such as Explo 72.

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Cover, 520, Religious News Service; 521, John Taylor, World Council of Churches; 529, this cartoon is one of eleven drawn by Cladius Ceccon of Brazil on the theme of international economic injustice.

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More than entertainment

John Drescher

A LITTLE GIRL went to the circus and returned home with excitement, "Oh, Mother," she said, "if you went once you'd never be satisfied with church again."

I think we are pulling out of a period (at least I hope so) when many churches felt that in order to get people to church it was necessary to entertain. So all kinds of effort was put forward to whip up flashy programs which, in many cases, were more like worldly entertainment than entering into worship.

It has always been this writer's theory that if the church goes the road of mere entertainment it will always be outdone by the world. People can go elsewhere for frolic. But no other organization or group is charged with imparting the faith. No other body is able to meet spiritual needs.

This means that the church must major in that which cannot be gotten elsewhere. I've noticed that youth groups, who do nothing more than entertain, die or diminish drastically in attendance in a short time. If all a youth group can get together is entertainment, they soon find out the entertainment is better elsewhere.

However, if a youth group gets meaningful spiritual help there is continued call and meaning for gathering. Youth still sense when there is spiritual depth and know that this cannot be found in entertainment centers of society.

Further, this means that if more than frolic and fun is to be experienced, mature leaders who know the meaning and practice prayer and Bible study will need to be charged with leadership. If one looks for a key to every kind of spiritual renewal it will be found in the life of one or two persons who experience the reality of spiritual truth and are able to convey the spirit and concern to others.

What is said here regarding youth programs is just as true at every other level. A woman's group, men's group, and any other function of the church which majors in entertainment will soon find the members moving away for entertainment elsewhere. On the other hand, that groups which takes time for the spiritual, for meaningful prayer, Bible study, and sharing of spiritual concern will find ready response on the part of many today.

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OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

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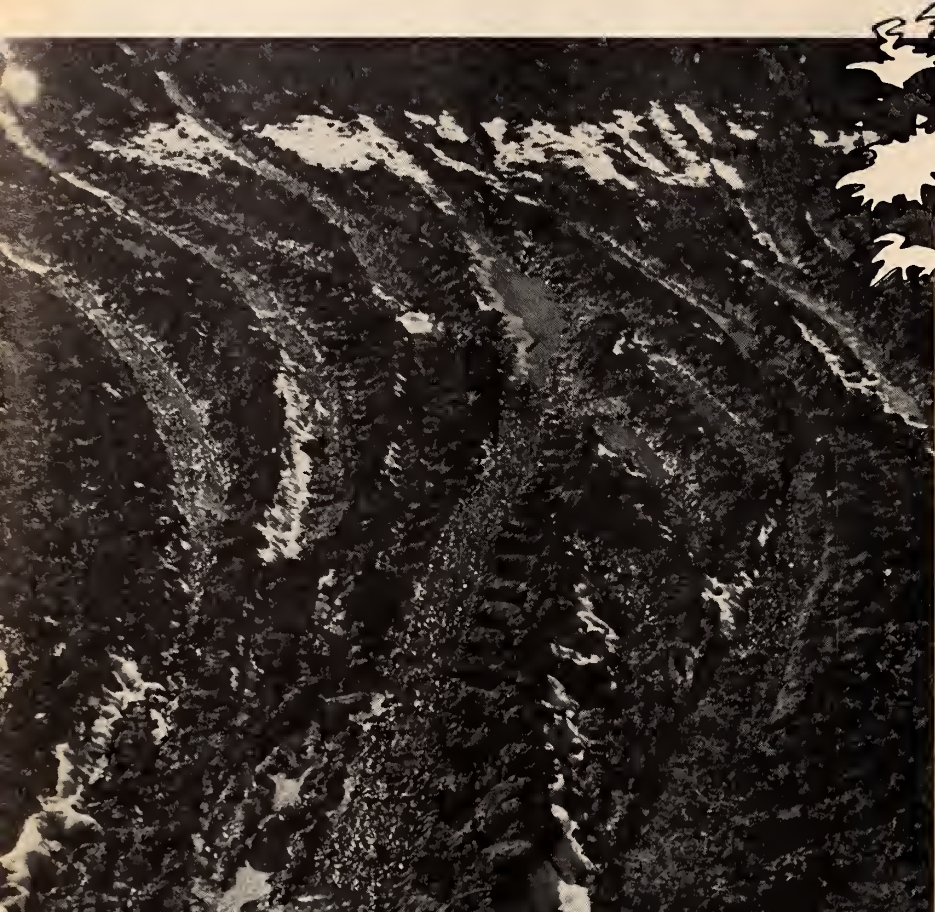
that God is
for you,
that would be
good news,
the very best!

David W. Augsburger



WHEN THE TREES CAME DOWN

Carroll H. Lee

The bulldozers huffed and snorted up the mountain and set to their work of destruction. . . . Some protested: "These bulldozers are taking down more trees than they have to." "You don't understand," the builders replied, "this is going to be a city, not a wilderness park."

The faith of our fathers is needed still to hold us firm in the surging forces of a restless world

"THE TREES must come down," the planners said. "The mountain is a tremendous asset to this city and it is our responsibility to make it available for subdivision. But there is no place for trees like that in a modern suburb."

The mountain stood like a fortress, dominating the landscape and framed by the blue of the sky and the shimmering sea below. Sometimes the winter fog rolled in from the sound and buried it in swirling mists, but always it emerged as it had for eons past to reassert its sovereignty. And covering the mountain like a rich green mantle was the forest.

In early days Indian tribes had built villages there, splitting the giant cedars to build their long houses. Some of them were still there when the ships of the white men sailed into the bay. The forest echoed then with the ring of foreign axes. Men hunted deer up and down the slopes and vales and the Indians hid in wonder and watched with suspicious eyes.

Tallest of the trees were the Douglas fir that dominated the skyline. Beneath them were balsam and hemlock and the lacy branched cedars. Lower still was the lush growth of shrubs, sallal and hazel, huckleberry and mountain ash. Finally there was a carpet of moss, ferns, and knicknic. This was the forest and thus it had been for centuries. Then one day men came and built a city.

At first the builders were content to set their homes along the shoreline and across the peninsula. Later they moved into the delta, while some laid claim to the rolling hills that fringed the bay. The city grew and the pressure of population caused ambitious men to lift their eyes to the mountain. Finally a grand plan to subdivide the mountain slopes was brought to the steps of reality. There would be quiet residential blocks, wide paved streets, schools and parks, churches, and shopping centers.

There was no room for the forest in the eyes of these planners. Before long, bulldozers huffed and snorted up the mountain and set to their work of destruction. Great trees were toppled to the ground, smaller ones were crushed like matchsticks and piled in huge unsightly heaps waiting to be burned.

Some raised a protest: "These bulldozers are taking down more trees than they have to," they warned.

"You don't understand," the planners replied. "*All* those trees have to come down! We're going to plant shade trees and flowering shrubs. This is going to be a *city*, not a wilderness park!"

"But what will keep storms from wrecking the land while shade trees are growing?"

"You don't get the idea, the big picture," scoffed the builders. "There will be storm sewers and culverts and concrete beds for the streams. *That* will take care of the water. Just you wait and see." The builders went on about their work and the doubters shook their heads.

At first there were just ugly gashes and raw earth. Gradually, however, order took over though the mountain itself was scarcely recognizable. Trails had become wide paved streets; forest glades were blocks of homes. The evergreens were gone, replaced by rows of spindly shade trees, bravely taking root in an alien soil. Lawns covered the tracks of bulldozers and created a soft green carpet to cover the wounded earth. The year was dry, the streams were quiet and controlled. It looked as though man had tamed the wilderness.

Next year, however, a great deal of rain fell. At first the soil drank up the moisture. When the earth was full, the extra water began to run down gutters and cascade into the storm sewers that carried it off to the sea. But, as the rain continued to fall, the sewers became less and less able to cope. Before, the forest had taken huge amounts of water, trees and bushes draining it off the soil and into their roots. What was not used was slowed by the tangle of shrubs and moss and allowed to trickle gradually into streams that carried the surplus away. But now the streams became thick and dark with mud and trash. Sewers were clogged. Water backed up and cut through new lawns and lanes.

Homeowners were worried. Before long they became greatly alarmed as they watched torrents of water eating away at their land. Lawns disappeared, houses were undermined, some were even washed away. By spring there were great gullies cut down the mountainside and many of the shade trees were uprooted. Nature was fighting back. A tremendous amount of money was spent making bigger storm drains, new stream beds, constructing retaining walls, restoring eroded land. Even so it would be years before the homes would be completely safe from the destroying water given its way when man cut down the forest. The lesson was costly.

From the lesson of the lost forest we might learn something of worth to determine the values by which society functions and through which its stability is maintained.

There are wide-sweeping and daring forces at work today to reshape our world in both its physical and spiritual spheres. The old must be torn

From the lesson of the lost forest we might learn something of worth to determine the values by which society functions and through which its stability is maintained.

down, everything must be built anew, say the leaders of these movements. There must be new theology, new morality, new standards and values. Beliefs that served our forefathers for centuries are labeled archaic, Victorian, and primitive. When these are bulldozed out of the way, then the Great Society will emerge.

Chief targets for these ideas seem to be conservative theology, traditional family life, and education.

"Why should man be governed by ideas and traditions originating in the distant past?" some ask. "Surely you don't believe that the Bible speaks of things that actually *happened!* We should think of most of these stories as myths carried down from the past to embody a useful truth. Jesus had some good ideas. He was a sensitive and intelligent man who could discern the weaknesses of society as he knew it in his day. But was Jesus God? Say, you really don't believe that, do you?"

Thus do men set out to tidy up scriptural teaching so that it will fit into their bold new plans for a modern world.

In these sweeping demands for change, the family unit has come in for major attention. The idea that children should be guided by their parents' standards or by the teaching of the church past the pre-teen years is held to be restrictive. Young people should be allowed to choose their own way of life and fashion their own values, we are told. The home must give financial support, food, and shelter until young people have developed stable patterns of living, but it should not interfere with the rights of the individual child to do his own thing. Indeed, it is argued, the traditional family may have outlived its purpose. Perhaps we should be looking for other forms of group relationships: communes, trial marriage, limited contract unions, state responsibility for children. In much of this new thinking, chastity before marriage and faithfulness afterwards are considered restrictive and quaint.

"Joy and I have moved into an apartment together," one nineteen-year-old boy told me. "We may get married someday but marriage is a big step and we don't want to rush into it."

"But suppose you should end up with a baby?" I asked.

"Oh, Joy has been to the clinic," he replied easily. "She knows how to avoid a complication like that!"

Perhaps in their sophistication they do know how to avoid unexpected parenthood, but do they know how to avoid other, and just as drastic, consequences of their abandonment of traditional values? My experience as a family court counselor would indicate to me that they do not, that they are preparing themselves for disillusionment and heartache for which they and society will pay a price.

"Marriage is just a piece of paper," a seventeen-year-old girl said, explaining her action in moving in with an eighteen-year-old boy. "It's how we feel about each other that counts."

"Why should society object to a man marrying a man?" a youth asks plaintively. "It's the matter of love that is the important thing. Must marriage be only for the purpose of procreation?"

Educators are assailed from above and below. "You've got to be flexible, sensitive to what young people want to do," they are told by armchair philosophers. "Forget that you ever heard of the *three R's*—youth are not impressed with wisdom from the past."

More to the point is the pressure from teen-age reformers. "Don't let teachers tell you what you have to learn," says one. "You tell the school what is going to be taught!" "Why should kids be *required* to attend school? They'll go themselves when they feel the need to." So free schools are set up to teach transcendental meditation, history of eastern religions, appreciation of rock music, effective protesting, yoga, etc.

Forget the past, forget traditions, break lose from religion. But the storm warnings are up. Morality based on what is expedient for the moment seems to have no way of bringing either uniformity of acceptance or any lasting benefit. There are cracks appearing in social structure, erosion of the family unit, confusion and indirection in concepts of what is right and wrong. Young people are moving into adulthood with poorly defined goals and limited academic and vocational tools with which to support themselves.

Psychiatrists are besieged with patients, family and domestic courts are swamped with the wreckage of ill-conceived marriages, the state is finding itself with more and more rejected, neglected, abused, and never-should-have-been children to support. Could it be that too much of the traditional has been discarded to make room for the new, the baby thrown out with the bath water?

True, the interpretation of moral and spiritual values needs to keep pace with changing society. There may be need for sunny glades to be opened where there are gloomy Victorian forests. There is room for experimentation both bold and cautious. But when the created denies its tie with the creator, when man decides that he alone is the master of his fate, when God is ruled out as counselor in the affairs of society, then be prepared for consequences in massive dimensions.

The faith of our fathers is needed still to hold us firm in the surging forces of a restless world. As good stewards of what we have, we need to make sure that resources, both physical and spiritual, are not sacrificed in the name of change and progress. The good trees need not come down!

THE MENNONITE seeks to witness, teach, motivate, and build the Christian fellowship within the context of Christian love and freedom under the guidance of the Scriptures and the Holy Spirit. It is published weekly except biweekly during July and August and the last two weeks in December at North Newton, Kans. 67117, by the General Board of the General Conference Mennonite Church. Second-class postage paid at North Newton, Kans. 67117. Subscriptions: in U.S. and Canada, $5.00, one year; $9.50, two years; $14.50, three years; foreign, $5.50 per year. Editorial office: 600 Shaftesbury Blvd., Winnipeg, Canada R3P 0M4. Business office: 722 Main St., Box 347, Newton, Kans. 67114. Postmaster: Send Form 3579 to Box 347, Newton, Kans. 67114.

NEWS

Students give away their summer

Youth in Moundridge, Kansas, ran their own voluntary service program this summer.

More than seventy high school students spent their summer tutoring grade school students, cleaning up the community's park and creek, painting, recycling newspapers and bottles, and helping senior citizens.

Initiative for the summer projects came from the youth and was put into action with minimal help from adults. The idea started in a West Zion Mennonite youth meeting led by officers of the Western District Young People's Union. But the idea was still just talk until it was taken up by the youth commission of the Associated Churches, composed of two young people from each of the Mennonite and Methodist churches in Moundridge.

The youth commission did a survey before school was out to find out what projects students would be interested in doing. The survey narrowed the field to seven projects, and seventy youth promised to help.

Marcus Loganbill, coordinator of the projects, thinks that more than seventy actually participated.

About a dozen students tutored grade school children, referred to them by the grade school principal.

Cindy Stucky and others established a recycling center, where people in the community could bring newspapers and glass.

At the city park, youth painted picnic tables and benches, cleaned out fireplaces, and weeded a neglected rose garden. Black Kettle Creek, which runs through town, also got a thorough cleaning — the results were 250 cans, an iron, a toaster, two floor lamps, tires, boxes, newspapers, bicycle trims, a football helmet — three truckloads in all—plus a lot of muddy kids when the day was over. Nobody had expected that sort of pollution in Moundridge, population 1,051.

The building which houses the school system's youth center and nursery school got a new coat of white paint outside and a cleaning inside.

Another group, led by Abie Spottedelk, made a detailed map of the city for churches to use in planning visitation.

The youth, Marcus said, also activated the welfare commission of the Associated Churches, which "never did really do anything." Through the welfare commission, youth provided transportation for the elderly, read to senior citizens at the hospital and the homes for the aged, ran errands, and mowed lawns.

"This is the first time we've done this," said Marcus. "I think we'll try to continue next year."

Work campers build playground

Using logs, old tires, and other free or inexpensive materials, a high school work camp built a community playground this summer on the Charleswood Church grounds in Winnipeg. At times there were so many children clambering over partially completed equipment that the campers could hardly proceed with their work. A number of mothers brought refreshments. Members of the work camp team were: Lou Ann Lichti, Moundridge, Kansas; Susan Plett, Lehigh, Kansas; Renae Roupp, Hesston, Kansas; Lois Epp, Hague, Saskatchewan; Rebecca Brock, Denver; Randy Demory, Hutchinson, Kansas; Dwayne Abrahams, Hillsboro, Kansas; Matthew Ward, Newton, Kansas; Patricia Goering, Oregon, Illinois; and Linda Schmidt, Walton, Kansas. Work camp leaders were Mary Lou Peters, Steinbach, Manitoba, and Phil Stangle, Hutchinson.

Saucon Church uses small groups

The Saucon Mennonite Church, Quakertown, Pennsylvania, has been developing interpersonal relationships within the congregation through sharing groups.

An adult fellowship group includes about twelve families, the adults ranging in age from twenty to eighty. Sometimes they meet just for fun and fellowship, other times for visitation in the community. Pastor David Hillegas said that this sharing for fun and fellowship has tended to bridge many of the intergenerational gaps which had caused problems in the congregation.

The church also has a small group for youth and a group of men who meet for Saturday breakfast.

Autonomy, politics concern S. Americans

The Mennonite church in South America is alive and changing, reported Howard Habegger, executive secretary of the Commission on Overseas Mission, after visits to congregations and mission work following the Mennonite World Conference in Brazil.

Among Mennonites in South America, he found increasing self-support, more independence from North American funds and decision-making, new patterns of ministry, and a rising interest in the historic Anabaptist witness.

In Paraguay, mission and service work is being administered totally by the Paraguayan missions committee, under the direction of Gerhard Goerzen. More than half the mission budget is being raised in Paraguay, with the remainder coming from the Commission on Overseas Mission. Twenty-eight of twenty-nine missionaries in Paraguay are Paraguayans, both German- and Spanish-speaking.

"For a long time," said Mr. Habegger, "when the General Conference thought of Paraguay, we remembered the refugee story. In a sense, the Paraguayan Mennonites who emigrated from Russia were objects of mission."

The Paraguayan Mennonites are now saying, "We are no longer objects of mission. We appreciate what the brethren in the North have done for us, but now we are reaching out in Paraguay."

The Paraguayan missions committee is working primarily with Lengua Indians in the Chaco and national Paraguayans in the eastern part of the country. Activities include evangelism, church planting, Indian resettlement, social and medical programs, and schools.

German-speaking congregations are becoming increasingly independent. The Menno, Neuland, and Fernheim colonies told Mr. Habegger they would no longer be asking for North American support for their local church budgets.

But, said Mr. Habegger, COM will continue to give moral support to these congregations and maintain fraternal relationships.

In Colombia, too, congregations are moving toward self-support, adopted in 1967 by the administrative body of the Colombian church. This plan puts the five organized Mennonite churches on an autonomous basis next year.

The move was not initiated by COM, said Mr. Habegger. The Colombians wanted to release monies for evangelism and other mission outreach.

The plan has brought some changes for the churches. It has meant that the congregations are moving away from full-time pastors, totally supported, to pastors who earn much of their living in a secular job. There are no missionary pastors, and all teachers in the two elementary mission schools are Colombian.

Colombian church leaders are also calling for a "mini-GPS" study, modeled after the Goals-Priorities-Strategies meeting of commission members, missionaries, and nationals in Chicago last June. The Colombian GPS study next spring will evaluate the total church and mission program particularly in the light of the priorities set at the Chicago meeting.

Argentina Mennonite churches are also moving toward more pastors in a "tent-making" ministry.

Daniel Schipani, for example, a child psychologist in an elementary school in Buenos Aires, is pastor of the La Floresta church there.

The COM executive secretary commented that the major topic of conversation in Buenos Aires was: Will Juan Peron (former president of Argentina) return?

"When I visited Argentina seven years ago, hardly anyone would talk to be about Juan and Eva Peron," said Mr. Habegger. "When I landed at the airport, pictures of Eva Peron were all over billboards, and the country had been celebrating the twentieth anniversary of her death. A taxi driver told me, 'Eva Peron is not dead.' "

The political situation is even more uncertain in Uruguay, where Mennonite churches and the Mennonite seminary must deal with a right-wing military government and a left-wing rebel movement (the Tupamaros), both of which use repression, terror, and violence.

While Mr. Habegger was in Monte-

Colombian Mennonite pastors get together during Mr. Habegger's visit. At left is Armando Hernandez; below center, Juan Plazas; above center, Alfonso Castro; and right, Antonio Arevalo.

video, the Tupamaros killed their forty-third government official this year. The government is economically bankrupt, and has exported beef, while it prohibited sale or consumption of beef at home.

One professor at the Mennonite seminary, Miguel Brun, and his wife have been arrested by the government and are being held without charge and without a date set for trial.

"In this milieu of institutionalized violence, the Mennonite churches and the seminary live," said Mr. Habegger. "I was impressed with the capable and committed leadership and the enthusiasm of pastors in the most difficult social and political situation I have seen anywhere in the world."

Pastors are working as electricians or farmers, convinced that this approach will help them identify with the people and will encourage more lay participation in the church.

The seminary in Montevideo has made significant changes in the past two years. It has been restructured so that an administrative team, including students, shares in the decision-making. Enrollment, at a low point two years ago, is up again this year.

But Mr. Habegger feels that the educational and theological process is difficult in such a highly charged political atmosphere. Some students support the ideology of the Tupamaros, but cannot support their methods.

He said that the fundamental question being asked by Mennonites is: What does it mean to be an Anabaptist Christian given the present situation in Uruguay?

"One night I was at the Timbues congregation in a low-income neighborhood of Montevideo," Mr. Habegger recounted. "Of the forty-five people who had come to the special meeting, forty were under age twenty-five. For three hours we talked about religion and politics. They sang songs from mimeographed sheets. I had never heard the tunes or the words before. But there was one recurring theme — Jesus Christ, our liberator."

World evangelism congress planned

Six Christian leaders from as many continents met in Los Angeles, August 25 to plan an international congress on world evangelization.

Emphasizing ministries toward the third world, the congress will be convened in 1974 by approximately 200 leading churchmen from all points of the world at a site yet to be picked.

Evangelist Billy Graham, who was named honorary chairman of the congress, said more than 100 have already accepted invitations to serve on the convening committee.

The purpose of the congress was outlined by Mr. Graham: "To press for the evangelization of the world in our generation."

Trainee is substitute for world conference

Margaret Janzen, St. Catharines, Ontario, missed the 1972 Mennonite World Conference in Brazil. She had already begun saving money for the conference when she decided that rather than go to the international gathering, she would bring a foreign person to North America. This year Margaret sponsored Martha Friesen of Paraguay as a trainee in the Mennonite Central Committee trainee program.

"I expect to gain from a trainee some of the blessings of a world conference," Margaret wrote to MCC before Martha's arrival. "It will be a chance to fellowship with a Mennonite or Christian from another country and will be an introduction to the points of view of someone from another culture. "

The one-year MCC trainee program in North America provides periods of study, practical training, and observation in the fields of agriculture, industry, social service, education, and nursing for its foreign participants. This structure gives the trainees a chance to acquire further knowledge in their fields of interest. Trainees also stay with North American families during the program in hopes that understanding between North Americans and the people of other countries may grow.

Margaret Janzen is a member of the St. Catharines United Mennonite Church. Martha Friesen is the daughter of Mr. and Mrs. David Friesen, Fernheim Colony, Chaco, Paraguay, and is a member of the Mennonite Brethren Church.

37,000 days for Agnes cleanup

By the end of August Mennonite Disaster Service had logged 37,000 volunteer days in Florida, Virginia, Maryland, Pennsylvania, and New York following Hurricane Agnes.

The largest MDS operation was in Pennsylvania, which was hardest hit by the storm. A total of 24,485 volunteer days were invested in the state. Crews worked in sixteen general areas in the state at the height of the operation. Wilkes-Barre and the Wyoming Valley area, where approximately 11,000 volunteer days were invested, suffered the greatest damage. Harrisburg and other nearby towns suffered next and received approximately 6,500 days. The Eastern Pennsylvania MDS unit closed its Wilkes-Barre cleanup operations on August 19.

MDS worked out of five New York centers from Olean to White Plains, but most of the activity was centered in the Elmira-Corning area. Slightly over 3,000 volunteer days were contributed here.

In Maryland MDS cleanup operations were centered around Baltimore and in the lowlands toward Washington, D.C. In Virginia, activities were located mainly at Manassas and Richmond.

Region I director Landis Hershey has announced that repair operations are now continuing in six locations. Four more projects should be operating in the next several months prior to the November chills and December snows. Projects are being planned to help the elderly and the minimal income families secure their homes by general repairs of doors and windows. MDSers are also helping to improve safety by repairing steps, porches, and floors.

Draft materials translated into Spanish

In response to the need for peace materials in Spanish, Egla Birmingham, Aguadulce, Coclé, Panama, spent the month of August in Akron, Pennsylvania, translating pamphlets and basic documents.

"To my knowledge no up-to-date draft information, forms for conscientious objectors, or information about conscientious objection have been translated into Spanish. Mennonites have done very little in the way of providing in the Spanish language peace literature which communicates that dimension of our faith," said Walton Hackman, director of Mennonite Central Committee Peace Section.

"It is a golden opportunity," said Mr. Hackman. "There is a great need for Spanish peace materials in counseling services. Yesterday I called the National Interreligious Service Board for Conscientious Objectors (NISBCO) office in Washington, D.C. They have wanted to translate some of their publications for a long time and were delighted to have us begin."

"Retirement" mixed well with overseas service

Marvin and Elma Linscheid were retirement age when they decided to go to Japan under the Commission on Overseas Mission.

"It wasn't easy," said Elma, "but it was one of the highlights of my whole life."

The Linscheids were no strangers to missionaries. Their daughter, the late LaVerne Boschman, and her husband Paul had been missionaries in Japan for twenty years.

After the Linscheids returned from a trip to Japan and Taiwan to visit their daughter and family in 1968, "it came to us that we would like to do some voluntary service and see if there were any openings," said Elma.

Marvin was a certified electrician and businessman and Elma an elementary teacher in Aberdeen, Idaho.

By March of 1969, they had decided to become houseparents at the Christian Academy of Japan, an elementary and secondary school in Tokyo for children of missionaries. Of the 450 students, 100 were boarders.

Marvin also taught some courses in electricity in the high school. There was such a demand for a course in auto mechanics, that by the second semester, he set up a department from scratch. He repeated the course for seniors every semester after that.

The Linscheids' experience in Japan was not without problems. They had expected to be houseparents only for elementary boys. Instead, many of the boys were seventh- and eighth-graders.

"Our initial response was frustration," Marvin added. "But we had the definite conviction that this was the work the Lord wanted us to do. We hoped that, in time, we would adjust. We found that we could learn from another culture and accept it."

The Linscheids will retire now in Aberdeen.

"We will never regret these years," said Elma. "I wish we could get other people to do the same."

Philip A. Potter, a Methodist minister from the West Indies, has been elected as the third general secretary of the World Council of Churches. He will succeed Eugene Carson Blake, a United Presbyterian from the U.S., in the top ecumenical post. Dr. Blake expects to retire formally in October.

Pamphlet on setting goals, seminar to aid Key 73

Preparations by the Commission on Home Ministries for the Key 73 year of evangelism are continuing with the mailing of a pamphlet on goals setting to all congregations and a seminar for area and conference leaders planned for September 27-28.

The pamphlet, called "Guidelines to evangelism-that-cares," is designed to help congregations become goal-centered rather than program-centered.

The pamphlet grew out of the feeling that some congregations were struggling with feelings of lack of accomplishment and had found that goals setting helped them, said Palmer Becker, executive secretary of the commission.

He said the potential for increased frustration during Key 73 is great because of the many programs suggested. The booklet contains some suggestions for participation in Key 73, but congregations are not expected to adopt all these programs. Instead they are to look at the physical and spiritual needs of the persons in their community, then set attainable goals that will guide them in selection of activities during 1973.

"The specifics of goals setting need to be communicated in a more human situation than just a pamphlet," said Mr. Becker. So the commission has scheduled a seminar on goals setting for area and conference leaders in September in Chicago.

So far more than thirty participants are expected. The office of Worldwide Evangelism-in-Depth is sending Forrest Schwalm of Allentown, Pennsylvania, and Bill Wortman of Miami, Florida, as resource persons.

The Mennonite Church and Mennonite Brethren are sending fraternal observers.

Mr. Becker said that the Mennonite Church has also requested 1,000 copies of the pamphlet for distribution to all its congregations. The pamphlet will be sent by CHM to each of the 130 groups related to Key 73.

CENTRAL DISTRICT REPORTER

September 19, 1972

CENTRAL DISTRICT EDITION

HAPPENINGS

Oak Grove installs pastor

Peter Wiebe was installed as pastor of the Oak Grove Church, Smithville, Ohio, on Sept. 3. The Wiebe family including seven children moved from Hesston, Kansas, in the middle of August.

The Oak Grove congregation holds dual conference membership. Willis Breckbill, conference minister of the Ohio and Eastern Conference, and Jacob Friesen, conference minister of Central District Conference, participated in the installation.

Fairview Park Fellowship calls Gerald Freed

Gerald Freed, member of the Fairview Park Fellowship since its beginning three years ago, has been called to serve as pastor of the group and director of the Jesus Center. The Peter Neufeld family terminated their services at the end of June and are now living in Berne, Indiana.

Pulaski Church calls S. Roy Kaufman

S. Roy Kaufman began serving the Pulaski Mennonite Church, September 1. Roy has completed three years in voluntary service in Greece and is a graduate of the seminary. Plans are being laid for an installation.

Delvyn Epp, former pastor, had agreed to a limited term of two years and is returning to seminary.

George Dick at Summerfield

George G. Dick, former pastor at North Danvers and now resident at Bloomington, Illinois, will serve the First Mennonite Church of Summerfield, Illinois. He will be driving down weekends and giving as much time as necessary. This will be a part-time assignment.

Edward Burkhalter family now living in Berne

Edward and Ramoth Burkhalter have returned from India and will be at home at 405 Hoosier Street, Berne, Indiana. They have given strong leadership in evangelism as missionaries in India.

The Burkhalters will be open to invitations from congregations and church groups to share about the work of our General Conference in India. You may contact them directly by writing to them.

Lotus Troyer installed

A special service July 30 marked the installation of Lotus Troyer as pastor of the Flanagan Mennonite Church. Burdell Roeschley chaired the afternoon service attended by representatives of sister churches and friends in addition to the membership. Mr. Troyer will give half-time leadership to the Flanagan congregation and serve half-time as director of development and chaplain of the Meadows Home.

Silver Street Church has part-time pastor

Floyd Quenzer has accepted the call of the Silver Street Church to serve as part-time pastor. Both congregations have given support to this sharing of leadership. This will provide full-time work and adequate salary.

The Silver Street Congregation may look to the seminary at Elkhart for additional part-time student assistants in the work of the church.

Waltner installed at Normal

James Waltner was installed as pastor of the First Church, Normal, Illinois, July 30. The Waltners moved from Upland, California, and have purchased a home in Normal.

James grew up in the Freeman, South Dakota, area and his wife Lenore is from Mt. Lake, Minnesota. They have two children.

Benjamin E. Sprunger

Bluffton College has a new president

Benjamin E. Sprunger, thirty-five, a senior planner for the National Institute of Education (NIE) in Washington, D.C., became the sixth president of Bluffton College, effective Sept. 1.

In making the announcement of the selection for the board of trustees, Howard E. Baumgartner, chairman, said, "The unanimous recommendation of the presidential selection committee was carefully considered as the board voted to name Mr. Sprunger president of the college.

"He is dedicated to the liberal arts concept in a college strongly related to the church," Baumgartner continued. "He comes highly qualified for administration in an institution of higher learning both by professional training and experience."

Prior to his work with NIE, Mr. Sprunger was director of research and learning resources at Wheaton College. He was associate dean of students and taught at Wheaton and was a guest lecturer at Loyola (Ill.) University graduate school.

New home for Central District office

The former parsonage of the Hively Avenue Mennonite Church of Elkhart, Indiana, located near the church is the new home for the Central District office. The address is 2625 Pleasant Plain, Elkhart, Indiana 46514. All correspondence and conference contributions should be sent to this address. The Hively Church pastor, David Habegger, will also have his office in the same building. The two offices will share a secretary. Facilities include rooms for offices and a large conference and committee meeting room.

Gospel as good news

In the keynote address for Probe 72, Myron Augsburger introduced three evangelism problems and four principles. The three problems are these: (1) A church exists by converting people, but ethnic characteristics move in to threaten the reality of fellowship based on conversion. (2) Evangelism is introducing people to Jesus Christ and not just to Christianity. (3) Disciples develop a Christian life style which is a strength but can also be a liability.

The four principles on which evangelism is based are as follows: (1) *Reconciliation to Christ*—It is good news to know a man can walk away from his past. (2) *The missionary character of the church*—It is a body on the move, a creative minority, yet it has a witness to social structures. (3) *The meaning of our history*—Mennonites have a rich history from which to do evangelism and may be coming into our finest hour. If we fail, God will raise up others to do our job. (4) *Evangelism in response to modern challenges*—The gospel is the most potent force to change the problems of our society, beginning with me. *Daniel Hertzler*

Service assignments

David and Fern Brunner, First Church, Wadsworth, Ohio, have moved to Whitesburg, Ky., for a voluntary service leadership assignment.

Kriss Heiks, First Church, Bluffton, Ohio, began work August 28 with the Hutchinson, Kans., voluntary service unit. She will spend nine to twelve months serving at the Friendship House day care center, run by Mennonite churches of two conferences in Hutchinson. She is a 1972 graduate of Bluffton High School and is the daughter of Mrs. Ray E. Heiks.

Ted and Gayle Gerber Koontz, Cambridge, Mass., have joined the staff at MCC headquarters in Akron, Pa. Ted is working as the assistant executive secretary in MCC Peace Section and Gayle as the assistant editor in the Information Services Department. Ted is a graduate of Bethel College, North Newton, Kans., and received a master of divinity degree from Harvard Divinity School in 1972. Gayle graduated from Bethel College with a BA in English and attended Harvard Divinity School. They are members of the Boston Mennonite Congregation.

Steven J. Larson, Carlock (Ill.) Church, has an assignment in Zaire.

Cynthia Lehman, Salem Church, Dalton, Ohio, began voluntary service August 12 in Gulfport, Miss. She will teach fifth grade reading in North Gulfport Middle School, a predominantly black school where it has been difficult to find an integrated staff. Cynthia holds a BA in elementary education from Bluffton College, and she is the daughter of Vernon and Phyllis Lehman.

Arlon Miller, Congerville (Ill.) Church, left for a thirty-months assignment under MCC in Zaire.

Richard and Janice Miller, Oak Grove Church, Smithville, Ohio, entered a three-year term with TAP. Their first year will be spent in Grenoble, France, for a language study and the following two years in Zaire.

Dennis Roeschley, Graymont, Ill., has begun a two-year term of voluntary service in McDowell, Ky., where he is serving as an agriculture worker. Dennis is a graduate of Flanagan High School and Bluffton College where he received a BA in biology. He is a member of Flanagan (Ill.) Church.

Ronald and Karleen Sprunger, Berne, Ind., began two years of voluntary service in Phoenix, Ariz., July 11. Ronald is working in a Head Start center and afternoons at a credit union sponsored by Leadership and Education Advancement of Phoenix for low-income people. Karleen is working as a registered nurse.

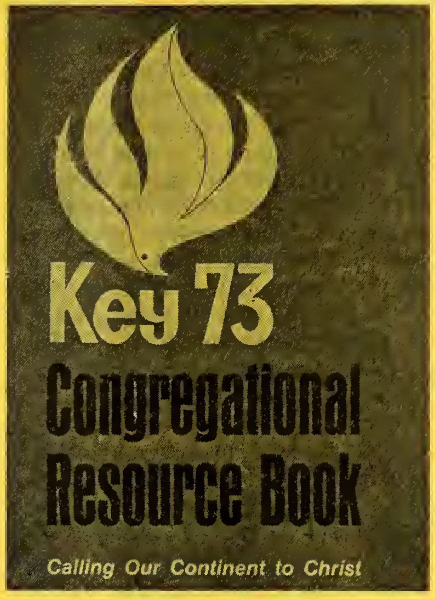
The key to Key 73

The following article by Paul Benjamin is from Key 73 congregational resource book.

A tremendous evangelistic effort is being projected by over one hundred religious groups and organizations in America and Canada to be realized during the year 1973 and to be known as Key 73. Some may ask, "How did the name Key 73 become attached to this endeavor?" The answer is simple. The first meeting of concerned churchmen who gathered to consider an overall thrust in evangelism in North America took place in 1967 near the Francis Scott Key Bridge in Arlington, Virginia. Why "73"? Because the original planners felt that at least six years of preparation would be necessary. The plans call for a gigantic offensive in which every person in North America will be challenged with the claims of Jesus Christ.

The importance of people in the pews. It was readily recognized by the leaders of Key 73 from its inception that this great evangelistic effort could not succeed unless people in the pews become deeply committed to its goals. These are the people whom Hendrik Kraemer refers to as the "frozen credits" of the church. More than 99 percent of the world's Christians are in this category. No massive movement in evangelism can be envisioned without their involvement and cooperation. They are one of the greatest untapped spiritual resources in the world.

I sometimes think that ministers in the pulpit are inclined to underestimate the faith and commitment of Christians in the pews. Dr. Victor Nelson mentioned on one occasion that people in the pews have not given up on God—they are just sick of all the Mickey Mouse stuff that goes on in the name of Christianity. I heartily agree. Thousands of Christians are ready now to share in a ministry of seeking and saving the lost.



Key 73 carries the vision of every unchurched family in North America being visited by someone who comes with loving concern to share his faith in Christ. Every individual (whether he lives in the inner city, the suburbs, or rural areas) is to be contacted. These calls will be a person-to-person sharing with some 165 million people. Key 73 will also include an effort to place the Christian Scriptures in every North American household. Thousands of prayer groups will be started with one specific purpose in mind—the raising up by God of plentiful workers for his vast harvest fields (Matthew 9:38).

Working at the congregational level. The "key" to Key 73 is the man in the pew working at the congregational and community level. The work must be done where he is. The overwhelming need is not necessarily for greatly talented people (although the Lord can use any talent we possess), but for greatly committed people. Stephen Neill traces much of the phenomenal growth of the early church to the New Testament concept of "every-Christian-a-witness." It was these Christians whose names are largely unknown to us, who turned an upside-down world right-side-up It can happen again.

Using as an overall theme, *Calling our continent to Christ,* the program of Key 73 is being organized into six phases.

1. Calling our continent to repentance and prayer
2. Calling our continent to the Word of God
3. Calling our continent to the resurrection
4. Calling our continent to new life
5. Calling our continent to the proclamation
6. Calling our continent to commitment

Congregations may utilize this program in the way which best suits their own needs and purposes. Resources for the development of each phase will be made available to any congregation which asks for them. Standing behind the work of all the congregations will be the Mass Media Committee which plans to employ radio, television, and the press, in an unprecedented way, alerting this continent to the aim and goal of Key 73 —winning this continent to Christ.

Out of the comfortable pews. Talk in Christian circles in North America has been going on for a decade or more about church members getting out of the comfortable pews. Thousands of small groups have been meeting to discuss the Scriptures and pray. Where should this emphasis upon Christian renewal lead us? Where else, except to a ministry to the lost, bringing to them the reality of forgiveness and new abundant life in Jesus Christ. I have long been of the opinion that a spiritual explosion could take place if the renewal emphasis would be coupled with outreach.

To whom are we going to reach out? Let us concentrate first of all on the three out of four homes in our own neighborhood which are a mission field. Let church calendars be revised so congregational leaders have some time to visit in these homes for Christ. I have eight brothers-in-law who are active church officers. Some of these men spend almost every night at the church building. Many congregations, I am convinced, are too busy to evangelize! A con-

Continued—A-4

Don Roth

Key 73 emphasis will be at Camp Friedenswald retreat

Lay persons, youth, and pastors are invited to attend the October 27-29 weekend at Camp Friedenswald. The theme for the retreat is "Key 73" focusing on the nationwide evangelism thrust planned for next year. Last year's retreat brought fifty lay persons and clergy together for a meaningful weekend of searching how to share our faith more effectively. We are again looking forward to an exciting weekend of sharing and learning. This event is being sponsored by the Evangelism Task Force which is comprised of Louis Delagrange, Lynn Liechty, Richard Tschetter, Leonard Wiebe, and Jacob Friesen.

Our resource leaders this year are Don Roth and Joe Swartz. Don Roth is pastor of the Brookside Evangelical Church in Fort Wayne, Indiana. With an active program they have reached many persons who were once outside of the Christian faith and the church. One of the more recent programs has been that of lay people calling in community homes, following a program similar to that of Coral Ridge Presbyterian Church of Florida.

Joe Swartz is the pastor of the Maple Grove Church in Topeka, Indiana. The church is located in a predominantly rural setting, yet they have been able to reach their non-churched neighbors. Lay persons staff their church buses which pick up children in the community and neighboring towns to bring them to Sunday school. A number of parents have also been reached through this program.

The weekend retreat will begin by inviting participants to share what God is doing in their lives. Resource persons will give in-put regarding various approaches which have been meaningful to them. A block of time will be given to planning how Key 73 can become a reality in your community. Mark the dates of October 27-29 on your calendar and plan to be with us.

Registration should be sent directly to Camp Friedenswald, Rt. 3, Cassopolis, Michigan. Cost for the weekend retreat is $11.00. *Leonard Wiebe, Member of Evangelism Task Force.*

Continued from A-3

gregation in a burgeoning community came to my attention recently which had a Sunday morning worship service of 400 and a Tuesday night calling force which had decreased from fifteen to three! Suppose that force were increased to a hundred, or even fifty. What great spiritual power could be made available to that community.

Another way we can reach out is to teach children. In the three-out-of-four missionfield homes in this continent are millions of young people. Parents, who are not interested in the Christian religion personally, will often allow their children to be gathered up for Bible classes. Sometimes they will even bring them because they respect the moral emphasis of Christianity. We should probably start 100,000 new Bible classes in North America tomorrow. The bottleneck of such a venture is often at the teaching level. Thousands of Christians who have been attending Bible classes for decades should be graduated, so as to serve as teachers and missionaries to children.

Conclusion. The signs of the times today are unmistakable. Millions of North Americans have lost interest in a rampant materialism. The Jesus movement among young people bespeaks a heartfelt spiritual need. Talk is increasing about the possibility of "a third great awakening." We may be on the verge of it. God has always been ready for men to turn away from sin and back to him. Where can he find spokesmen on his behalf to inform men of this fact? There are many potential spokesmen in the pews of every congregation. God's spirit is constantly ready to empower us to do his will, so let us seek his help and move out of the pew into the fields which are ripe for harvest. *Paul Benjamin, Lincoln Christian Seminary.*

What are we doing?

There were two things that drove us from merely talking about local church evangelism to actually doing something about it.

The first was to show the Coral Ridge evangelism films in our church. We have shown all of the films. We began with *Like a mighty army*, and followed this with their four special training films—*Challenge to witness, The gospel presentation, On the job training, and Follow-up.* After each one of the training films we had a discussion or a demonstration. The second impetus for going to work came from the Ford Philpot crusade in Lima this year. A number of our people took the counselor training course and were privileged to work in the counseling room, helping people come to Jesus Christ.

We are just in the pioneer stages of our program. We go calling one evening a month. For us it is the second Tuesday of the month. At the present time we think this is adequate.

How do we determine which homes we shall visit? One Sunday before the Ford Philpot Crusade the congregation was asked to hand in the names of families that they would like to have someone visit.

We have tried two methods in our visitation. We have selected the homes in which we were to call the next month, and then spent the time praying that the Spirit would prepare our hearts and the hearts of those whom we were to see. On the other hand we have spent the month in praying that the Spirit would prepare our hearts and minds for our visitation program without knowing the homes in which we would be calling. It seems that the first method is best.

In respect to materials we are relying most heavily on Campus Crusade's "Four spiritual laws" in presenting the gospel. We do augment this with some things we have learned from the Coral Ridge program, and helps from the "Roman road." (The "Roman road" is a method of presenting the gospel by using key verses from the book of Romans—3:23; 6:23; 5:8; 10:9, 10, 13.)

Just where this program will lead us we do not know, but we are sure that the "future is as bright as the promises of God." *Richard Tschetter, member of Evangelism Task Force.*

Friendship evangelism

It is a humbling experience to be asked to share about witnessing through genuine, caring friendship.

First, I want to say that through the past years, when we have had opportunities to befriend newcomers in our community it has come first from love and then our time and commitment. Love and time are essential ingredients, the two go hand-in-hand. When you do care and love, it seems you really do want to give of yourself and your time.

Last winter, our Thursday morning book group, which is made up of women from four or five denominations, wanted to do something for a person in our group who suddenly became ill. This family, with six children, had just moved into our community from Indianapolis. We decided that bringing in meals for two or three days would probably be the most helpful thing that we could do. She was so grateful, she mentioned that this display of love and concern was actually the first time she had ever experienced anything like it.

Another encounter involved an Amish couple who decided to leave our community and move to Arizona. After having searched the Bible, they found that Christ was telling them that they had put too much emphasis on dress and that God was calling them to leave the Amish faith. We wanted to show them love in some way, as it was difficult to leave their family and loved ones. We gave them a shower of useful things for the children and family. We tried to feel with them in their hard decision to leave the community. Their struggles became real to us and we loved them for their honest search of what God wanted them to do.

I read recently that we should not be so concerned that our witness be effective and acceptable, but that we are faithful in our witness. In both personal and social witness we are called, I believe, to make our witness as clear and strong as possible but the response we must leave to the Holy Spirit. This has helped us, in knowing how to measure our witness—from what we have observed, love and time come first, response comes second. *Doris Liechty*

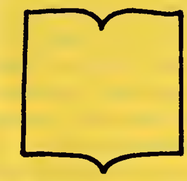
Key 73: Six phase plan

1

CALLING OUR CONTINENT TO REPENTANCE AND PRAYER

The launch period for a year of Christian evangelism that appropriately addresses the sores and ills of our time.
- Noon Prayer Call (Christmas, 1972-Jan. 5, 1973)
- Faith-In-Action television special (Jan. 6)
- Launch Sunday (Jan. 7) Simultaneous covenant services

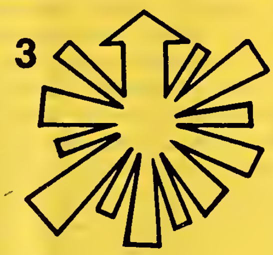
2



CALLING OUR CONTINENT TO THE WORD OF GOD

A massive sharing and study of the Scriptures that crosses every ethnic and cultural line.
- Bible Distribution (Thanksgiving, 1972-Easter, 1973)
- Use of media in sharing Biblical message (Jan. 7-March 7)
- Interdenominational Bible study emphasis (Lent, 1973)

3



CALLING OUR CONTINENT TO THE RESURRECTION

Christian witness that makes real by action, teaching and demonstration the full impact of the Gospel.
- Optional plans for a witness-survey (religious census) (Jan. 7-March 7)
- Period of intensive Christian witness (March 7-Easter, 1973)
- Easter television special (Easter weekend)

4

CALLING OUR CONTINENT TO NEW LIFE

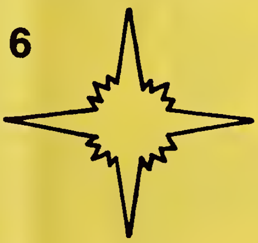
A strong youth emphasis that identifies vital faith through the popular arts.
- Video tape productions (to be created and aired locally) (Spring, 1973)
- Teams of Christian artists, musicians, actors appearing where people are (Summer)
- Sharing the Good News in leisure areas

5

CALLING OUR CONTINENT TO PROCLAMATION

Communicating the liberating Good News of Jesus Christ for a decisive response.
- Youth outreach weeks (June, July, 1973)
- Special Key 73 emphases at state and county fairs (Aug., Sept., 1973)
- Area impact weeks (preaching, community contact and proclamation via available media—radio, television and the press) (November)

6



CALLING OUR CONTINENT TO COMMITMENT

A witness to the oneness Christians share in their concern for the needs of the world.
- An initiative to reclaim Christmas (December)
- Television Covenant Special that focuses on the years events (December 29)
- Local celebrations through cooperative witness and action (Sunday, December 30)

Living, active congregations

What is Hively?

Neither words nor pictures can give an adequate description of Hively Avenue Mennonite Church, Elkhart, Indiana, for we are a complex mosaic of relationships and commitments. But basically we find our mission fulfilled through our regular vocations. We see our life-work as a meaningful part of our worship of God. Among us are such vocations as teachers, physicians, counselors, social workers, musicians, therapists, nurses, businessmen, etc. And we are deeply involved in such people-oriented institutions as Elkhart General Hospital, Mennonite Biblical Seminary, Oaklawn Psychiatric Center, Elkhart and Concord Community Schools, and Aux Chandelle. With 76 percent of our members in a professional or technical vocation we are not a typical congregation.

In addition to our basic tasks we also relate to a number of community service organizations. Here the organizing skill and professional knowledge of the members have been helpful in initiating and moving forward some very important programs. Church Community Services seeks to relate the resources of the more wealthy congregations to persons with fewer resources. Elkhart Tutoring Service assists disadvantaged children during school time. HOME (Home Ownership Means Equality) has been rebuilding older homes and using federal funds to build new ones. Partly Dave is a coffee house where the youth of the community may go to meet friends and/or receive counsel. Elkhart Community Day Care Center, which primarily accepts children from one parent homes, is another way of assisting persons. And Hively Avenue Nursery School, which is entirely run by our church, seeks to serve preschool children in our community. Through these programs we have linked hands with non-Mennonite churches to show love to those who are frequently least loved by the community.

The unifying center of our church is the worship and study hours on Sunday morning. Here we meet as families to affirm our identity as people of God with a mission to perform. Our Mennonite past has a depth of meaning for us as we seek to express it in the way in which we live as much or more than in the way we worship. Because we can unite in worship in meaningful ways, we do cherish this experience. Having persons with a variety of professional skills has also made it possible to develop worship services that hold meaning for us.

The church has been growing rapidly from its beginning in 1958 when it received thirty-one charter members. The membership at the beginning of this year was 132. This increase in growth along with the opportunities of service and witness have led the congregation to have its pastor, David Habegger, begin working full-time beginning in September. The concept of a shared ministry is continuing with the pastor preaching only half the time. A basic concern of the pastor is to be available to persons and to help them do the things they would like to do as a congregation, as groups, or as individuals. *David Habegger*

The nursery school at Hively helps children to love, to enjoy, to help.

Hively Ave. Church gathers for worship.

Editor's note

In the Reporter *we will feature one church in the district each month. God is at work among us. We want to share what is happening so that all may celebrate God's power. We want to share failures as well as success. Living, active congregations experience failures as they identify human hurts and seek ways to heal. Churches will be featured in the order in which they submit material for publication to the* Reporter. *This section, "What the spirit says" through the churches is in response to requests by the readers.*

WOMEN AT WORK

WMA

Theme . . . "Bear one another's burdens, and so fulfill the law of Christ" (Gal. 6:2)

Women's lib— who needs it?

Don't free me from my sunny kitchen
With all its pots and pans.
Don't free me from my dish-filled sink
Or even my soap chapped hands.

Don't free me from my chores each day
Of making beds and such.
Don't free me from my cleaning
Even though there is so much.

Don't free me from the happy sounds
Of children at their play.
Don't free me from the kiss I get
At closing of each day.

Don't free me from the joyous task
Of tucking a child into bed.
Don't free me from my duty
Of hearing their prayers being said.

Don't free me from the love that binds
Two hearts that beat as one.
Don't free me from my marriage vows
And all the love I've won.

If being liberated
Means giving up all this,
Just let me go on living
In all this "ignorant bliss."

Mrs. Roman Liechty

Material for this page may be sent to Mrs. Valier B. Flueckiger, 409 W. Water St., Berne, Ind. 46711.

Women make soap for relief

Soap making is a bit unusual, but it can be interesting and educational. In fact, it makes a worthwhile project and inserts a new paragraph in one's life history of experiences.

Some time ago Mrs. Dewey Mack, Mrs. Jens Kramer, and Mrs. Leonard Yoder made 315 pounds of soap in the garage of the Yoder home. It created a stirring good time for the three ladies that day and hopefully, a good laundry time for some folks to whom soap is a luxury.

Following is the MCC recipe for homemade soap which was used:

2 qt. strained grease
1 can (1 lb.) lye
1 qt. water
½ c. ammonia
2 T. borax, dissolved in
½ c. water

Combine lye and water in stone jar or earthenware vessel. Stir until lye is dissolved. Let lye solution cool and then pour over cooled melted grease. Stir until lye and grease are thoroughly combined. Add ammonia and dissolved borax and stir until quite thick (about the consistency of honey). Pour into a granite or earthenware mold. Let stand several hours, but cut before hard. Put pieces of soap in a dry place to harden. Cut it as uniformly as possible into 4 by 4 by 4 inch or 4 by 4 by 2 inch pieces.

What generation gap?

For the past two years our church group of young married women has been involved in a special project with the older people. At the beginning of the year each member of Homemakers' Guild draws one or more names of persons from the age group of the "over seventies" to be her "secret friend."

During the year's time we surprise our "friends" with inexpensive gifts, homemade foods, cards, produce or flowers from our gardens, or other things we think they might like, always keeping our identities secret.

All comes to a delightful end in December when at a party we enter-

Three women from the Eighth St. Church made 315 lbs. of soap for relief.

Soap for Relief
315 Lbs.

Continued from A-7

tain all the friends and then reveal our names. The older people think they are the ones who reap all the benefits from this project, but, in truth, we younger ones feel we're the ones who really gain. We like to surprise our friends and think of them during the year, but best of all, by being interested in them, we get to know them and keep them as an active part of the church. *Suzanne Stauffer, First Mennonite Church, Sugarcreek, Ohio.*

Women's missionary rally

Come to the thirty-sixth Annual Indiana All-Mennonite Women's Missionary Rally to be held Oct. 12, at the Central Mennonite Church, Route 37 and Schwartz Road (east of Ft. Wayne, Ind.) The theme will be "The bread of life." Registration at 9:15 a.m. Bring your sack lunch—come and benefit from the interesting things planned for the day.

VITAL STATISTICS

DEATHS

Boynton, Hopedale, Ill.: Clarence Sutter, June.

Carlock,, Ill.: Mrs. Joseph Schmidt.

Eighth Street Goshen, Ind.: M. C. Landis, July 2.

First, Berne, Ind.: Roger Augsburger, July 29; Mrs. A. C. Smith; George W. Franks; Dale Roth; Menno Felber, Clem Wulliman, July 9; Mrs. Clara Goodrich.

First, Bluffton, Ohio: Mrs. Alice Bixel, age 89.

First, Nappanee, Ind.: Leander Tubby, June 7; Ivy Stahly, June 7.

Grace, Chicago, Ill.: Rita Potter, April 3; Mrs. Angela Belair.

Oak Grove, Smithville, Ohio: Grace Hostetler, April 17.

Salem, Kidron, Ohio: Mrs. Elsie Romey, June 5.

Wayland, Iowa: Mrs. Blanche Alliman, June 7.

MARRIAGES

Boynton, Hopedale, Ill.: Alice Bachman and Joe Slager, June 11.

Comins, Mich.: Gail Yoder and Myron McIntire, May 6.

Congerville, Ill.: Melba Gant and Mark Lewis, June 10.

Eighth Street, Goshen, Ind.: Helen Friesen and Charles Gene Fisher, June 3.

Ebenezer, Bluffton, Ohio: Mary Hanthorn and Kevin Gratz, April 15; Rose Marie Stechschulte and Mick Chidester, May 27.

First, Berne, Ind.: Susan Jane Bixler and Russell W. Flueckinger, July 22; Mary Beth Doll and Steven Huser, July 1; Carol McKean and James Buckingham, June 16; Connie Jean Neuenschwander and Stanley Burger, May 13; Karleen Nussbaum and Ronald Sprunger May 27; Linda Nussbaum and James Trobridge, July 7; Elaine Sprunger and Richard Crider, May 27.

First, Bluffton, Ohio: Mary K. Hill and Ralph Reichenbach, May 27; Lola Wiebe and Jacob T. Friesen, May 28; Doris Hammon and Thomas Schumacher, May 29; Joyce Reichenbach and Wesley Beery, June 16.

First, Normal, Ill.: Barbara Anne Sommer and Ted Michael Slanker, May 6; Jeanette May Piper and Elmer Duane Alsene, June 4; Stephanie Ann Baum and Michael Lewis Company, June 10.

Grace, Pandora, Ohio: Joan Marie Lemley and Francis James Kemp, June 10.

Maplewood, Ft. Wayne, Ind.: Becky Yoder and Terry Malone, June 10.

Meadows, Ill.: Mary Rocke and Terry Noel, April 29; Mary Ann Augspurger and Richard Moman, June 3; Irene Burgess and Dirk Rocke, June 10; Marjorie Troyer and Pete Ceren, June 17; Lois Ackerman and Rex Smith, June 25.

Salem, Kidron, Ohio: Dr. Ann Marie Diller and Randall Snyder, June 18.

Topeka, Ind.: Thelma Marie Frey and Galen Walter Peters, July 1.

Wayland, Iowa: Winnifred Boshart and Walter Wilt, May 6.

Zion, Donnellson, Iowa: Joyce Lowenberg and Dennis Blint, April 23; Barbara Jabour and Gary Anderson, June 10.

ANNIVERSARIES

First, Berne, Ind.: Best wishes were extended to Mr. and Mrs. Clifton Gilliom who observed their fifty-second wedding anniversary June 11. Mr. and Mrs. Howard Sprunger observed their fifty-second wedding anniversary on June 6. Mr. and Mrs. Daniel D. Schwartz celebrated their fifty-first anniversary on June 12.

Meadows, Ill.: Clarence and Alma Oyer were honored on their forty-fifth wedding anniversary April 21.

Pleasant Oaks, Middlebury, Ind.: Mr. and Mrs. Owen J. Yoder celebrated their fiftieth anniversary on July 16.

BIRTHS

Bethel, Fortuna, Mo.: to the Roger Storms, Roger Burton; to the Quintin Lehmans, Brent Kevin, May 15; to the Stuart Hunters, Scott Allen, May 24.

Congerville, Ill.: to the Larry Irions, Eric LaMar, June 18.

First, Berne, Ind.: to the John Bluhms, Crista Earlene, June 27; to the Paul Ropps by adoption, Amu Su-lin, Feb. 3.

Pleasant Oaks, Middlebury, Ind.: to the James Ebersoles, Timothy Allan, July 8.

Salem, Kidron, Ohio: to the Nikki Sohars, Lisa Marie, July 4.

Topeka, Ind.: to the Pat Frains, Jeffery Scott, May 18.

Material for the Central District Reporter should be sent to Jacob T. Friesen, 2625 Pleasant Plain, Elkhart, Ind. 46514.

RECORD

Andres

C. Epp

H. Epp

Gaeddert

Workers

Donna Lynne Andres, Ottawa, Ont., entered voluntary service Aug. 31. She will spend about nine months as a day care worker in the Community Day Nursery, Markham, Ill. Donna attended Rosthern Junior College, Rosthern, Sask., and is a member of the Ottawa Mennonite Church.

Edward Payson Blair, author, theologian, and professor of New Testament interpretation at Garrett Theological Seminary, will teach part-time at the Associated Mennonite Biblical Seminaries, Elkhart, Ind., the fall semester. He will teach a course entitled, "The Book of Revelation and apocalyptic literature."

Carl and Hilda Epp, Winnipeg, Man., left in August for Hwalien, Taiwan, where Carl will serve as a physician at Mennonite Church Christian Hospital in long-term service with the Commission on Overseas Mission. Carl is a graduate of the University of Saskatchewan and the College of Medicine, Saskatoon, Saskatchewan. For the last two years he has served a residency in internal medicine at St. Boniface General Hospital, St. Boniface, Man. Hilda has a bachelor of Christian education degree from Canadian Mennonite Bible College, Winnipeg, and has worked in hospitals in Winnipeg and Saskatoon. The Epps are members of the Mt. Royal Mennonite Church, Saskatoon.

Daniel Gaeddert, Lorraine Ave. Church, Wichita, Kans., began a year of voluntary service Aug. 12 in Minneapolis. He and other members of the Minneapolis voluntary service unit work with inmates of the Minneapolis Workhouse, the city prison. Daniel holds a bachelor's degree from Bethel College, North Newton, Kans., and has served in Nigeria under the Teachers Abroad Program.

Sharon Goering, Eden Church, Moundridge, Kans., began voluntary service with the Markham, Ill., voluntary service unit Sept. 2. She will spend at least one year as a day care worker at the Community Mennonite Church building. Sharon has attended Friends Bible College, Haviland, Kans.

Six returning students have been named senior fellows at Bethel College for the 1972-73 year. The group was selected following nomination by their major professors. The fellowship carries a stipend of $450. The six students are: *David A. Haury,* Newton; *Kathie Hiebert,* North Newton; *Carlotta Schmidt,* Newton; *Stanley Senner,* rural Newton; *Steven Stucky,* Moundridge; and *Donna Jean Waltner,* Marion, S.D.

Kerry Marvin, Muncie, Ind., entered the Kansas City, Kans., voluntary service unit Sept. 1. Kerry began a two-year term of service supervising a recreation program in Sunflower Village, a low-income, unincorporated town west of Kansas City. The village contains mostly government housing, built in World War II for workers in the now closed Army ammunition plant nearby. Other church workers in the area are serving in community development. Kerry has a BS degree from Ball State University in Muncie.

Stephanie Ortman, Newton, Kans., will begin a year of voluntary service Sept. 1 in Liberal, Kans. She will work at a day care center or in tutoring children who are having problems in school. Stephanie, a member of First Church, Halstead, Kans., has attended Goshen College.

Two math professors will join the Bethel College faculty. *Richard S. Rempel* who previously taught here from 1965-67, is returning beginning the fall term. *Robert W. Neufeld,* a member of the math faculty from 1969-71, will return beginning with the spring term. Each will be teaching one course at Tabor College, Hillsboro, Kans., under a cooperative arrangement.

Six missionaries on furlough planned to return to Taiwan in August: *Hugh and Janet Sprunger, Peter and Lydia Kehler, and Dick* and *Margaret Hildebrandt. Ann Penner,* Commission on Overseas Mission worker in Jagdeeshpur, India, has returned to Winnipeg for a one-year furlough. *Harold and Ruth Ratzlaff,* also missionaries in India, returned from furlough in August. *Glendon and Reitha Klaassen,* missionaries in Bogota, Colombia, began their furlough Aug. 13.

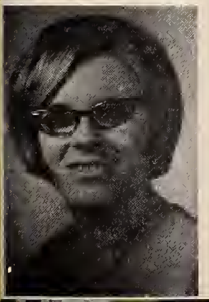
Jean Lynn Stayer, Suffield, Ohio, will enter voluntary service in Markham, Ill., Aug. 31. She will spend a year in the Chicago suburb as a day care worker or as bookkeeper at the Sheltered Care Workshop. She is a member of the Suffield United Church of Christ and is a 1970 graduate of Field High School, Magadore, Ohio.

Keith L. Sprunger, professor of history at Bethel College, has been selected as one of twelve recipients of the 1972 E. Harris Harbison Award for Gifted Teaching, sponsored by The Danforth Foundation in St. Louis. As a winner of the award, Mr. Sprunger received a $10,000 grant to be used at his discretion in the furtherance of his academic career and interests.

A. L. (Alan) VanBodegraven has assumed the position of business manager at Bluffton College. He received the BA degree from Milligan (Tenn.) College in 1966 with a business administration major. Since March 1970. he has been employed at Environeering, Inc., Skokie, Ill., first as a financial analyst and most recently as controller, assistant secretary, and treasurer of the company.

Shelly Weaver, First Church, Bluff-

Goering



Marvin

Ortman

Stayer

Whitermore

Wiebe

ton, Ohio, entered voluntary service Sept. 1 in Arvada, Colo. She will spend one year working in free schools. Shelly has attended Bluffton College and is the daughter of J. Richard and Margaret Weaver.

David Whitermore began a six-months itineration ministry among churches in the General Conference for the Commission on Home Ministries the first week of September. Mr. Whitermore, a member of the Commission on Home Ministries, spent the last ten years as pastor of Grace Church in Lansdale, Pa. Before going to Lansdale, David and his wife Marion served as missionaries in Trinidad for ten years.

Jim Wiebe, Winkler (Man.) Bergthaler Church, joined the Elkhart, Ind., voluntary service unit Aug. 25. A 1972 graduate with a music major from Canadian Mennonite Bible College in Winnipeg, Jim will spend a year working in music therapy at Aux Chandelles School for the Mentally Retarded.

Baptisms

East Swamp Church, Quakertown, Pa., on May 21: Karen Carbaugh, Beverly Dietz, Carol Gehman, Jane Himmelsbach, Michael Kane, Deborah Knechel, Dean Landis, James Schreier, Jill Swavely.

Deaths

Roger Augsburger, First Church, Berne, Ind., was born Sept. 22, 1921, and died June 29.

William Bartel, First Church, Hillsboro, Kans., was born July 13, 1894, and died June 16.

Rudi Bartsch, Clearbrook (B. C.) Church, was born in Germany, June 2, 1927, and died July 23.

Alice Bixel, First Church, Bluffton, Ohio, was born Sept. 10, 1882, and died July 2.

Emma Boyer (Mrs. George), West Swamp Church, Quakertown, Pa., was born Feb. 26, 1894, and died July 2.

David Herman Claassen, First Church, Paso Robles, Calif., was born May 22, 1926, and died July 27.

Dale Clark, Eicher Emmanuel Church, Wayland, Iowa, was born Oct. 14, 1918, and died July 3.

Henry F. Derksen, Grace Church, Dallas, Ore., was born July 17, 1899, and died July 6.

Walter Dick, Leamington (Ont.), United Mennonite Church, was born April 17, 1957, and died July 2.

Ella N. Dyck, Menno Church, Ritzville, Wash., was born Oct. 3, 1894, and died July 15.

Magdalene Regier Entz (Mrs. William), First Church, Newton, Kans., was born Oct. 14, 1884, and died June 10.

George G. Fast, Bethel Church, Mountain Lake, Minn., was born Jan. 12, 1881, and died July 6.

Susanna Friesen (Mrs. Cornelius A.), First Church, Mountain Lake, Minn., was born June 26, 1886, and died June 22.

Margaret E. Giesbrecht, First Church, Aberdeen, Idaho, was born June 20, 1890, and died Aug. 4.

Clarence G. Godshall, Zion Church, Souderton, Pa., died June 29.

Laura Miller Goosen (Mrs. Nick), Salem-Zion Church, Freeman, S.D., was born June 28, 1897, and died July 20.

Anna Gross, Hutterthal Church, Freeman, S.D., died May 21.

Mrs. John J. Gross, Bethany Church, Freeman, S.D., was born March 3, 1883, and died June 14.

Diane K. Heidel, Faith Church, Newton, Kans., died as an infant July 19.

John Hiebert, First Church, Mountain Lake, Minn., was born Dec. 24, 1893, and died July 12.

Arnold Huenergardt, Mennonite Community Church, Fresno, Calif., was born Jan. 8, 1913, and died June 21.

Elmer Huxman, First Church, Ransom, Kans., was born April 3, 1887, and died July 22.

Joe Mandl, Bethany Church, Freeman, S.D., was born June, 1896, and died July 17.

Hugo J. Mierau, Salem-Zion Church, Freeman, S.D., was born Feb. 1, 1916, and died June 10.

Sylvia Moser, Ebenezer Church, Bluffton, Ohio, was born June 2, 1891, and died July 24.

William Neufeld, Faith Church, Newton, Kans., was born Nov. 14, 1896, and died July 14.

Martha Albrecht Preheim, Salem-Zion Church, Freeman, S.D., was born May 1, 1901, and died July 29.

George Ratzlaff, Buhler (Kans.) Church, was born Sept. 25, 1885, and died June 27.

Joan Ratzlaff, Trinity Church, Hillsboro, Kans., was born March 7, 1942, and died July 20.

Maria Reimer (Mrs. Henry E.), Alexanderwohl Church, Goessel, Kans., was born Dec. 30, 1894, and died July 22.

William Reimer, First Church, Beatrice, Neb., was born July 28, 1902, and died July 5.

David M. Schroeder, Buhler (Kans.) Church, was born Oct. 1, 1883, and died June 28.

Gertrude Schroeder (Mrs. D. J.), Bethel Church, Mountain Lake, Minn., was born March 18, 1885, and died Aug. 6.

Kathleen Ann Schroeder Bair (Mrs. Duane), Alexanderwohl Church, Goessel, Kans., was born Oct. 22, 1946, and died June 23.

Florence A. Shelly, Deep Run Church (West), Bedminster, Pa., was born in 1894 and died July 15.

Lena Stucky (Mrs. Andrew J.), First Church, Pretty Prairie, Kans., was born April 4, 1882, and died July 22.

Calendar

Nov. 3-4—Mennonite Disaster Service, Region III, annual meeting, Sugar Creek Mennonite Church, Wayland, Iowa; Don Bakely, speaker.

Nov. 3-5—Western District and South Central District conferences, Bethel College, North Newton, Kans.

Central

Oct. 22 — Harvest home festival, Zion Church, Donnellson, Iowa; Glendon and Reitha Klaassen, speakers.

Pacific

Sept. 22-24—Evangelistic meetings, Oraibi (Ariz.) Church; Ken Antone, speaker.

One church in action

Judy Dorsing Miller

When my husband and I first drove to our home in the inner city of St. Louis in 1967, I was alternately afraid and appalled. Broken-down buildings were crowded into each other; sidewalks were so broken as to appear unwalkable. Vacant lots were piled high with litter and debris. It all looked hopeless and impossible.

But now four years later as I walk down the street, I see evidence of hope and change. The vacant lot next to our house has been cleared, the weeds cut, and children are playing ball on it. And as I continue walking, I see two houses looking like new. The carefully planted grass in front has been surrounded by string, and on the doors, the addresses are proudly displayed.

How did this happen? What caused this spark of hope beginning to appear on this block in this community?

Some of it, of course, is due to the changes in my point of view. No longer are the people "these people" to me. They are my neighbors. We share the problems of rats and poor garbage collection. I infinitely respect and admire those mothers who ride for an hour to the country to put in a hard day cleaning, come home to care for their own family, then faithfully attend evening classes to learn to read and write better. As I see these things, the area becomes a living, warm community, not the hopeless shell I once saw.

But also present is a new note of change and hope. And this is due in part to a small church and some dedicated people in it.

First came a young pastor and his wife moving on faith into a new country and a difficult situation. Since no formal Mennonite church existed here, they moved into public housing, a high-rise apartment building. They began to learn of the community and to share in its life. Soon a large enough group formed that a building was bought to serve as a church. It was just an ordinary, broken-down building with the usual broken-down houses so close beside it as to seem in touching distance. This closeness to its neighbors in a sense symbolized the relationship of this church to its community.

This relationship began in 1966, when the pastor helped form a committee of neighbors to work on a local beautification project — neighbors working together being indeed unusual. Soon more people began to form around this nucleus. The church opened its doors as a meeting place —no other organization or church in the area would do so.

This group called itself Jeff-Vander-Lou, and it began searching for ways to build up its neighborhood. It decided the biggest, most demoralizing, and dangerous problem was housing.

This priority is understandable when one realizes the kind of conditions in which many families must live. For example, one night when temperatures had been hovering around 10 degrees for several days, a neighbor across the street asked my husband if he would turn on the water in her house. He found that she lived upstairs with her four young children. The first floor was empty and open. The windows and doors were out. Besides the fact that this allowed anyone and everything to enter, the cold froze the water pipes. When my husband checked the basement, he found that the house was so cold a huge icicle six feet thick and stretching from floor to ceiling had formed. Live electrical wiring was hanging from the ceiling. The water had been off for days, and the owner refused to do anything about it.

This is an extreme illustration but by no means an uncommon one. Houses often have only cold water, usually no central heating, and are dilapidated to the point that an occasional wall will collapse.

So Jeff-Vander-Lou determined its housing goals. One house was indeed rehabilitated. But it soon became too much for the small nucleus of volunteers to handle. Again the church contributed — this time the broader Mennonite community. A group of laymen in Hesston, Kansas, formed a nonprofit organization called SHARE. They agreed to support someone who would work with Jeff-Vander-Lou, helping them in any way he could—that is how my husband began working full-time here.

Since then, Jeff-Vander-Lou has begun work on a seventy-four-unit rental project and has rehabilitated 106 family units. In most cases these are one-family houses that have been completely gutted; then new floors, walls, wiring, plumbing, and kitchens installed. These houses are sold to neighborhood families under a low-interest FHA home mortgage. The broader church also helped by supplying MDS labor for several of these houses; and the Illinois MYF contributed both time and money, living and working in the community for one summer.

It was a tremendous help when the Compassion Fund of Minority Ministries, Elkhart, Indiana, made funds available for three skilled craftsmen to work here on a permanent basis. Jim Marner from Iowa first moved his family here, then Glen Detwillers from Mississippi, and recently Orvis Pfiles from Illinois came to join us.

The impact of these volunteers, both temporary and more permanent, have made an unmistakable impression on those who know of their work in the community.

But the church's involvement with its neighbors did not stop here. Again, the involvement stemmed from one or two members' concern and willingness to sacrifice. Lillian Miller noticed that the nearest library facilities were far out of reach of the neighborhood and also noted how much the neighborhood children needed to read. She began soliciting books from churches, schools, and relatives. The youth group contributed money raised from a car wash; various individuals gave money for new books. It took much hard work and many hours, but today the church has a well-run library of 4,500 volumes. It is a favorite place for community chil-

Material for this page provided by Women's Missionary Association.

LETTERS

dren. This year 5,000 books were checked out.

Another big need was preschool education for four-year-olds. The school system is primarily oriented to white, middle-class backgrounds and values, and it is difficult for children to adjust and succeed in it. With the combined efforts of the church and Jeff-Vander-Lou and financial assistance again from SHARE, a preschool has been in operation for three years. The teachers do not emphasize formal learning but try to give the child new experiences and, most important, surround him with as much love and individual attention as possible. The effect upon the children has, in some cases, been immense.

The church is also involved in a recreation-education program in the summer, and in the winter it has several girls and boys clubs. It also cosponsors with Jeff-Vander-Lou and the board of education an adult basic education program in which people at any level of learning study for the high school equivalency diploma. This last year our first student passed the examination. She entered the program three years ago on a fourth-grade level.

These are all activities in addition to the regular church program of services, dinners, Wednesday night activities, etc. They serve as one more way to reach and help our neighbors, another method of sharing Christ's love. This is one church in action.

Doesn't appeal anymore

Dear Editor: Since the change in editorial staff of *The Mennonite,* I have found that the content of the magazine does not appeal to my interests anymore. I would appreciate it if you would discontinue my subscription. *Keith Jantz, 4146 Booth Place, Apt. 18, Kansas City, Kan. 66103.* Aug. 9

The sanctity of life

Dear Editor: I am glad to see a two-page spread addressed to abortion (August 8 issue). I think Duane Friesen's article may help us to share on an issue that needs attention.

It is impossible on this question "to help persons think through the issues for themselves, (and) not to argue for a particular position" (Duane's first paragraph). Duane sets this as his goal, but the article he writes shows how difficult it is. In his fourth paragraph he argues very strongly for a particular position when he says, "It is clear from this article that it is impossible to reduce the problem to a simple *for* or *against* abortion." Duane's words "clear" and "impossible" are very strong arguing words. This means that he rejects the item he lists by Father David Granfield (*The abortion decision* published by Doubleday in their Image Book series) as noted on p. 481, second column. On this book he notes:

"At the opposite end of the spectrum are those who argue primarily from the principle of the sanctity of life and conclude that abortion is not justified. Father David Granfield makes this case. . . . He believes there are other ways to deal with the issues which produce the reasons for abortion."

I am glad Duane used the word "spectrum" here, for this is where I find my position. I "hurt" when this position was called "extreme" in the third paragraph at the beginning of Duane's article. But I am encouraged again when I find that George H. Williams (professor of church history at Harvard Divinity School) takes the same position—"argues especially for the principle of sanctity of life"; in fact, I should think George Williams' position, since he, as Duane helpfully notes, is a scholar of the radical reformation (that's us—Anabaptists who refuse to kill!), should have been given at least as much space as other items reflecting a position widely disseminated in the popular press.

I am grateful to Duane for calling my attention to what he describes as one of the most sensitive articles in a series in the *Dublin Review* (Winter 1967-68). It is written by the Christian ethicist from Yale University, James Gustafson. But again I am puzzled as to why his position is not elaborated. In view of the fact that the secular stance on this question is so widely publicized, I would plead that we might hear more from men like Williams and Gustafson. I am troubled by the fact that the articles of both these men who are Protestants appear in Catholic journals: does it mean, as I heard it rumored around Harvard while on sabbatical there a year ago, that some of these top Protestants who are not on the bandwagon of current opinion cannot get their articles published in Protestant journals?

There are some points at which it is necessary "to make a one-sided emotional commitment to one value" (our militaristic brethren in the church feel we do this on the war question—especially when we begin to urge withholding part of our income tax). We don't want our young men to carry a guilty conscience all their life about having killed someone. I pray that, as those concerned about the sanctity of life, we may be concerned that our young women may not have this experience.

The symbol in the corner of the two-page spread is a reminder to us—three leaves sprouting from a cross—that growth arises out of doing the truth without ethical shortcuts. *Joan Veston Enz and Jacob J. Enz, Elkhart, Ind. 46514.* Aug. 9

The reader who wishes to secure copies of articles by Williams and Gustafson may write Theological Studies, *P.O. Box 1703, Baltimore, Md. 21203 (issue No. 1 of Vol. 31, 1970, pp. 10-75) for the Williams article; and* Dublin Review, *The Tablet Publishing Co. Ltd., 14 Howick Place, London S.W. 1, England, for the Gustafson article (Winter 1967-68).*

Inter-Mennonite awareness

DEAR EDITOR: "Learn Canadian (Mennonite) history" (Letters, August 22 issue) is a good theme for the next decade of inter-Mennonite relations. As a Mennonite, and a historian, I'm for it. But let's not put all the "uneducated" Mennonites south of the border. We Canadian Mennonites could learn a lot more about ourselves—and others—as well.

But where shall we begin, or dig in rather (since surely some beginning there is)? Let's read each other's papers. *The Mennonite,* I'm told, has few readers in Canadian Mennonite churches. Presumably the same is true for the *Mennonite Weekly Review* and *Mennonite Life.* But in the U.S., the *Mennonite Reporter,* and the *Mennonite Mirror* (now one year old) are read little more. And who in our circles reads the papers of other groups—the *MB Herald, Gospel Herald, Christian Leader,* the *EMC Messenger,* the *EMMC Recorder,* and others? Much excellent information is available in them for the reading any time.

Maybe the 1974 centennial celebrations will help to bridge some gaps. Russian Mennonites in the U.S. and Canada are now busily preparing projects to help recall the 1874 migration and settlement in the new world.

Just over a year ago it was suggested that a Mennonite peace memorial be placed at the International Peace Gardens on the Manitoba-North Dakota border. Why not? So far the notion is only on paper. But it's not too late. Maybe such an enterprise would become the way to further mutual understanding for those involved—on both sides of the border.

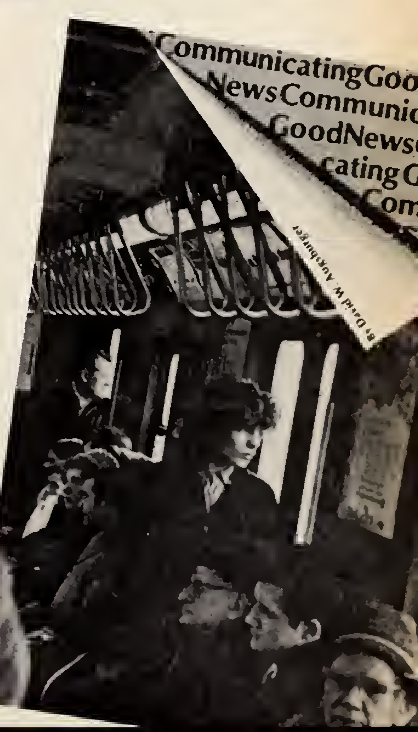
We also need more information centers like the Germantown project—places not only helpful to the "outsiders," but the "insiders" as well. We should be getting more information brochures out into the public. The Mennonite museum in Steinbach, Manitoba, has these, but they should be spread around. New ones are needed in other places also.

These are only a few ideas. Who has some more? *Lawrence Klippenstein, Gretna, Man.* Aug. 20

Editor's note: The Mennonite's *circulation in Canada at last count stood at 1,891.*

What happened at Explo

DEAR EDITOR: Your article about Explo (July 11 issue) was absolutely disgusting. Everybody that I talked to who was at Explo and read the article was very unhappy. I feel what



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Fellowship Bookcenter: 159 Henderson Hwy., Winnipeg, Manitoba R3L 1L4

most of *you* people went for, was to see and hear what you wanted to see and hear, and that's what you saw and heard!

The things you brought up were *almost* all false! The Negroes (information obtained from Negroes and people from a Negro conference) felt very *in* place. One Negro said, "Maybe one, two, or three felt out of place, but that was because they hadn't jumped into the sea of love, God's love."

What got us the most wasn't your taking some small things and *making* issues out of them. What got us was your failure to tell what really happened in Explo. What about all those thousands of people (over 30,000) who prayed to receive Christ, those who found *life*? The Bible says that the angels rejoice over *one* saved soul. Then also there were those who received the Spirit, so they can keep growing in the Lord.

What did Christ tell his people to do? Matthew 28:19: "Go and make *disciples* in *all* nations." Mark 16:15: "Go ye into all the world and preach the *gospel* to every creature." I'm very sorry you can't see God at work!

I'm going to close with one question: While at Explo, did *you* share the gospel of Jesus Christ with anyone in the power of the Holy Spirit, leaving the results to God? *Carol Guhr, R.R. 2, Box 114, Hillsboro, Kans. 67063.* Aug. 6

Fears were unfounded

Dear Editor: Last year I wrote Brother Shelly expressing my deep regret at his decision to leave *The Mennonite*. I also expressed my fears for the future of *The Mennonite* as a vibrant, useful publication. I'm delighted that those fears have, so far, been proven unfounded. As a matter of fact, I think there have been improvements. I greatly appreciate the articles on the Canadian brethren. I feel more aware of the unique relationship of our countries. Thank you for your ministry. *Carol Harder, 761 W. Palm Ave., Reedley, Calif. 93654.* Aug. 10

REVIEW

Communicating good news

Communicating good news, *by David Augsburger (Faith and Life Press and Mennonite Publishing House, 1972, 110 pp., $1.75), is reviewed by William Block, pastor of the Bethel Church, Winnipeg.*

Here is a book that is tuned to help Mennonites think through their evangelism. It is timed to help in Key 73.

Communicating good news deals with three basic issues in evangelism: 1) What is the gospel? 2) Verbal witness or social action; and 3) The centrality of the church. The issues are presented in that order. Each issue is written up in a theoretical chapter, which is immediately followed by a chapter in which the theory is translated into practice. At the conclusion of each chapter there are two work sections entitled: "For discussion" and "For assignment." This latter feature is creative and challenging. It is not mere "busy work," as such sections sometimes tend to be. This helps make the book what it is supposed to be: a study aid.

In spelling out what the gospel is the author uses simple terms. The gospel comes through to people in different ways. He cites the example of the African who sees the gospel in terms of power; the Oriental who sees it more in terms of new life and light. We in the West have seen it more as forgiveness. In a day when the world is getting smaller, it is a point well taken that the gospel is broader than our concept.

In the practical chapter following this, Augsburger emphasizes that the gospel must be translated into terms people understand. Insights from the field of communications are helpful here. The examples given of translating the gospel into the occupational idiom of a mechanic or insurance adjuster may be cute but not too helpful. Allegorizing can lead to ludicrous situations. The point that the witness's fear of sounding unorthodox cripples him is well made. Authentic witness comes as the witness tells of his own encounter with Christ honestly.

The second issue, verbal life witness or social action, is getting old. Fortunately the author doesn't replay the debate, but goes on to describe "incarnational evangelism." Incarnation means: 1) Identification—befriending, listening, feeling, and loving; 2) Demonstration—showing the reality of the God-life; 3) Affirmation—telling of the life-giving power of Jesus. This is the whole-man approach. If we don't affirm Jesus, we accept the credit for ourselves, a point worth pondering.

In applying the theory, this means that we listen with "soul" to the other person. It means feeling his hurt. It means affirming his worth: "God loves you." It means presenting the options in such a clear way that man can make a clear decision.

This is a worthwhile chapter that emphasizes the dignity of persons. Paternalism or "let me help you" witnessing is out. We are not "soul-winners," but witnesses. Only the Holy Spirit—not our clever words—can bring about rebirth. This section is perhaps the best in the book.

The final issue is the importance of the church or congregation in evangelism. "The goodness of life *together*." People together in love and communion is part of the good news. This visible, loving community will attract others. This does not mean that the church has to be totally renewed and loving before it can engage in evangelism. Renewal, the author maintains, will come as it reaches out.

Practically speaking, too many congregations are not structured for witness. They are mainly set up to serve the "in group." Sinners are not welcome. This must change. Individual Christians can and should infiltrate society with a Christian presence. But right relationships lived out *in* the congregation complete the witness. The book concludes with a thought-provoking covenant the Christian should make.

The book is readable and, I expect, usable for individuals or groups. I want to recommend it to Koinonia groups in my congregation.

MEDITATION

His way

Some lessons are so hard to learn in life. . . .
I choose the easy way, my own desires;
I shun the lessons that would teach me most,
For they are difficult to bear. I fear
The pain that such encounters bring, and say,
"Is this the way God works for my own good?"
But God in love has planned much greater things
For me, than I can comprehend with ease;
And through the pain of struggling now, I find
A truth not known before. Joy comes at last.
I understand, then trust and choose his way.

Lorraine J. Kaufman

On even keel

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Richard C. Ziemer

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COVER

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Older people are really people

Henry A. Fast

MANY COMMUNITIES honestly care about their older people. But often they do not know what to do about it or how to proceed. The result is that often little gets done.

Trying to decide what to do and who will initiate things halts many a good intention. But why not start with the obvious and then see what next steps may emerge?

1. Why not start by reminding ourselves that older people are really *people?* Older in years they are, to be sure, and often more frail in health and strength and slower in thought and speech, but they are *still people,* individuals of worth and members of the human family. Even as older people, they are still important to God, every one of them. They should be important to us. They deserve to be treated with respect and with sensitive regard.

2. Older persons often are burdened with loneliness and a feeling of isolation. They long for friends and fellowship. Why not help provide opportunities for fellowship? A room or a center suitably located where they can conveniently stop to meet friends would be a real help to them, especially if by some arrangement an offer of assistance with transportation problems is available.

3. Older people need to feel they are still needed and useful. The feeling that one is no longer useful or needed can be so depressing to an older person that it appears almost worse than death. Can we as communities work with them to find resourceful ways for them to remain useful in meaningful ways so activity may be combined with happy fellowship? A senior service center with suitable equipment may be a great help to older people in their attempt to live out their years in meaningful relations with their neighbors old and young.

4. Older people often have health problems, some rooted in the disabilities of their older years and some arising out of issues of diet and nutrition. These and other problems of older citizens are often made very difficult by inadequate funds or by rapidly depleting financial reserves. Many older persons face conditions of real poverty especially when illness or accident has drained their resources. In spite of this an admirable pride (sometimes almost stubborn) compels them to struggle desperately to maintain their independence in their own home.

If a community really cares about its older citizens, will it not then seek to work with them in their struggle to maintain themselves in their own homes as long as they can? It is not good enough for each of us to claim: "*We* take care of *our* mother." Too often the care we offer her is not very imaginative or so wonderful. In any case, this self-congratulatory attitude does not reveal a sensitive awareness of the real, and larger, human problem of our older citizens.

5. Sometimes a group of people in a community has developed a real concern for its older citizens and, in consultation with them, has thought its way through to some growing convictions about the need and what they would like to do about it, but they are stalled by the costs this may involve. Let them take courage. There are funds and counsel available to help them get started. Federal, state or provincial, and local service agencies often make money available for such purposes. For information and counsel they can contact governmental agencies concerned with service to the aging or else contact the General Conference Commission on Home Ministries.

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OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

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CALLING OUR CONTINENT TO CHRIST

A missing dimension in American evangelism

THE EARLY CHURCH, THE ANABAPTISTS, AND KEY 73

Hugo Jantz

"KEY 73 CARRIES the vision of every unchurched family in North America being visited by someone who comes with loving concern to share his faith in Christ." So says Paul Benjamin in the introduction to the *Key 73 congregational resource book,* which outlines in six phases the evangelistic effort that is being projected for 1973 by more than one hundred religious groups and organizations in America and Canada.

Certainly there could be no more noble and necessary effort in this last third of the twentieth century. Carl F. H. Henry says: "What American evangelicals do with Key 73 as a door of witness and service may seal the present-day fortunes of the evangelical movement more than we recognize."

But after studying the literature about Key 73 and looking carefully at its program and methodology, I come away with a deep concern. It is this.

We are attempting to mount a great effort "for Christ and souls" while failing to recognize to the point of appropriate action that the image of the typical American evangelical is so tarnished that it does not and cannot reflect the Christ we speak about.

The missing dimension in Canadian and American evangelism is a *Christian integrity* that shines out beyond the word of proclamation, illuminating that word with meaning and gilding it with credibility.

The early church and the early Anabaptists possessed such integrity. The early Christians created "a sense of awe everywhere" (Acts 2:43); "they enjoyed the favor of the whole people" (Acts 2:47); and "none of the rest dared join them, but the people held them in high honor" (Acts 5:13). Only transparent integrity accomplishes that.

So utter was their abandonment to Christ and the acceptance of his lordship that the early Christians, as also the early Anabaptists, were found to be completely opposed to the spirit of the world in its sin and selfishness, but just as completely responsive to the entire spectrum of real human need.

The first brought them bitter persecution; the second the soaring, though often grudging respect of their fellow-citizens.

Until the church in America begins to "enjoy" such an image, the call to Christ will more often than not be a call to confusion.

In North America today, the basic philosophical response to what we now are societally and culturally is: "We took the wrong road and now we have reached the end of it. We are bankrupt."

The evangelical response to this is both curious and tragic. While the unbeliever acknowledges philosophically that we have reached a dead end on a wrong road, the evangelical, with part of his hope pinned on the eternal, cries out: "America can be saved! Let us call America to repentance!" But it turns out upon closer scrutiny that some of the things to be saved are material abundance within a free enterprise economy, democracy within conservative political forms, and external freedom secured by American superiority and military might.

That is the error of Constantine in the fourth century, of Luther and his princes in the sixteenth century, and of Zwingli and the Zurich City Council at about the same time. It is the idea that the worldly authorities owe the church and all its faithful a legal and territorial place where Christians can stand in and for the faith.

The church in apostolic days and the sixteenth-century Anabaptists did not insist on space for free movement in the world, yet they always found it, though often it was only just big enough to die and be buried in. They did not insist on protection of life and property and did not look upon their loss as a handicap in running through the land with Christ's answer to man's query. They joyfully and genuinely razed the walls that divided men into classes, occupational guilds, races, and nationalities. Such was their sense of calling and destiny under the banner of the resurrected Christ that they easily transcended the stubborn man-made territorial and national divisions that played such an important part in the ministry and loyalties of the followers of Luther, Calvin, Zwingli, and others. Says

The missing dimension in Canadian and American evangelism is a Christian integrity that shines out beyond the word of proclamation, illuminating that word with meaning and gilding it with credibility.

Hershberger in *The recovery of the Anabaptist vision*: “Thus these early missionaries demonstrated through their life and by their death that they believed the church to be a voluntary association of committed pilgrims, without racial or territorial boundaries, pilgrims on their way to join that great company which no man can number, of every tongue and nation, gathered around the throne of God.” We in America have a long way to go to achieve that.

Nowhere did the integrity of the early church and the early Anabaptists shine through more convincingly than in their uninhibited ministry to the whole man. They did not divide their ministry to their fellowmen into spiritual, social, and physical needs.

Evangelism is not evangelism until it demonstrates a practical recognition of the needs of the whole man.

With Jesus it was always an encounter with the total man in his total need. He did not really make distinctions except in terms of cause and effect. He did not divide them into the important and the irrelevant. Thus he made water into wine, the blind to see, the crashing waves into mirror-like calm, the few loaves and fishes into enough food for thousands, and men like Nicodemus and Levi into ardent disciples. But it was all a part of the same thrust—to meet real needs in the lives of real people.

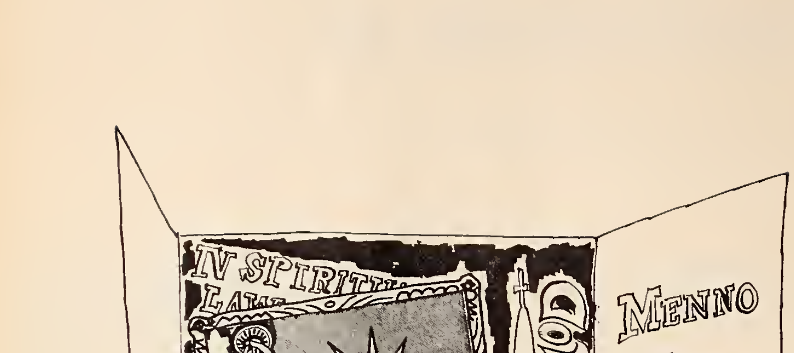
Carl F. H. Henry tells of a Christian leader in Colombia, José D. Fajardo, who describes much of what passes for Christian love as that which “approaches mankind with the banana of kindness in one hand and the halter of conversion in the other.” Jesus said: “I give you a new commandment: love one another, as I have loved you, so you are to love one another. If there is *this* love among you, then *all* will know that you are my disciples” (John 13:34, 35). *This love* refers to love that finds a way of responding to any need of any person in a manner that is genuine to the point of emitting actual tangible facts about Christ, not only about his power to transform the human personality, but about his warm compassion for every and in every personality need. That extends all the way from the cup of cold water to the Four Spiritual Laws. From there proceeds integrity and thereby a platform is built from which effective evangelism can take place.

The missing dimension of integrity in North American evangelism is related, it is further important to point out, to our massive tendency in North America to depend psychologically upon efficient programming, industry-oriented bigness, and mass media presentations. Without a doubt, all are immensely important in planning for and carrying out evangelism in our time, but our chronic tendency to build or buy vehicles of man’s design and then to implore God to fuel them up and make them go, and all at enormous financial cost, often leads to mired down programs or programs that trundle efficiently along the prescribed course with only briefly visible and little lasting effect.

The early church and the early Anabaptists had no organized mission or service program, yet under the leading of the Spirit and in an attitude of close-knit brotherhood they fanned out along the streams of significant human movement. Their giant advantage over us was their spiritual and

Nowhere did the integrity of the early church and the early Anabaptists shine through more convincingly than in their uninhibited ministry to the whole man.

The sixteenth-century Anabaptists did not insist on protection of life and property and did not look upon their loss as a handicap in running through the land with Christ’s answer to man’s query.



Our chronic tendency to build or buy vehicles of man's design and then to implore God to fuel them and make them go, and all at enormous financial cost, often leads to mired programs.

cultural ability to resist the world's seductive power while being right in the world and fully exposed to its need and to its query.

Most of our structuring of church and evangelistic program is such that the psychological advantage is assured us. We arrange meetings with unbelievers so that the knock-out punch is built in our favor before we start. Christ emptied himself, also of all advantage over those to whom he ministered, being found in human form. Therein lay his strength. He laid open his whole person to the scrutiny of the world. We tend to orchestrate our appearances so that we can make our exit and leave the stage of encounter when the predictable cue is given.

Integrity demands that I become all things to all men. It means that my commitment to man—whenever and wherever I meet him—is conceived of as being as deep and inescapable as my commitment to Christ.

Whether it be in the church, on radio or television, through books, pamphlets, or the Four Spiritual Laws, we are always in danger of placing between ourselves and the other person, that inanimate something across which the spark of genuine human relationship that becomes the motive power of human love and caring, cannot jump.

Bigness is viable only when it describes nothing so much as our love—love that cannot exclude any person and is incapable of disrespect or indignity. It is significant that the early leaders of the Anabaptist movement, though almost exclusively university-trained and belonging to the elite of the land and city, quickly got their message through to all levels of society—and that in an age that was much more class-conscious than our own. For example, Campus Crusade for Christ, though it has done more than any other movement in recent times to inspire and train Christians to communicate their faith, has run into a problem in this area. So often it is a charming stewardess on the huge jet, or the high-powered executive in the plush office, or the all-American quarterback who prays to receive Christ after being conducted through the Four Spiritual Laws. What about the worker on a crowded bus or the distraught ghetto dweller?

I know personally a very effective Christian. His job demands he have direct daily contact with people ranging from prison inmates to high government officials. His response to people is such that they find it very easy to make the transition from him to Christ. He is always building a solid platform from which to speak about Christ.

Someone has said that Jesus, when he spoke (proclaimed) was merely explaining something he had already demonstrated. That is what Peter did at Pentecost. Our use of program and the media will be effective only when that use is basically an explanation of the demonstration of love that took place wherever Christians met their fellowmen in life's encounter.

That's the key to Key 73.

THE MENNONITE seeks to witness, teach, motivate, and build the Christian fellowship within the context of Christian love and freedom under the guidance of the Scriptures and the Holy Spirit. It is published weekly except biweekly during July and August and the last two weeks in December at North Newton, Kans. 67117, by the General Board of the General Conference Mennonite Church. Second-class postage paid at North Newton, Kans. 67117. Subscriptions: in U.S. and Canada, $5.00, one year; $9.50, two years; $14.50, three years; foreign, $5.50 per year. Editorial office: 600 Shaftesbury Blvd., Winnipeg, Canada R3P 0M4. Business office: 722 Main St., Box 347, Newton, Kans. 67114. Postmaster: Send Form 3579 to Box 347, Newton, Kans. 67114.

What is Key 73?

Howard Zehr

If you're wondering when and where Key 73 will be held and how to register, forget it. Key 73 is not a meeting, it's a continentwide, broadly Christian evangelistic thrust to call our continent to Christ.

If you are concerned about making Christ known to your neighbors, friends, and coworkers, now is the time to begin preparing to get on board with Key 73. With all the work that's going into special North American media efforts, various denominational preparations, and local churches' working together, Key 73 should be a time when it is easier to witness. Everybody will be doing it.

Every congregation, every family, and every Christian will be encouraged to go about it in his own way. Everyone will be doing his own thing to contribute to the total thrust. In every community, most Christians will be working individually and together to make Christ known.

Six objectives

The objectives agreed upon for Key 73 are:

1. To share with every person in North America more fully and more forcefully the claims and message of the gospel of Jesus Christ.
2. To employ every means and method of communicating the gospel in order to create the conditions in which men may more readily respond to the leading of the Holy Spirit.
3. To apply the message and meaning of Jesus Christ to the issues shaping man and his society in order that they may be resolved.
4. To develop new resources for effective evangelism for consideration, adoption, adaptation, or rejection by the participating churches or Christian groups.
5. To assist the efforts of Christian congregations and organizations in becoming more effective redemptive centers and more aggressive witnesses of God's redeeming power in the world.
6. To raise an overarching Christian canopy in both Canada and the United States under which all denominations, congregations, and Christian groups may concentrate on evangelism during 1973.

Six phases

A six-phase program was unanimously adopted by the central committee in October 1971. The over-all theme: *Key 73 calling our continent to Christ.*

Phase I: *Calling our continent to repentance and prayer.* Phase I includes a two-week noon prayer call, a faith-in-action television special, and a suggested launch Sunday in every participating church.

Phase II: *Calling our continent to the Word of God.* This phase plans for massive sharing and study of Luke and Acts that crosses ethnic and cultural lines. Bibles will be distributed, media used in sharing the biblical message, and the Bible studied interdenominationally.

Phase III: *Calling our continent to resurrection.* This phase emphasizes Christian witness that makes the full impact of the gospel real by action, teaching, and demonstration. Plans include a witness survey, a period of intensive Christian sharing, and an Easter television special.

Phase IV: *Calling our continent to new life.* Phase IV will be a strong youth emphasis that identifies vital faith through the popular arts. Video tape programs are to be created and aired locally, and teams of Christian artists, musicians, and actors will appear where people are. Special ministries of evangelism in leisure settings might well fall within this phase.

Phase V: *Calling our continent to the proclamation.* This proclamation phase will involve direct communication of the liberating good news of Jesus Christ for a decisive response. Youth outreach weeks of training and sharing, special Key 73 events at state and county fairs, and area impact weeks that include preaching, community contact, and proclamation through media are all included.

Phase VI: *Calling our continent to commitment.* Phase VI culminates in a witness to the oneness Christians share in their concerns for the needs of the world. Other emphases may include an initiative to reclaim Christmas as a Christian festival, a television covenant special that focuses on the year's events, as well as local celebrations through cooperative witness and action.

Key 73 holds exciting possibilities. It will also bring tensions, frustrations, and even threats to aggressive participants. But that is our challenge. One might well ask whether we dare back away from any Christian responsibility because of frustration or tension created because of our involvement.

Jesus told his disciples that such would be the nature of their activity in the world. We can expect to meet with hostility, opposition, and threats as we aggressively proclaim what we know as good news. His word of promise is with those who are faithful, and his constant presence is assured. Dare we work and witness aggressively in our proclamation of the gospel of Jesus Christ in 1973? Key 73 is really a call to Christian commitment now. How will you respond?

Key 73 holds exciting possibilities.

It will also bring tensions and

frustrations. . . .

But that is our challenge.

Key 73

Six questions for congregations that care

Key 73

Palmer Becker

THERE ARE an estimated one hundred million non-Christians in the United States and Canada. Nearly all of these live within reach of the many congregations in North America, but for one reason or another they are not looking to Christ or the church for relationships and salvation that will give meaning to this life and the next. Congregations that care will have a deep concern for these persons. To sharpen that caring concern, I would like to ask your congregation six questions.

1. *What is your over-all purpose?*

I believe that the purpose of the church is to share the good news of God's redemptive love-community with every person in the world. I believe every congregation needs to share that good news through word and deed. It needs to be shared with persons in the church, with unchurched people in its community, and with persons beyond its reach through missionaries. This is both a broad and a specific purpose, but a black pastor told me recently, "If an activity does not relate to sharing the good news, the church shouldn't be doing it." If reaching every individual in our congregations, communities, and world with an effective presentation of the good news is our purpose, we will need to enlist every individual in the church for that task.

2. *For what geographic area are you responsible?*

If one of the primary purposes of the church is to share the good news with persons in its community, it will need to define that community. For some this is easy. In the church they have a map of their city or county. On that map they have drawn a circle around the blocks or sections for which they feel they have primary responsibility. Some congregations with scattered memberships have considered their area of responsibility to be the persons living within a few houses of their individual members.

Lyle E. Schaller, a church sociologist, has helpfully pointed out that the future of any congregation is in its local community. Young people will come and go, but the future of the church exists in the way it is meeting the needs of the residents in its community.

3. *What are the needs of people in that area?*

The purpose of the church is not merely to organize choirs, to build beautiful sanctuaries, or to raise a lot of money. The purpose of a congregation that cares is to meet the physical and spiritual needs of persons in its community. What are those needs? Some living, active congregations with which I am familiar have studied their community of responsibility. They know how many churched and how many unchurched people are in that area. They know approximately how many children there are and how many of these have working mothers. They know the approximate number of alcoholics, drug addicts, and offenders. They know the rate of marriage and marriage breakdown. They know how many shut-ins live in the community and how many young people are dropping out of church and school.

Without knowing the needs of persons in its community, a congregation will be planning programs that don't attract the very persons they want to reach. We know that the basic need is for a gospel presentation that will speak effectively to sin and guilt, but this need must be defined more specifically. What is causing the sin and guilt? Is it loneliness, an inferiority complex, a lack of relationships, or biblical knowledge? Are enslaving, unreconciled persons controlling their lives?

4. *What relationships or programs will meet the needs?*

Most congregations are program-centered rather than purpose- or goal-centered. A program-centered congregation hears of a successful program in another church and says, "Let's try that." Or a pastor attends a seminar on evangelistic methods and urges his congregation to implement what he has learned. The programs are good. In fact, they most likely have been developed only after much work and experimentation. But choosing a program simply because it is effective somewhere else is putting the focus on the program rather than on what needs to be accomplished.

The identified needs in the community need to be shaped into projects and assigned to responsible people. A number of congregations are organizing visitation teams that visit nonchurched persons in their homes one evening a week. Other congregations are developing day care ministries, prison ministries, radio ministries, community efforts, or voluntary service projects. Each effort must be specifically related to the identified needs of persons in the congregation's community. And it should specifically seek to bring those persons into God's redemptive love - community via a clearly understood and personally accepted relationship with Jesus Christ.

5. *Who will be involved in meeting these needs?*

R. Kenneth Strachen, the founder of the Evangelism-in-depth movement, has said, "The growth of any movement is in direct proportion to the success of that movement in mobilizing its total membership in the constant propagation of its beliefs."

After identifying the needs of its community, some congregations have visited each family in the church to discuss how that family or its individual members might wish to participate in meeting those human and spiritual needs. Persons most deeply concerned about a particular need are often appointed by a church council to take responsibility for recruitment, training, and action in that area of concern. Generally, persons who have a common concern should form a caring, sharing group which meets together at least once a month for sharing of experiences, Bible study, inservice training, and planning for future involvement.

6. *What results do you expect to see and when?*

A goal is a measurable and attainable statement of what you believe God wants you and your congregation to do. Definiteness of purpose is the starting point of all achievement. Before starting a new project, program, or set of relationships, it is usually helpful for caring, sharing groups or church leaders to state specifically what results they expect to see and when they expect to see them. This is not playing the numbers game. It is simply following through on good planning. The setting of goals, and deadline dates for reaching them, provides both a direction and a yardstick for measuring a congregation's effectiveness. A congregation that sets goals has a basis for reporting at its annual business meeting that progress which has been made and also the needs of persons to which it still needs to speak.

Purpose and goals for the church become definite through prayer, planning, and hard work. Congregations that do their home work and are empowered by the Spirit of God will be the best bases for meeting the spiritual and physical needs of North America's one hundred million non-Christians through an evangelism-that-cares.

Rapping on the beach

A new beach ministry on South Padre Island in south Texas, called Compadre 72, offers free ice water and young people eager to share their Christian faith. The project is an ecumenical effort of some fifteen area churches and is aimed primarily at young adults who are otherwise alienated from the institutional church. The program, which is staffed largely through the efforts of youth who work or attend school in the area and give their free time to the project, is modeled after pioneering efforts at the Lake of the Ozarks and Corpus Christi, Texas, beaches.

The new Mennonite community

J. Lawrence Burkholder

FOR YEARS Mennonites have moved to the cities. Unlike migrations of entire communities from Russia to the United States and Canada, Mennonites have migrated to cities as individuals. They have moved from the country to the city mainly for personal reasons—educational, business, or professional. Since they have migrated as individuals, they have found it difficult to retain their religious identity. Many have simply been absorbed into the larger culture.

Some who have taken up residence in the city have wanted to leave Mennonite life behind them. They have deliberately chosen the city as liberation from authoritarian patterns and narrow loyalties. For them the loss of Mennonite identity is nothing to cry about. However, others have wanted to remain Mennonites. But it is difficult to remain a Mennonite in an urban culture. It is especially difficult to transmit the faith to one's children without the support of a Mennonite community.

Today an increasing number of young Mennonites are looking for a viable form of Christian community. At the present time the Mennonite church seems to offer only two clear possibilities. One is the classical rural *Mennonite community* which was described by sociologists some twenty-five years ago as a distinct Mennonite contribution to American life. The other is the *commune* with its precedent in the Hutterite tradition and recent urban adaptations. However, both of these present difficulties for most people who plan to live in cities. The agricultural model simply does not fit for obvious reasons, and the commune is so complex and demanding that only a small minority can take it.

What is needed, therefore, is a model which tries to preserve at least some of the most important values of the traditional rural Mennonite community while taking into consideration the facts of urban life. A model is of necessity arbitrary and its application would require many modifications. Even though a model would be accepted only as a guide, it could nevertheless contribute to a strategy for urban Mennonite life. As long as Mennonites simply drift to the cities as individuals, many will be "lost." However, if the Mennonite church were to regard migration to cities positively and were to suggest ways by which this movement could be incorporated consciously within the mission of the church, it would make a tremendous step forward. What is being called for at this time is a concept of *the new Mennonite community*.

I am in no position to say exactly what a new Mennonite community would look like. Nevertheless, my experience with the Mennonite congregation of Boston leads me to feel that the search for community under urban conditions is not futile. Some of my deepest and most satisfying experiences of community were at Boston. My association with the congregation at Boston between 1962-72 led me to appreciate both the possibilities and the limits of Christian community in the city. I came to the conclusion that the differences between rural and urban life are so profound that it is naive to assume that what is possible in the rural setting is possible in the urban setting. Nevertheless, community is possible and can be rich and rewarding.

The urban Mennonite community must provide an opportunity for depth relations within a relatively limited number of scheduled meetings. Relations must be deep because they are scarce. In contrast to the rural community, the urban community has no natural base. Urban brothers and sisters seldom see one another except at meetings. They seldom attend the same schools, buy at the same stores, or know the same friends. Therefore, since contacts with one another are limited, they must be deep.

For this reason the *house church* seems to offer a most significant opportunity. The informality of the house encourages conversation, sharing, and an honest exchange of ideas. Meetings in homes are often intense and sometimes emotionally demanding. Members learn to know each other well, even though they see each other infrequently. Because the group is small, accountability is high and participation by all members is encouraged.

Since meeting in the city is deliberate rather than casual, the very existence of a community depends upon the choice of its members. No one is compelled to go to church out of habit or social pressure. When Mennonites go to church in rural parts, it may express a religio-cultural pattern which requires courage to defy. In the city, going to church is just one of a hundred alternatives. People go, if at all, because they want to. Therefore, fellowship in the urban house church, though limited by the absence of natural and cultural supports, is for that reason likely to be authentic. Although I seldom saw the members of the Mennonite congregation of Boston except at our scheduled meetings, I had the feeling of belonging to a genuine Mennonite community, albeit scattered. What bound us together was the quality of our commitment and the intensity of our interaction.

Since the Mennonite community must stem primarily from scheduled meetings rather than natural association, time spent together is precious.

I would also suggest that the new Mennonite community must appreciate a high degree of freedom and individuality among its members. Mennonites who settle in the city are likely to represent a wide spectrum of professions and educational levels. Their contacts with the world will be numerous and generally out of sight of the congregation. The intellectual and cultural pluralism of the congregation may at times threaten the unity of the congregation. However, the diversity of the congregation may add to the richness of the fellowship. Certainly the fellowship of city saints presupposes a high level of trust and maturity.

In the city, the home is especially important for the transmission of the faith to children. This is because the church as such does not have as commanding an institutional influence as

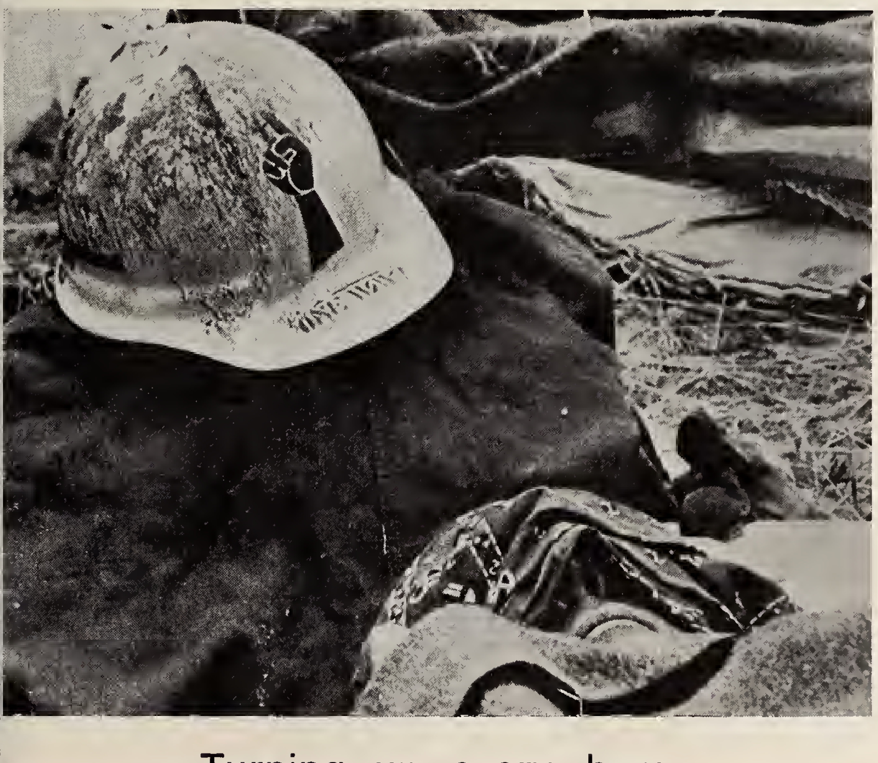
What is needed is a model which tries to preserve some of the most important values of the traditional rural Mennonite community while taking into consideration the facts of urban life.

in rural parts. In the city, the transmission of the faith is more likely to be occasional than in the country. The total impact of the rural community with its subtle everyday communication of ideas and attitudes is not a possibility for the urban congregation. Therefore, the home as an isolated unit in a sometimes hostile environment must assume a major role in the transmission of ideas and ideals. Of course, organized youth activities may supplement the home. Youth activities are strengthened by the fact that they are generally seen in their true light, not as inescapable and inevitable products of the environment but as special functions stemming from their identity as Mennonites.

The new Mennonite community should seek to perpetuate what is best in the Mennonite tradition without apology. It will accept its place in American society as a subgroup with distinctive ideas and qualities. The new Mennonite community will not absolutize its tradition or canonize its saints. It will recognize and cooperate with other Christian bodies. However, it will affirm the tradition and seek to incorporate as many of its values as possible. Considerable time may be spent discussing problems of adjustment. Many Mennonites experience culture shock when they move to the city. Culture shock takes the form of relating traditional ideas to radically new situations. Usually Mennonites come to the cities with a psychology and a moral framework that does not prepare them to enter easily into the urban struggle. One of the functions of the Mennonite community would be to help its members to understand the urban situation and to adjust to it.

One of the major problems facing the Mennonite community is the nature of its mission in the world. How does it discharge its service and evangelistic mandate? This is largely an unsolved problem. Suffice it to say, it seems clear that Mennonites are definitely limited in their approach to the centers of power. Political action with an evangelical theology cannot be dismissed as an impossibility after the outstanding work of Hubert Schwartzentruber in St. Louis. However Mennonites work from such a small base that their main thrust cannot be to influence the social and political structures. The main thrust will be to form a community which will enable people to relate to others in depth, to find forgiveness, reconciliation, comfort, and encouragement as well as an intellectual understanding of Christianity. The Mennonite community will be the community from which one gets perspective by which to live and work in the world as servants and witnesses for Jesus Christ. The Mennonite community will help provide roots with the past and an eschatological reference for the future, both of which are sorely needed to combat the anonymity, confusion, and hopelessness of modern life.

The problem of how to attract people of non-Mennonite background to a minority which seeks to retain certain values attached to a particular historical tradition is difficult to answer. The answer in any event is not to adopt the superficial approach of popular evangelism which fails to address itself to the nature of the church as a fellowship and unwittingly baptizes American society as the Christian's identity-bestowing context and source of values. What Mennonites must do is submit their tradition to the judgment of the kingdom of God and offer it to the world as frankly a product of history under change and refinement. Some will be attracted and some will not. To be sure, Mennonites have always found it difficult to shed enough of their ethnic shell to appeal to "ordinary Americans." However, the pressures toward conformity to American religion are so great that Mennonites would do well to reinforce the Mennonite image.



Turning up everywhere

The "Jesus—one way" sign is turning up everywhere these days, even on the hard hat of an unidentified firefighter getting a little rest from battling a forest fire in California.

NEWS

How five church groups share good news

Lois Barrett Janzen

EVANGELISM DOESN'T always mean preaching from the pulpit or handing out tracts on the street corner. Many Mennonite congregations can testify to that. They have found that the good news can be communicated to people in their communities in other ways.

In Topeka, Kansas

For the Southern Hills Mennonite Church in Topeka, Kansas, a big part of evangelism is draft counseling.

"It is good news to a lot of young men to discover that conscientious objection is a viable option to them," said pastor Lamont Woelk.

The sign in front of the church says, "Topeka peace center." The church building is open on Wednesday evening for counseling of those in the armed services. Friday evening is draft counseling. In addition, one draft counselor was requested and loaned one night a week to the Carriage House, a drop-in place for young people sponsored by the Menninger Foundation.

"People come in for counseling and ask, 'Is there another way out of the draft?' " said Mr. Woelk. "Some Christian young men who come in are not aware of a Christian option to war. To quite a number of fellows, it is good news that this is an option. To all of the men who come to me for counsel, I present the Christian option: this is what I believe."

One man knew nothing about Mennonites, but has been coming to the Southern Hills Church for six months. He was a Vietnam veteran and an officer in the reserves. Recently, however, he asked for and received a conscientious objection security discharge from the reserves. He could have simply resigned his commission, but he wanted his conscientious objection on his record, Mr. Woelk said.

"Probably the peace center and the peace witness have been the main things that have helped us feel good about ourselves as a church here," said Mr. Woelk. The traditional attitude is to soften the things that make us distinctive. In the early years we attracted a few people, but they were repelled whenever the peace witness came up.

Mr. Woelk said, "We finally came to terms that this is what we are, that we should shout loud and clear that we are Mennonites and the peace witness is part of being Mennonite. In the last three or four years, membership has climbed from thirty-four to seventy. Twenty-three have come within the last eighteen months. We don't knock on doors. They all have come to us. They stay because they like it here and what we're doing."

In St. Louis, Missouri

The Bethesda Mennonite Church in St. Louis has found that the best way to communicate the good news is by meeting people's housing needs.

The church is in the neighborhood of run-down housing, said Helen Robinson, a member of the congregation.

When the congregation began, there were the traditional activities: knocking on doors, Bible studies, and prayer meetings.

"But the needs began to get more desperate," said Ms. Robinson.

In 1967, Jeff-vander-lou, a nonprofit corporation was started to buy substandard housing, remodel it, and sell it back to neighborhood people at low interest rates and with the same monthly payment they had been paying to the slum landlord.

Now people to whom the congregation has witnessed through housing, or recreation programs, or the preschool nursery, come "to see what we preach and talk about."

"We still have regular Bible studies and the other things, but we have to show people we love them and God loves them through us," said Ms. Robinson. "Their main need is housing. People have been able to hear the good news by others' just getting out and doing things."

In Lancaster, Pennsylvania

Another congregation has also found that the good news involves meeting people's needs. The Willow Street Mennonite Church in Lancaster County, Pennsylvania, started a nursery school on Tuesday and Thursday mornings and a mothers' club on Thursday mornings for women whose children were in the nursery school. The club has had twenty to thirty women from the mostly middle-class neighborhood around the church, who liked to learn about such things as crafts, flower arranging, and first aid. Most of the women never attended church.

Marian Leaman, a member of the congregation, said that one young woman in the mothers' club became convinced her family life would not improve until she got right with God.

"We were surprised," said Ms. Leaman, "because we had never preached." Out of her conversion came a Bible study group.

"By the time the summer was over, there were five of us," she said. And more were asking, "Can I be in this, too?"

The Bible study was moved to Tuesday mornings, so that women who attended would not have to miss mothers' club. More than twenty women now attend the Bible study.

"Tuesday morning becomes church for these women," said Ms. Leaman.

In Abbotsford, British Columbia

In the Fraser Valley of British Columbia, Mennonites have found ways of witnessing and meeting people's needs outside a strictly Mennonite structure.

Matsqui, Sumas, Abbotsford Community Services has both government and church funding, and members of many denominations have volunteered for the multitude of projects coordinated by Community Services.

Walter Paetkau, director of Community Services, said a number of churches have placed one or more of the services in their budgets. Of the 322 volunteers last year, almost 100 were students from Columbia Bible Institute.

Churches provide all of the volunteers for the FISH program, in which persons in crisis can call a telephone number to get friendly help or referral to a source of help. Churches also help with Operation Friendship for the lonely aged, sick, and handicapped;

Meals on Wheels for the elderly; Big Brothers; the Association for Children with Learning Disabilities; and the Christmas Bureau.

"The Christian witness," said Mr. Paetkau, "is basically a real measure of relationship, care, healing and reconciliation."

In Toronto, Ontario

In a Toronto neighborhood of public housing units, the Warden Park Mennonite Church has discovered that a different blend of community cooperation meets people's needs most effectively.

The church's present building was constructed in 1970 intentionally as both a church and a community center. On the ground floor are the offices of Warden Woods Community Services, coordinating the efforts of many agencies in the area. The building also includes a day care center operated by the metropolitan Toronto Department of Social Service, a large kitchen designed for demonstration cooking, and a lounge and auditorium with a corner section arranged as a chapel for worship. This chapel is shared by Mennonites and Catholics.

Pastor John Hess estimated that thirty to forty groups meet in the church-community center.

For him, communicating the good news is dependent on a community of concerned persons aware of people's needs.

Mennonites in Logan, Ohio, and Lancaster County, Pennsylvania, Fort Wayne, Indiana, and Saskatoon, Saskatchewan, Phoenix, Arizona, and Cleveland, Ohio, and across North America are finding new ways of evangelism. They are finding that how one shares the good news may depend on the needs of the person with whom one is communicating.

Helen Robinson suggested, "Spreading the good news is more of an action thing."

Sally Brenneman, left, teaches at the Willow Street Mennonite Church nursery school. While their children are in nursery school, mothers learn about crafts or first aid or have Bible study.

Above is a young participant in the Willow Street nursery school. This year the school, which meets Tuesday and Thursday mornings, plans to introduce some Bible stories to the children.

Snyder reflects on MCC and the church

Carolyn Yoder

ONE OF WILLIAM T. SNYDER'S favorite sayings is found on the cornerstone of the National Archives Building in Washington, D.C. The quotation: "What is past is prologue." In his work as executive secretary of Mennonite Central Committee, Mr. Snyder plans and works with this in mind.

"I see MCC as basically a servant of the churches," he said recently as he talked about MCC and the role he sees it playing in the years ahead. "As to the direction it will go, we must look to the church and understand its emerging concerns."

The MCC constituency, in his view, is one of the more aware churches in terms of its global outlook. "I don't say that boastfully," he said. "It has been possible because we have people scattered throughout the world, and the church hears, through our church press, what they are thinking and feeling. In the future, I feel our world outlook will be strengthened and that more of MCC's time and emphasis will be given to the countries in the neglected third world."

Mr. Snyder also thinks that Mennonite churches are cooperating more and more at local levels rather than depending primarily on a central organization such as MCC for leadership. He cited regional relief sales and Mennonite Disaster Service as examples.

"Another prediction I would make is that our volunteers will increasingly work under the direction of the local church leader in overseas areas," Mr. Snyder said. "We are already doing this in many countries."

Furthermore, he thinks there is a real possibility that the churches from abroad will send missionaries to the United States and Canada. "I'm serious when I say that," he emphasized. "They have something to give us, a real message. Many of them have faced tests that we haven't and many have not succumbed to the modern idolatry of nationalism."

William T. Snyder with Carolyn Yoder

A fourth area in which Mr. Snyder sees MCC working is in helping the Mennonite church come to a deeper biblical understanding as to what it means to be nonresistant Christians in the twentieth century. "This is a controversial issue at times," he acknowledged. "But it is one of our most distinctive characteristics, the one that most sets us apart from other churches. I see the Peace Section producing more materials that will articulate our peace convictions and our experience. More Christians are open to this than ever before."

In regard to MCC's relationship to mission boards in the coming years, Mr. Snyder said he feels the present trend toward increased cooperation will continue.

Another challenge for MCC, according to Mr. Snyder, is helping North American Mennonites share their abundance with the poor who are outside the gate. "It is my conviction," he said, "that we must continue to share our wealth, our skills, and our time, not just because it is right, but because we are obedient to Christ."

"I see this as a ministry from the 'stuffed to the starved,' " he added.

Concerning his position as executive secretary, he said one of the things he enjoys most is working with the men and women in the pew.

"I, too, am a layman," he stated, "a layman with a background in administration. I came to MCC from a Civilian Public Service camp in Virginia to work with Orie Miller and H. A. Fast. After World War II, I planned to return to the business world. But Orie Miller asked me if I would be interested in staying and helping in the resettlement of the Russian Mennonite refugees. It was a big challenge. So I stayed and one challenge led to another."

Later Mr. Snyder was asked to be an assistant to Orie Miller, whom he succeeded in 1957.

"Serving at MCC is rewarding," commented the Altoona, Pennsylvania, native. "It's a privilege to be working and planning with vibrant Christian people who believe the church is the best resource in meeting human and spiritual need. The average age of an MCCer is about twenty-five. I like working with the young people of the church."

Another reward for him is seeing people from different Mennonite groups learn to love each other and discover their similarities. "I've read about Mennonite churches splitting over transient matters in the past. I was aware of it during my boyhood," he said with feeling. "Mennonite Central Committee shattered many of the myths I had heard about Mennonite groups different from my own. It happens for others, too, as they work together for a common cause in the name of Christ. It's just like that quotation says, 'As we grow closer to Christ, we grow closer to each other.' To me, that is beautiful."

RECORD

Workers

Goering

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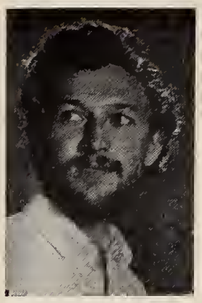
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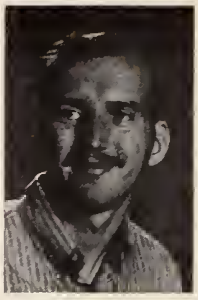

Lichti

Preheim

Larry J. Breneman, a 1972 graduate of Bluffton College, has joined the college staff as coordinator of administrative activities in the computer center. Breneman worked in the computer center for two years as a student and had worked a year while in college in systems analysis and other related areas for National Cash Register in Lima.

Ronald Edwin Dyck, Abbotsford, B.C., has joined the Elkhart, Ind., voluntary service unit. He will serve a one-year term driving a bus and working in an adult training program at Aux Chandelles, a center for the retarded. Ronald is a member of the Olivet Mennonite Mission Church, Clearbrook, B.C., has attended Columbia Bible Institute in Clearbrook.

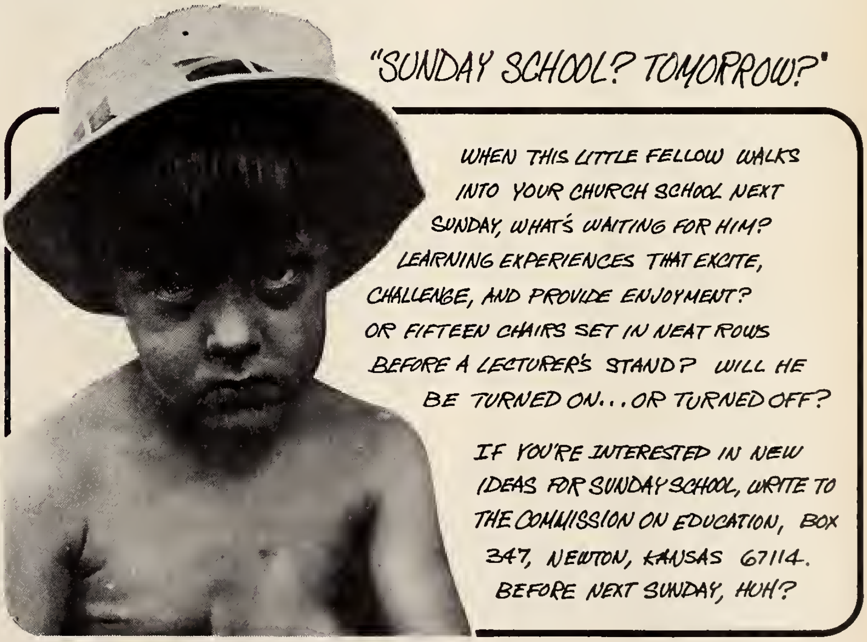
Peggy Goering, Lehigh (Kans.) Church, recently began a thirty-months term of overseas service in Königswinter, Germany. Peggy will be working in the office of EIRENE, an international Christian pacifist service organization based in Europe. EIRENE, of which MCC is a charter member, has volunteers in Zaire and Morocco. Peggy graduated from Bethel College, North Newton, Kans., with a BA degree in foreign language. She is a member of the Lehigh Church.

Loris A. Habegger will serve as general editor for the Commission on Education, beginning Sept. 21. His most recent position was with the Grace Church, Pandora, Ohio, where he served as pastor since 1968.

Daniel and Betty Klippenstein Jantzen, Newton, Kans., recently began a three-year term of overseas service. After a period of language study, Daniel will be working as an engineer at Butwal Technical Institute in Butwal, Nepal. Betty's assignment is still undefined. Daniel graduated from Kansas State University with a BS degree in mechanical engineering and received an MS in civil engineering from the University of Cincinnati. Betty attended the University of Saskatoon, Sask., and Bethel College, North Newton, Kans. She has a BS degree in elementary education. Daniel's parents are Mr. and Mrs. L. W. Jantzen, Newton, Kans. Betty is the daughter of Mrs. Susie Klippenstein, Trossachs, Sask., and is a member of the Grace Church, Regina, Sask.

Marlin Lichti, First Church, Reedley, Calif., has begun a twenty-seven-months term of Pax service in Jamaica. Marlin is working as an administrative assistant with Operation Friendship in Kingston, Jamaica. MCC is on the executive committee of Operation Friendship, a welfare agency in the Kingston slums which operates a health clinic, nursery and basic school, and adult education and vocational training facilities. Marlin is a graduate of Reedley Junior College and received a BA degree from Eastern Mennonite College in 1972.

Oren Preheim of Windom, Minn., has begun two years of voluntary service in Hutchinson, Kans. He is serving at the Friendship House day care center, sponsored by two Mennonite congregations. A member of the Salem Church, Freeman, S.D., Oren has an AA degree from Freeman Junior College.


"SUNDAY SCHOOL? TOMORROW?"
WHEN THIS LITTLE FELLOW WALKS INTO YOUR CHURCH SCHOOL NEXT SUNDAY, WHAT'S WAITING FOR HIM? LEARNING EXPERIENCES THAT EXCITE, CHALLENGE, AND PROVIDE ENJOYMENT? OR FIFTEEN CHAIRS SET IN NEAT ROWS BEFORE A LECTURER'S STAND? WILL HE BE TURNED ON... OR TURNED OFF?
IF YOU'RE INTERESTED IN NEW IDEAS FOR SUNDAY SCHOOL, WRITE TO THE COMMISSION ON EDUCATION, BOX 347, NEWTON, KANSAS 67114. BEFORE NEXT SUNDAY, HUH?

MEDITATION

Baptisms

Bethany Church, Freeman, S. D., on July 9: James Epp, Frank Graber, Jill Kleinsasser, Cynthia Preheim, Karen Walter, Ray Allen Walter, Andrew Wiff, Jr., Don Wipf.

Bethesda Church, Henderson, Neb., on Aug. 13: Galen Epp, Romona Quiring, Lowell Siebert.

Faith Church, Newton, Kans., on July 16: Greg Bartel, Keith Schroeder; on July 23: Mark Goering.

Grace Church, Chicago, Ill., on July 30: Mr. and Mrs. Kenneth Ruger.

Zion Church, Elbing, Kans.: Kathy Andres, Nadine Stucky, David Klassen, and Russel Klassen.

Marriages

Hugo Boschman, Bethel College Church, North Newton, Kans., and *Judy Kay Bauer,* Hanston (Kans.) Church, on July 15.

Leroy Buller, First Church, Newton, Kans., and *Ruby Peterson,* Evangelical Covenant Church, Lindsborg, Kans., on July 22.

Willard Butz and *Alverda Bast,* West Swamp Church, Quakertown, Pa., on July 9.

Dennis L. Crim, Galion, Ohio, and *Rosanna Suter,* Grace Church, Pandora, Ohio, on July 8.

Curt Dorsing and *Phyllis Horst,* Warden (Wash.) Church, on July 9.

Vernon Dreier and *Jeanne Ratzlaff,* Bethesda Church, Henderson, Neb., on July 15.

Dallas DuFriend and *Cheryl Penner,* First Church, Newton, Kans., on July 1.

Philip Epp and *Roma Friesen,* Bethesda Church, Henderson, Neb., on July 1.

John Ernst and *Cindy Shelquist,* First Church, Normal, Ill., on July 17.

Calendar

Eastern

Oct. 15—Harvest home Sunday, Zion Church, Souderton, Pa.

Oct. 15—125th anniversary commemoration of Eastern District Conference, Lower Skippack Church, Creamery, Pa.; J. Winfield Fretz and John L. Ruth, speakers.

Evangelism is . . .

Making small openings for God

Evangelism is not only Billy Sunday in the pulpit, it is also the man on the assembly line. Sermons may roll like God's thunder, but it is men who live out the act of evangelism, who continually make small openings for God to get through. Presenting his love to the world is a daily business, carried out in quiet and often unrecognized ways.

Evangelism is listening—to the crippled vendor outside the convention hall, bitter because these thrifty Mennonites have brought their own pencils and need nothing from him; to the young girl on the bus who wears her unhappiness like an extra coat; to the talkative drunk who has been fighting in the park; to the coffeehouse patron, angry because someone is praying for him.

Evangelism is responding—to people as they voice their hurts, to needs that are kept hidden and unexpressed. For the vendor in his wheelchair, the only honest response may be an admission that he is right, that the Mennonites have walked past him without seeing him. Only one man has stopped to talk, to demonstrate the love we all profess. Is one evangelist enough?

Dialog with the girl on the bus may be casual, moving from the weather and the passing hills through family, job, and favorite food. But it can also touch on feelings about life and religion. At the end of the ride there may be only time to say, "I can tell you're not very happy. I hope you find as much comfort in prayer and in your church as I do," but that's enough. God can take it from there.

The talkative drunk is lonely, aware that he is unskilled and unwanted. For him evangelism can be a listening ear and a voice that softly reminds him, "God loves you." Does he hear? Perhaps. And if he does not, God is able to bring it to his mind.

The young man in the coffeehouse has been evangelized before and resents any discussion of his salvation. Maybe he feels guilty or maybe he doesn't want to be just another statistic in the evangelistic record. But the staff member who says, "Is it okay if I keep on asking God to send you whatever you need, because I care about you?" gets a slow, thoughtful answer. "Yeah. Yeah, that's different."

Evangelism is not a stance adopted at appropriate times but a continuous life style. It is simply *being* the gospel, God's good news to man.

Lois Rensberger

Evangelism is . . .

Being, saying, doing

Evangelism is the communication of the gospel of Jesus Christ through the mind and heart of the person who is unenlightened and unconverted in a manner effective in leading him to personal faith in Christ.

The gospel is good news and as Myron Augsburger says: We are commissioned to giving the "good news" and we stoop to giving "good advice."

Evangelism, now and always, must be "proclamation" and performance." It is "being," "saying," and "doing." Evangelism cannot be effective when there is a dichotomy between proclaiming and performing. It is my view that the priority emphasis is on proclamation.

John R. Stott says, "Evangelism is the whole gospel for the whole man to the whole world by the whole church."

The Scripture speaks of the church as a body, a building, and a bride. It may be said that evangelism is the body functioning in reproduction. Every Christian ought to reproduce himself in bringing

Key 73

others to faith in Christ. The Navigators say it this way, "We need to make disciple makers." I believe during these great days the building is being built, the body is being effected, and the bride is being completed.

Of all the functions of the Christian church, none comes nearer to the center of our assignment than does evangelism.

The fresh breeze of the Holy Spirit in the church and across the world in the last half of this decade indicates that we must be anew dependent upon the Holy Spirit. As always, so now when the Holy Spirit moves, there is freshness and newness — so fresh and so new that it is really hard on the "old wine skins."

In effective evangelism, the Holy Spirit prepared the prospect and the preacher, the helped and the helper.

The evangelistic assignment of the church was brought into the sharpest focus possible by a simple statement made by the late Frank Laubach en route to the World Congress on Evangelism in Berlin. I said to him, "Dr. Laubach, what are you doing now?" He said, "Well, I am moving around our world trying to get people to take the Jesus way instead of the hell way. The hell way is the way we are doing it in Vietnam. The Jesus way is the way of peace and compassion."

Henry A. Ginder

Evangelism is . . .

Asking for nothing in return

EVANGELISM IS . . . letting the word get around that all of us are loved and are potential children of God. Because we have been loved, we are able to love others in a different way from the world, which loves on its own terms, always expecting something in return.

Evangelism is entering into an unequal relationship with those who do not yet accept the fact that they are loved and that their Father God is no longer angry with them. In this unequal relationship, we become servants to those who are even weaker than ourselves. We demand nothing, we force no profession of faith (this would be a contradiction of everything faith is), we ask for nothing in return, we simply serve because we are free. We tell of how once a man lived and died and rose from the dead who was truly God's son. We do not proclaim what we have done or what has happened to us (although we do live a new and freer life style) but instead point to what has happened through Christ. The same love shown to us is available to all mankind.

Evangelism is a message of freedom. We are freed from all the demonic forces of the state, culture, economics, and ideology. We seek to set others free. If we remain silent while brothers and sisters are in slavery then we admit complicity in their oppression and are not truly free ourselves.

To all men and women of goodwill, engaged in the struggle for a better world, we say "right on" and become colaborers with them. We are even more free than they, for we know that this struggle is our Father's will for us and they must find some other justification for the struggle.

Evangelism is joyfully entering the struggle for true humanness for all men, in the role of servants, secure in the faith that our God has promised victory and liberation through his Son Christ Jesus.

Dale Suderman

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Key 73 and us

A NUMBER OF MENNONITES attended the World Congress on Evangelism in Berlin in 1967. One thing which was felt in this congress, and flowed forth from it, was the need for all Christians to get together in a cooperative effort of Christian witness. Sometime later a group of evangelism leaders from many denominations met at the Key Bridge Motel in Virginia to plan for such a witness in North America.

Out of this meeting came *Key 73*. Today more than 100 denominations and groups in the United States and Canada are committed to a simultaneous effort to reach every person in North America for Christ during the year 1973. Numerous Catholic groups are also joining in the effort.

Although much promotion work is being done and many suggestions and ideas are shared, the aim is that each denomination will need to "do its own thing." It is not an effort to hand down directions from the top somewhere. All evangelism, if it is successful, depends on what happens at the congregational level.

Much effort has already gone into sharing ideas and comparing of resources. The real test is ahead. One of the temptations will be to debate, even squabble, over what evangelism is. Probe 72 should have helped us to see that it cannot be defined in a narrow sense. One thing it is—it is introducing people to Jesus Christ and the good news of forgiveness and reconciliation in him.

A symbol or slogan will not suffice. Evangelism is the most demanding thing the church can do. It demands a life style different than commonly espoused. It demands a personal experience of forgiveness, holy living, and a relationship to Christ which means in reality he is Savior and Lord. It demands a drastic setting of priorities to the point we put our life where our mouth has been when we talk about evangelism being the primary task of the church.

It is hoped this issue, explaining more fully Key 73 and our task in evangelism, will stimulate congregations and individual Christians to the challenge of evangelism today.

Years ago Robert E. Speer, the layman who became one of Christendom's leading missionary statesmen, said, "Any man who has a religion is bound to do one of two things with it, change it or spread it. If it isn't true, he must give it up. If it is true, he must give it away." *John Drescher*

Meetinghouse

INTER-MENNONITE COOPERATION began with relief and service half a century ago, but in more recent years it has grown to include missions, evangelism, education, mutual aid, broadcasting, and at least a dozen other activities. Most of these have come in the last decade. With this week's issues of the *Gospel Herald* and *The Mennonite,* another phase of cooperation is beginning.

These two magazines, the official publications of the Mennonite General Conference and the General Conference Mennonite Church, are coming out with a joint issue this week. They are sharing both news and feature articles. The editors have made plans to publish one such joint issue each quarter for the next year.

The purpose of these joint issues is to give the participating magazines an opportunity to combine resources in gathering articles on themes which are of concern and interest to a broad cross section of North American Mennonites. The series of joint issues is being begun with a focus on evangelism—the Mennonite churches and Key 73.

Although only *Gospel Herald* and *The Mennonite* are participating officially at this time, they are making the articles from this issue available to all the other Mennonite publications in Canada and the United States. A standing invitation has also been extended to these other papers to join in the planning of future joint issues.

A Schowalter Foundation grant covered the planning cost.

The project, which has been code-named *Meetinghouse,* may lead to more extensive cooperation later, but for now the editors would welcome reader response to this first joint endeavor. *Larry Kehler*

Key 73

Second-class postage paid in North Newton, Kansas 67117

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

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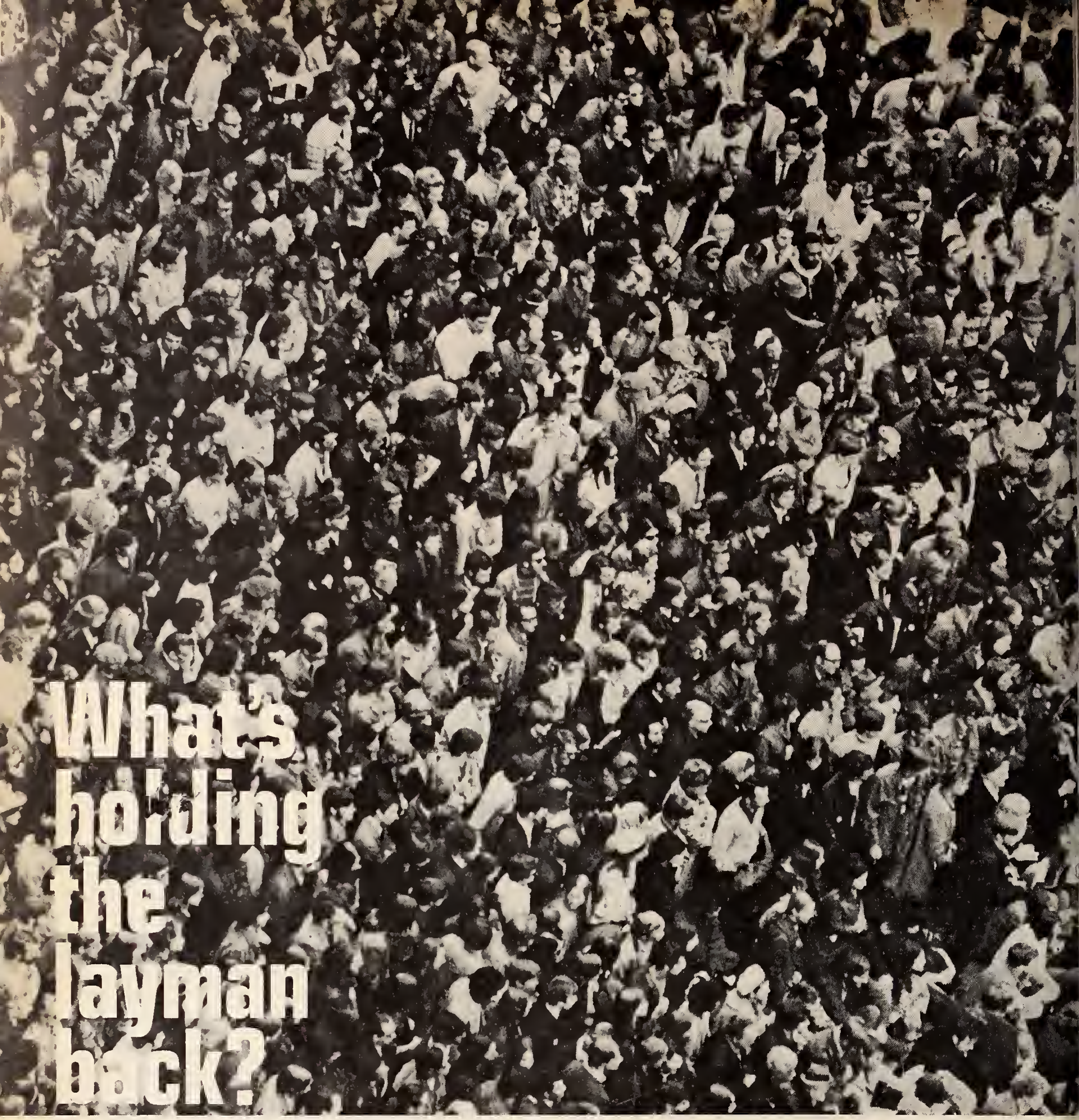


What's holding the layman back?

Robert L. Roxburgh

If you want to say something nasty about a person, call him a layman. It's just about the lowest expletive in the dictionary.

It implies that he is totally inept, untrained, and amateurish. Doctors speak disparagingly of laymen, people who don't know an epiglottis from an esophagus. Lawyers look down their noses at laymen, people who are stumped by *habeas corpus* and writ of *mandamus*. And of course, ministers smile benignly, patronizingly at their sheeply laymen who couldn't tell the difference between an apocalypse and an apocrypha.

So today in every walk of life, the layman is the untrained, the do-it-yourselfer who botches everything up. And in the church he certainly is the opposite of the clergyman who is the dedicated, trained, professional, full-time know-it-all.

No wonder the layman is suffering from an identity crisis. No wonder the layman needs to recover his self-respect.

In the church, today's clergy-lay distinction has all but obliterated the functioning of gifts held by all believers. The rejection of the true gifts of the Spirit by

On the local church level, there is no greater evidence of weakness and spiritual pride than to see the pastor running everything, attending, initiating everything, invocating, benedicting everything.

many evangelicals is not so much a result of theological conviction but of years of nonuse or nonfunction resulting from an overpowering clergy.

Just as Jesus called his disciples, laymen today are uniquely called of God, and not as secondary citizens of the kingdom. All believers are called to be "ministers of the word of reconciliation" (2 Cor. 5:18-19). And it is the shared ministry of the believers that creates a basis for *koinonia,* true fellowship. It is this sense of a "shared ministry" that the evangelical church has almost lost.

Much of the blame for the present state rests with the clergy who have failed, through ignorance or fear of being dethroned, to clearly teach and insist upon the biblical role of the laity. It is little wonder that the layman seeks merely to support and not initiate, to conserve and not to propagate. But, he should be totally involved.

It is sad to see denominational boards and committees dominated by clergy and scheduled at times and places inaccessible to key laymen who could really set the world on fire if they only had a chance.

On the local church level, there is no greater evidence of weakness and spiritual pride, to say nothing of organizational inefficiency, than to see the pastor running everything, attending, initiating everything, invocating, benedicting everything. This creates all kinds of lay-clergy tensions and causes the thinking layman to throw up his hands in despair. The pastor must first see that he is not a one-man band.

Not that the pastor is to be relegated to second fiddle. Rather he is to fulfill the one job that the Bible so clearly calls him to in Ephesians 4: "Equipping the saints for the work of the ministry."

The expression, "I'm just a layman," reflects, unfortunately, not so much a humble analysis of limited ability, but an erroneous theological and psychological conviction, one which must be corrected.

First, the layman must be clearly convinced that the church is not the building on the corner of Mulberry and Maple. First Baptist is John Bly on the 7:20 commuter. Second Presbyterian is Robert Sims on TWA's penthouse flight, and Third Methodist is Sally Owens at the PTA.

Perhaps if we stopped establishing new churches altogether for a while, we could begin to see that the New Testament churches sprang up as a result of dynamic witness, not in order to establish witness or to provide services for Christians. The difference may seem subtle, semantic, and slight, but it is a vital one. A good 90 percent of our churches get started on the wrong foot. We go through the usual round of organization: rent a building, call a pastor, build the first unit, increase the budget, proliferate organizations, add a second wing, hire more staff. The result is a Christian ghetto run by paid professionals.

If a vital fellowship of involved laymen, directed by the Holy Spirit, finds the need for some facilities, then let that group give serious thought to its real needs. These may not include a Gothic edifice, but a quite different type of space.

There are some signs of renewal, places where committed laymen are taking fresh approaches, not for novelty's sake, but to make a meaningful witness. They have usually found that the real work of the church is outside the church building. They are not involved in endless activity through meaningless church trivia, but the real work of the kingdom.

After the layman has discovered his own image and understood the true nature of involvement, he must come to grips with the ailing aspects of the church. Three of the sickest areas are worship, fellowship, and evangelism.

Worship. We have lost the meaning of worship. We confine it to some sort of esoteric activity carried on each Sunday morning at 11:00 a.m. in a building with stained glass windows. It has little to do with daily life and seldom affects us in a personal way. Yet we are surprised when our children lose interest, and our friends, with aching hearts seek comfort elsewhere. We wonder why even we have become cold, indifferent and matter-of-fact about the Christian life.

Jesus knew how to worship reclining at a meal. He fellowshiped with people at the beach. He shared the truth of the kingdom along the road. He prayed in the mountains. I am not calling for informality nor decrying liturgy, but what we call *worship* services are long overdue for an overhaul.

Preaching is particularly outdated. It is linear, i.e., from one source in a straight line to a receiver. There is no place for interaction. We assume that the preacher's place is to declare truth and the layman's only function is to listen raptly. I am not denying the urgent need for prophetic utterance, but why can't we have the dialog and simplicity Jesus had in his preaching?

The layman must insist that his pastor allow for feedback, not so that he (the layman) can show how smart he is, but so that unanswered questions, unclear truths, may be clarified. There is indeed a whole new field of clergy-lay dialog needed to revitalize the sermon part of worship. The layman can begin it. I know several churches where the Sunday morning service involves a half-hour discussion of the sermon over a cup of coffee.

However, even more important than this is the sense of participation that all should feel in the worship experience. One of the historic and vital acts of participation for all of the church is the communion service. Why

After the layman has discovered his own image and understood the true nature of involvement, he must come to grips with the ailing aspects of the church. Three of the sickest areas are worship, fellowship, and evangelism.

do most evangelicals relegate it to a few minutes after another service once a month? Have we lost the place for deep spiritual introspection around the mystery of the cross? Have we lost the joy of eating this feast together? And is there no place for confession and restitution among us, uninhibited praise in word and song unto the Savior who has redeemed us by his death and resurrection?

Our worship must stop being the climax of the week and become the prelude. When the benediction is given, that ought to be a signal to begin, not to go home and relax. What happens on Sunday is defensible only as it brings men into contact with God and prepares them for the daily ministry of the week that follows.

Fellowship. But unless the layman redefines and revitalizes church fellowship beyond the almost futile round of bowling parties, hymn sings, picnics, men's fellowships, and the like, we will never convince the world that we have a dynamic faith.

The church is often the place where we are least free to be ourselves. Jesus said, "By this shall men know that you are my disciples, that you love one another." Most of our churches are loveless. We are always trying to get people to conform or to subscribe to our opinions. Committees are used in endless power struggles, and church offices become avenues for status seeking. The old families look on newcomers as second-class members or intruders. People in the neighborhood are seen as statistics instead of human beings with needs Christ can meet.

Laymen in the church can give tremendous impetus to this fellowship by the formation of cadre and special interest groups. One of the greatest weaknesses of fundamentalism is its ardent insistence on doctrinal purity and upon the theological precepts of the epistles, but an almost blind ignorance of the human Jesus who went about doing good, who freely mingled with the skid row crowd as well as with the archbishops and politicians.

We preach heaven and hell; so did Jesus. But Jesus also preached about "cups of cold water," "the extra mile," "washing feet," and of "serving to be great." We have so accepted the Protestant ethic and the spirit of capitalism that we can hardly fathom the church in Acts that sold everything and gave to each other as each had need. We twist Acts 5 around: Ananias and Sapphira carry everyone else out for mass burial.

Evangelism. Another need in the church today is revitalized evangelism. The authors of *God's frozen people* note with acute insight that in the church today it is as if "army training for the front line service always takes second place to preparation for formal parades and any new wave of enthusiasm for a more efficient army simply comes to mean more and more time spent on parades and rehearsals, with recruits spending less and less time for battle training."

Keith Miller in *Taste of new wine* puts it well when he sees a patient who has been made well, going around flexing his muscles, helping others die comfortably. The need, Miller insists, is for the cured man to introduce his dying fellows to the Physician who made him well. What Mr. Miller calls "contact work"—speaking, teaching, church work—creates an aura of busyness but changes few lives. Real witnessing is *person to person.* Mr. Miller here makes a very important point:

Since the pastor is often not in intimate touch with pagan man, the new missionary to this generation's social, political, and spiritual life must be the layman. The pastor must love Christ enough to die to the centrality of his role in the church. He must reassess his ministry and learn that only the greatest ministers have had the perception to overcome the temptation to spend all of their time with larger groups.

The layman must insist that not only is he himself an evangelist, but that one of the major functions he expects from his pastor is training laymen to become evangelists.

If the layman is to fulfill his proper role in the church today, he must learn anew true discipleship. Millions of dollars and much energy has been expended to teach the *faithful* the meaning of discipleship—retreats, Bible conferences, sermons, classes, etc. But the result in terms of changed lives appears negligible. Too often the church has taught laymen *about* discipleship rather than calling men *to* discipleship. Jesus didn't outline the prospects to Peter, James and John; he just said, "Follow me."

Discipleship is not a vague response to God or a long course in preparation for life, but a day-by-day risk of faith to do what he calls us to do. Surely this is why Dietrich Bonhoeffer's *Cost of discipleship* has spoken to so many. In it he issues the radical call: "When Jesus bids us come, he bids us come and die."

Should this secular age once witness laymen, who have so responded, then the living Christ will come alive to eyes that have been blind and ears that have been closed. Vitality will take the place of form. The Holy Spirit will replace machinery and perhaps once more the world will be turned upside down.

THE MENNONITE seeks to witness, teach, motivate, and build the Christian fellowship within the context of Christian love and freedom under the guidance of the Scriptures and the Holy Spirit. It is published weekly except biweekly during July and August and the last two weeks in December at North Newton, Kans. 67117, by the General Board of the General Conference Mennonite Church. Second-class postage paid at North Newton, Kans. 67117. Subscriptions: in U.S. and Canada, $5.00, one year; $9.50, two years; $14.50, three years; foreign, $5.50 per year. Editorial office: 600 Shaftesbury Blvd., Winnipeg, Canada R3P 0M4. Business office: 722 Main St., Box 347, Newton, Kans. 67114. Postmaster: Send Form 3579 to Box 347, Newton, Kans. 67114.

Alvin J. Beachy

To Tanya

When Richard Milhous Nixon
went to the Moscow summit,
he also visited the mass graves of
the half million dead who died,
in the siege of Leningrad.
And wrote a message to Tanya,
the six-year-old Russian girl,
or was she nine, who also died
in that same siege.

I write this poem and dedicate it,
to another Tanya, our little
granddaughter who will be four years
of age, come this October.
Perhaps she can help us all to see
the many forgotten little Tanyas,
throughout all of Indochina,
who died daily under our merciless
bombing of its civilian populations.

Our Tanya, who will be four this month,
is a precious bundle of life.
Her eyes are a merry dancing brown.
Her hair is blond, and her cheeks
are tinted pink with the glow of health.
She tells her mother at least six times
every sixty minutes, "Mommy, I luze you."
And she can say "Grampa" and "GramGram"
in a way that lets you know that
her sturdy little body is capable of
forty pounds of instant and continuous devotion.

When I look at our Tanya and hear
her voice, and think of all the joy
her life and love have brought into
the lives of all who know and love her,
I am sad when I should be glad.
Because I cannot help but think of
all the little Tanyas throughout all
of Indochina, whose deaths have
brought untold sorrow to thousands of
Cambodians, Laotians, and Vietnamese,
who have loved their Tanyas as much as
we love our own.

Some of them have been instantly
incinerated by our napalm, while
others less fortunate have been
slowly but horribly scarred for life.
Still others have had their frail bodies
shattered by our antipersonnel weapons,
as the villages they lived in were
leveled by carpet-bombing B-52 raids.
For those who fly the planes that drop
these instruments of instant death and
slow torture, one can pray, "Father, forgive
them, for they know not what they do."

For these men have been trained,
neither to see the individual Tanyas
of Indochina, nor to hear their cries
of pain and terror. They have been
trained to see and think only of that
"faceless mass," called, "the enemy."

But can one pray that same prayer for
Richard Milhous Nixon, President of the
United States of America, and Commander-
in-Chief of its Armed Forces? He says,
he wants to end this war with "honor."
But he who wrote a message to the Russian
Tanya must know what napalm and anti-
personnel weapons, plus B-52 raids without
number, do to these forgotten Tanyas of
Indochina, and what is "honorable" in
this?

How does one pray for a man who says
he wants to end the war with honor;
but forgets the word of him who said,
"If any man offend one of these little
ones, it were better for him that a
millstone should be hanged about his
neck, and that he be drowned in the
depths of the sea"? I wish I knew!
For I cannot pray, "Father, forgive him,
for he knows not what he does." He knows
too well and does not seem to care.

Forgive me, God, for not being able to pray
in his behalf, "Father, forgive him, for
he knows not what he does." And grant
that through this portrait of our one Tanya,
his eyes and the eyes of us all may be
opened, so that we may see all the
Tanyas in all of Indochina who now
are simply targets for our smart bombs,
as warm and wonderful human beings,
created in the image of God.

NEWS

Protest bombing of North Vietnam

After hearing that the United States Subcommittee on Refugees was holding hearings on war refugees and civilian needs in North Vietnam August 16-17, Mennonite Central Committee sent a letter to the subcommittee for inclusion in its records.

The letter supports the testimony of two recent visitors to North Vietnam, John A. Sullivan, associate executive secretary of the American Friends Service Committee, and Ramsey Clark, former U.S. Attorney General. They visited North Vietnam on separate occasions within the last two months. Both saw some of the horrible destruction of civilian facilities as a result of the United States bombings.

The text of MCC's *letter to the subcommittee follows:*

Mennonite Central Committee, an agency involved in relief and development programs in Vietnam for eighteen years, wishes to express appreciation to the Senate Judiciary Subcommittee for holding hearings on war victims in North Vietnam. On previous occasions MCC personnel have provided testimony to the committee on the needs of the civilian population in Vietnam. Because of our deep concern about the continuing tragedy in Vietnam, we would appreciate it if this letter could become part of the subcommittee's record.

MCC has been assisting the people of Vietnam because of the suffering and destruction resulting from thirty years of war. Our concern has been for the people in both North and South Vietnam. Though our workers have only been able to serve in South Vietnam, we have provided some limited medical assistance to the civilian population in North Vietnam. Since 1954 more than 100 MCC workers have served in the South.

MCC has attempted to provide some relief assistance to war victims in North Vietnam. Just recently MCC contributed $10,000 toward the purchase of medical equipment which was delivered to North Vietnam by the American Friends Service Committee. John Sullivan, the associate executive secretary of AFSC, who testified before your committee on August 17, just returned from Vietnam after delivering these supplies. We noted the similarity of his reports with those of former Attorney General Ramsey Clark concerning the destruction of the North by American bombers.

We are appalled by what appears to be indiscriminate bombing of civilian populations, hospitals, dikes, and other nonmilitary targets. Through our long and involved experience in the South we have observed the destruction of nonmilitary targets that takes place when such massive bombing attacks are undertaken. The destruction and loss of life resulting from such massive bombing are likely even greater in the North than it has been in the South, since industrial and shipping facilities are regular targets whereas they have not been hit regularly in the South. Vietnamese population centers are intermixed with these industrial and shipping facilities. Massive bombing attacks in the South have made homeless or displaced a large portion of the population. More intensified attacks in the North cannot but bring tremendous destruction and loss of life to civilian populations and facilities.

Through all of this, President Nixon has made repeated statements about "winding down the war" and bringing the troops out of Vietnam. Yet, at the same time record numbers of bombing attacks and offshore shellings are taking place.

It is indeed distressing that the American public is led to believe that the American military presence in Vietnam is being phased out when in reality the bombing of the dikes and civilian population is accelerating. This morning's paper carried an article that even more intensive bombing is being considered. It is only through firsthand observations in Vietnam and hearings such as this committee has held that the real facts about the war are actually disclosed.

The Mennonite Central Committee through its service program has tried to alleviate some of the massive suffering which this war has brought to both North and South. We have not only bound up the wounds but have also spoken out for peace and justice. We have appealed to the President and his predecessors to cease America's participation in this war. Our appeals have also gone to congressional leaders. We have also talked with representatives of the Provisional Revolutionary Government and the Democratic Republic of Vietnam urging them to make more concerted efforts for peace.

Ending the war is long overdue. Each day the war goes on it makes it less likely that a negotiated settlement is possible. The real tragedies are the thousands of North and South Vietnamese who are killed, maimed, or made homeless each day the war continues.

We encourage you and your colleagues to continue to work toward peace and toward a restoration of Vietnam. We will continue our efforts toward these same goals. *Robert W. Miller,* MCC *director for Asia and the Middle East.*

Tragedy — Compounded

Munich, September 5
Stealthily they enter
the Olympic village
holding a nation's athletes
at gunpoint
"unless our demands are met
we will shoot"
and sixteen people die
and we are shocked
. . . they are dead.

Vietnam, September 1-2-3-4-5-6-7 . . .
Boldly they fly over
the Vietnamese villages
holding a nation's citizens
at gunpoint
"unless our demands are met
we will bomb"
and three hundred people die every
day
and we are not shocked
. . . we are dead.

Peter J. Ediger

Fairfield church grows with lay ministry

"The doors of the church will be closed by Christmas unless we call a full-time minister," declared one member of the Fairfield Mennonite Church, Fairfield, Pennsylvania, in 1968.

The statement jarred the congregation to self-examination, and the members began to take a new look at what it means to be the church.

The congregation has not had a full-time minister since 1968, but the church doors are not closed and no one is even looking for a paid, full-time minister. Instead, the church is experimenting with the ministry of the laity, in which the duties which normally fall to the minister are shared by many members of the congregation.

The Fairfield Church, which has never been large, has about fifty-five active participants. Throughout its history, a full-time versus a part-time minister has been a live question.

After a succession of student pastors and laymen in the pulpit and a full-time minister for about a year, the congregation decided to change directions. It began to consider alternatives to the traditional pastoral model, when it found that, in the absence of a pastor, the congregation was able to pull together in times of crisis.

The congregation began meeting to discuss goals, needs of members, and expectations.

"Everybody talked and talked and talked," said Norma Wood, a member of the congregation.

They finally decided to take seriously "the priesthood of all believers."

The congregation's ad hoc ministerial committee wrote a job description for a part-time minister. He was to preach twice a month, officiate at special ceremonies, serve on the church council as a peer, participate in the life of the congregation whenever possible, and be sensitive to the needs for pastoral counseling either by himself or someone else.

The job description excluded direct responsibility for administration, program planning except as a peer member of the group, denominational duties, maintenance of unity, maintenance of church records, and teaching catechism.

Louis Hammann, an ordained minister of the United Church of Christ and a professor at Gettysburg College, had served as a frequent supply preacher and agreed to a three-months trial period as part-time minister.

The duties outside his job description were picked up by other members of the congregation.

Howard Musselman, now retired from Brook Lane Psychiatric Center, serves in the ministry of visitation. Other members of the church go with him each week to visit at least one family. Preaching may be done by men or women in the congregation or special visitors.

Many of the jobs which might have fallen to a minister are done by the ministerial committee, which keeps the pulpit filled, tries to keep a pulse on the life of the congregation, and tries to be sensitive to the church's needs.

Treasurer, Sunday school superintendent, president of the church council—all jobs except janitor—are filled by unpaid members of the congregation.

During the past four years, the Fairfield church's concept of the lay ministry has grown.

Mr. Hammann is no longer paid. He gave up his monthly stipend after a few months so he could be on the same basis as other workers in the congregation.

However, he is still the only person in the congregation who has presided over communion or performed weddings, baptisms, or funerals. The whole question of ordination has not yet been settled, Mr. Hammann said.

Women have found a place in the church's ministry.

"I'm firmly convinced there is very little self-consciousness about the role of men or women," said Mr. Hammann.

Norma Wood, a recent graduate from Lutheran Theological School with a master's degree in religion, has preached several times and is one of the church's "resident theologians." Other women have also preached.

The congregation feels its concept of the ministry is still in an experimental stage, but Mr. Hammann offered some evaluation of the life of the congregation.

"The congregation is one of the most active in the area," he said. The church has grown, although slowly, since 1968. New members have come, not by evangelistic services, but by personal invitation of church members whom they have come to know. The congregation has lost a couple of members, but no one is leaving with feelings of hostility.

A great deal of the spiritual activity of the congregation happens in Sunday school, Mr. Hammann said. Sometimes adults are divided into two groups based on age. Other times, the groups merge to talk about the life of the whole congregation.

The congregation is also exploring ways to spend its financial resources.

About two-thirds of its $13,000 annual budget goes for "ministry, in terms of the traditional Anabaptist concern for service." Less than 20 percent is for personnel. Recent local contributions have gone to supplement the food budget of a large family on welfare and to an Adams County day care center.

The Fairfield congregation is not recommending its model to everybody else.

This model of the ministry "is not for everybody," Mr. Hammann said. "It needs an unusual convergence of talent and energy and the will to do what we are trying to do."

But members of the Fairfield Church refer frequently to a proposed position paper of the General Conference's Committee on the Ministry, circulated last November. It states in part: "This belief in the priesthood of every believer means that there are occasions when any Christian can minister to another person and be a mediator of mercy and grace (2 Cor. 5:18)."

Mr. Hammann stated it simply, "The congregation is the minister."

Foundation emphasizes peace, scholarship

Jacob Schowalter, a German immigrant to central Kansas, had eighty acres in 1903. He lived with "utmost frugality," never married, and even wrote speeches on assorted scrap paper and used envelopes.

When he died in 1953, he left an estate of more than one million dollars, most of it in real estate. The income from the estate was to be distributed through a foundation, primarily in the General Conference Mennonite Church, the (Old) Mennonite Church, and the Church of God in Christ, Mennonite.

Since 1956, when the trustees of the Schowalter Foundation made the first grants, the foundation has paid out more money in grants than the original amount of Mr. Schowalter's estate.

That's something of which H. J. Andres of Newton, Kansas, director of the Schowalter Foundation, is proud.

More than one-fourth of the grants have been in the area of peace witness and peace education, almost another fourth to scholarships, and lesser amounts to resettlement and economic aid, aid to retired church workers, research missions, schools, hospitals, mental health, facilities for the aged, work with children and youth, church buildings, Bible and tract distribution, and community projects.

The trend, said Mr. Andres, is toward more grants dealing with social concerns.

"We financed our Wonder House preschool in Oklahoma City for three years," Mr. Andres said. "School staff then prepared a handbook for others to follow."

The pilot-project nature of Our Wonder House was important to the Schowalter board. "We don't want to be a deficit-covering agency," Mr. Andres said.

Youth projects are also receiving more grants in recent years. Last year the Schowalter Foundation approved grants for a creative worship project in music and drama with the General Conference's Commission on Education. The Mennonite Church received a grant for the cross-cultural youth convention this summer. Money was also given toward building a youth center in Lame Deer, Montana.

Other grants made in 1971 included projects of the three Mennonite groups mentioned in the Schowalter will and the Mennonite Central Committee, plus smaller amounts for scholarships, Mennonite World Conference, a halfway house in Newton, and the Midwest Church Center in Hesston, Kansas.

Overseas projects have also been financed; an Indian resettlement project in Paraguay, sponsored by Mennonite Central Committee, received a $10,450 grant in 1971. Five poultry projects have been started to improve the diet of the Indian settlers. A nursery at Yalve Sanga is providing fruit trees. A well was dug, and seven disc plows were built.

About 75 percent of the Schowalter estate is still invested in land and farms, and most of the income is from rent and oil and gas royalties. About 10 percent of investments are in common stock, which at the end of the year included stock in three of the top sixty firms in military contracts. After the military contracts of these three firms were brought to Mr. Andres' attention, he said these investments would be eliminated as the board changes its stock portfolio.

Mr. Andres said the foundation must invest carefully so it would not nullify its efforts for peace, although indirect support of the military cannot be ruled out entirely.

"To say that the end justifies the means is always dangerous," Mr. Andres said, "but it is difficult sometimes to be consistent."

Although foundations have received some criticism from those who feel money should be given during the life of the donor, Mr. Andres defended gifts to foundations as well.

"Very few of us have not benefited from what foundations have done," he said, citing research grants in medicine and social reform. "Foundations often support high-risk projects which do not attract regular donations. Our Wonder House was a frontier project that was tested."

Foundation giving is on the increase among Mennonites, he said. "We need foundation giving as well as direct gifts." *Lois Janzen*

The Schowalter Foundation has helped to finance a number of overseas projects, including resettlement work among the Indians in Paraguay. Above is one of seven disc plows which were constructed in the Chaco with Indian help.

Bihar drought is worse than in 1967

Severe drought has struck Bihar, India. According to J. R. Isaacs, director of Mennonite Service Agency in India, this drought is worse than the one in 1967.

"The situation is going from bad to worse," Mr. Isaacs writes. "Rice paddy seedlings are dried up. The total maize crop was damaged by a twenty-day drought." Following reports from Mr. Isaacs and from Mark Kniss, missionary at the Nav Jiwan Hospital, Mennonite Central Committee has approved $10,000 above budget to be channeled through the Mennonite Service Agency for food-for-work programs in Bihar.

Mr. Isaacs estimates that only 18 percent of the farmers in the Palumu districts of Bihar have irrigation facilities and that those farmers will be able to harvest only 40 percent of their crops. Although there has been some rain in South Bihar, it is useless to farmers whose crops have already been destroyed.

He also reports that for lack of other food some people in the interior areas of the district have been eating roots and wild vegetables. Many have experienced digestive disorders. Although few people die of actual starvation, malnutrition weakens resistance to other diseases such as cholera, which then cause death. Over seventy-five such deaths have been reported.

Mr. Isaacs described visits to several villages with a government medical van. "Not one out of more than 300 children below ten years of age appeared free of disease," he said. "More than 80 percent of them were either rickety or had swollen hands and feet and were suffering from eye trouble."

Mr. Isaacs fears that the lack of food will weaken the farmers so they will not have strength to put in the next crop. The farmers have also eaten all food grains, including the seed for the winter crops.

Although relief food, medicine, and seed are needed, Mr. Isaacs feels that in the long run more irrigational pumps and canals are necessary. Because the area is hilly, the water runs into the rivers and fields remain dry. Unless water can be saved and channeled to the fields, the threat of drought and famine in Bihar will continue. (See cover photo.)

Tax blacks out Zaire radio transmitting for 3 months

From June till September, radio communication among Mennonite church centers in Zaire was terminated. Only in case of severe medical emergencies was the radio used.

Transmitters used after June 18 had been subject to tax retroactive to January 1. For the Mennonite Community of Zaire, this meant a back-billing of about 1,200 zaires. The church did not have money to pay so daily contacts ceased.

It had been reported that the Methodist Community of Zaire received a tax bill for 240,000 zaires (nearly a half million dollars).

A letter from Zaire, dated September 8, reported that the government had rescinded the tax for use of radio transmitters. A later letter said the Mennonite radio operators were back on the air.

The tax ruling had meant that daily communication from station to station stopped. Messages traveled only by foot, bicycle, or perhaps station car. The Missionary Aviation Fellowship plane could no longer get weather reports from the centers.

Bishop can't find "underground church"

Bishop Gerhard Heintze of the Evangelical Lutheran Church in Brunswick, West Germany, stated in a circular letter to pastors that he found no signs of a so-called "underground church" during a recent visit to Rumania.

The leader of the 650,000-member church said he had carefully inquired about "underground" Christianity, as has been done recently—without finding such a development—by Bishop Hermann Dietzfelbinger of Munich, chairman of the Council of the Evangelical Church in Germany (EKD) and the president of the EKD's Foreign Office, Adolf Wischmann of Frankfurt.

Bishop Heintze referred to statements by Richard Wurmbrand, formerly of Rumania, who campaigns globally in behalf of "Christians living underground" in Eastern Europe.

The Brunswick bishop said he appreciates Mr. Wurmbrand's personal suffering of the past and that Mr. Wurmbrand "sees his sufferings as a martyrdom for Christ's sake" but that he could not find indications that the church in Rumania is "underground."

Calling the Wurmbrand claims distorted, the bishop asked Christians in the West to take a critical attitude toward Mr. Wurmbrand's campaigns, which he said have collected some 4.5 million marks (U.S. $1,393,000) in recent years in the Federal Republic of Germany alone.

Bluffton College in the black again

Bluffton College showed a balanced budget for the second straight year in 1971-72.

In the annual president's report issued to alumni, friends, Mennonite church members and parents of students in September, Robert S. Kreider announced that the college had attained a new level of support from its constituency.

Dr. Kreider, president until joining the Mennonite Central Committee September 1, said he was pleased that Bluffton was able to report a balanced budget, "this when half or more of American colleges are running operational deficits.

"In adidtion, our current cash position is $227,000 better today than a year ago," he reported. "Alumni and friends supported Bluffton at a new high level of $377,743—a 29 percent increase over last year."

Dr. Kreider said that the balanced budget could be attributed to several factors: the freeze on faculty and staff salaries, the foregoing of budget increases, a number of reductions in staff, and increased gift, government grant, and tuition income.

General Conference staff conducts joint workshop

Five staff members from five boards or commissions of the General Conference participated September 8-10 in a workshop for leaders from twelve central Illinois congregations.

The intercommission workshop was a first for the conference staff in coming to congregations jointly to offer the resources of the conference.

Heinz Janzen, general secretary, said, "We had sensed we were coming piecemeal to the congregations: one week a missionary person, the next week an evangelism man, the next time a stewardship person. We want to look at the congregation holistically and help congregations look at their work as a whole. We want them to have a unity of purpose, without our prescribing what that unity should be."

The workshop, primarily at the Congerville (Illinois) Church, focused on goal setting for the congregation. One resource was the book, *The local church looks to the future*, by Lyle Schaller. It states that a lack of clear purpose in a congregation creates tension and prevents the church from fulfilling its mission.

A beginning session talked about goal setting in general. In later sessions, staff presented resources they could offer to help congregations reach their goals in stewardship, evangelism and Key 73, missionary education, and local Christian education.

One Sunday, staff members met with eight congregations to help them integrate the results of the workshop into the life of the congregations.

Staff members attending the workshop were Heinz Janzen; Lester Janzen, secretary for stewardship and promotion; Palmer Becker, executive secretary of the Commission on Home Ministries; Howard Habegger, executive secretary of the Commission on Overseas Mission; and Frank Ward, acting executive secretary of the Commission on Education.

Heinz Janzen said this workshop had been experimental. Scheduling was crowded for the mass of material to absorb; advance publicity had not clearly communicated the purpose of the workshop.

But he added that the workshop was better than expected, and that more joint workshops in other areas will be planned once or twice a year.

One early result of the workshop was that one pastor asked Mr. Ward to stay an extra day to talk with a church youth group.

Reactions from the fifty-four participants were mostly positive:

"It would be nice to have another day in a few months to have us report what we have done with what we have learned today."

"I thought it a good workshop, but perhaps too much was crowded into one day."

"It has been a challenging day, and I pray I can take some of this back to my church. As a church we need to change our ways; we need to see the needs of others."

"Praise the Lord!"

"This has been a refreshing experience. Let's do this again for central Illinois."

Lame Deer youth center needs volunteer now

The Mennonite congregation in Lame Deer, Montana, is looking for a staff person for the Lame Deer Youth Center to begin work immediately on a voluntary service basis.

The volunteer should be a single male, age twenty-one or older, who would drive a bus two hours a day and spend the rest of his time directing programs of the youth center. The center is operating in a new building constructed during the last year with help from Northern District congregations and foundation grants.

Lame Deer is the largest town on the Northern Cheyenne reservation.

Persons interested in the position should apply to the Voluntary Service Office, Box 347, Newton, Kansas 67114.

Student magazine begins sixth year

With this month's issue, *forum* begins its sixth year of publication. This inter-Mennonite student paper "is a place to ask questions, and for the brother-sisterhood to answer them," said Dorothy Friesen, its editor. Six thousand persons, primarily students and pastors, received the paper last year.

Support for the topical editorial approach used last year has been evident in letters from readers, in the editor's informal contacts with students and from the sponsoring Student Services Committee.

While *forum* is interested in what is happening on various campuses and other location, Ms. Friesen hopes to continue a topical, issues-and-current-concerns approach. "I believe that groups and events are important—and we want to know what is happening in persons' lives together. *Forum* intends to delve into what groups are saying and doing about the occult; the ordination of women; penal reform; vocation—after the educational mystique is gone; translating education and training into Christian life; beliefs—are we a unique people; the Indian in North America; and so on. Not a policy paper, *forum* is meant to *be* a forum. We need to hear each other . . . from freshmen to returning service people," she commented.

Mennonite young adults in the nonstudent world are also invited to subscribe.

According to Dorothy, many urban young adults, single and married, have many of the same interests and concerns as university students. This group of urban young adults includes those who have completed service assignments and have stayed on in a particular city, others who are returning from overseas service, persons who are moving to new areas, and those who are recent graduates.

Persons interested in receiving *forum* should write to the Department of Higher Education, Box 347, Newton, Kansas 67114. Subscriptions for nonstudents are $1.50 for seven issues. Mennonite students will receive the publication free from addresses supplied by pastors.

RECORD

Workers

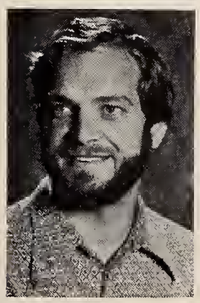
Derksen

Heidebrecht

Kathleen Derksen, Olivet Mennonite Mission Church, Clearbrook, B.C., has begun a year of voluntary service in Markham, Ill. She is teaching in the community day nursery sponsored by the Community Mennonite Church in Markham. Kathleen is a graduate of Mennonite Educational Institute in Clearbrook.

Gerald C. Dyck will be assistant professor of vocal music and *William C. Shontz* will be instructor in the music department of Bluffton College this fall. Mr. Dyck, a native of Newton, Kans., received a BA in music from Bethel College in 1956, an MM from Union Seminary School of Sacred Music in 1966, and the teacher's certificate in music education from Orff Institute, Salzburg, Austria, in June. Previous to his work in Austria he was a teacher at Thailand Theological Seminary under the General Conference Mennonite Mission Board from 1967-71. Mr. Shontz will teach instrumental music. He received the BM at Ohio State University in 1968, attended the University of Illinois graduate school for a year and received the MM from OSU in June. He has taught at Muskingum College, Ohio State University, University of Illinois, and Assumption Catholic School in Cleveland.

Sawatzky



Wiens

Ruth Heidebrecht, of rural Hutchinson, Kans., began a year of service Oct. 1 in Liberal, Kans., in day care work or tutoring. She is a graduate of Sid's Hairdressing College in Hutchinson and is the daughter of Charles and Patty Heidebrecht.

Rudy Wiens, Niagara-on-the-Lake, Ont., has begun a three-year term of service in Bolivia. He is working as an administrative assistant in the MCC headquarters office in Santa Cruz, Bolivia. Rudy is a graduate of Niagara District Secondary School, Niagara-on-the-Lake. He is a member of the Bethany Church, Virgil, Ont.

Ronald Sawatzky, Billings, Mont., has begun a three-year term of service in Botswana. Ronald will be teaching mathematics in a training college. He received a BS in secondary education from the Montana State University, Bozeman, and an MS degree from Drake University, Des Moines, Iowa. Ronald is a member of the Bethlehem Church, Bloomfield, Mont.

Marriages

Jeffrey Flaming and *Maxine Howell,* First Church, Reedley, Calif., on May 5.

Russell Flueckinger, First Church, Berne, Ind., and *Susan Bixler,* High St. United Methodist Church, Geneva, Ind., on July 22.

LaRhue Friesen, Bethesda Church, Henderson, Neb., and *Sheryl Owen,* Havelock United Methodist Church, Lincoln, Neb., on July 21.

Larry D. Goering, Eden Church, Moundridge, Kans., and *Ailene Katherine Billings,* Colorado Springs, Colo., on July 15.

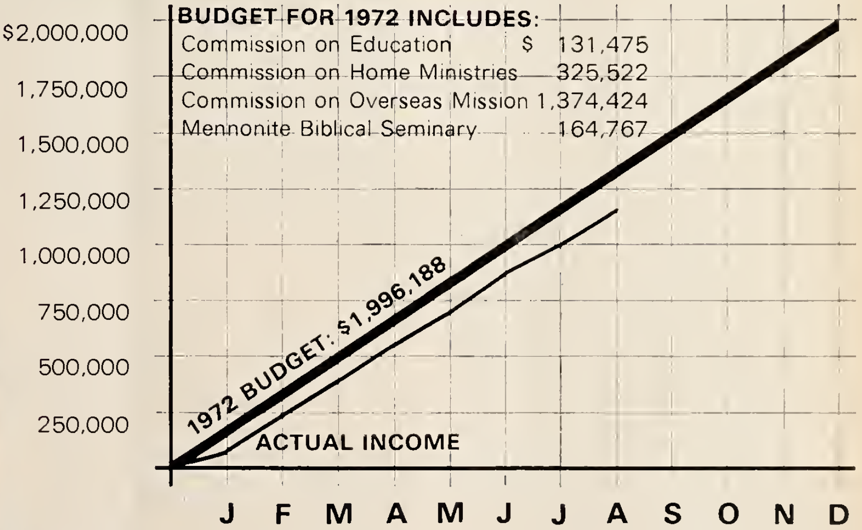
Jim Graber, Bethany Church, Kingman, Kans., and *Peggy Jones,* Christian Church, Kingman, Kans., on July 23.

John R. Heritage, Presbyterian Church, Olathe, Kans., and *Betty Schrag,* Eden Church, Moundridge, Kans., on July 29.

Richard Hoffman, Carlock (Ill.) Church, and *Kathleen Carmody,* Bloomington, Ill., on July 29.

John Horn, Zion Lutheran Church, Newton, Kans., and *Gwen Rudiger,*

Conference Budget August



By the end of August, we had received about $125,000 more in support of General Conference programs in 1972 than during the same period in 1971. We are happy for this additional support. We are, however, also faced with unusual expenses especially abroad. In Zaire, for instance, a new rate of exchange forces us to disburse funds beyond what was budgeted. *Wm. L. Friesen, conference treasurer*

Faith Church, Newton, Kans., on July 22.

Robert Lynn Hurd, Beresford, S.D. and *Jane Ann Unruh,* Bethany Church, Freeman, S.D., on July 15.

Steven Huser, First Church, Berne, Ind., and *Mary Beth Doll,* First Presbyterian Church, Jefferson City, Mo., on July 1.

Raymond Jantzen, First Church, Beatrice, Neb., and *Barbara DeFrain,* Presbyterian Church, Fairbury, Neb., on July 29.

Kenneth E. Kantorowicz and *Janet Fay Banman,* Alexanderwohl Church, Goessel, Kans., on Aug. 13.

William Reid Klassen, First Church, Hillsboro, Kans., and *Margaret Ann Vesecky,* Holy Trinity Church, Topeka, Kans., on July 15.

Thomas Klinger, Methodist Church, Bluffton, Ohio, and *Connie Badertscher,* Bluffton, Ohio, on June 25.

Scott W. Kuhns and *Kathy Jane Kaufman,* First Church, Pretty Prairie, Kans., on July 1.

Richard Lantz, First Church, Berne, Ind., and *Debra Spichiger,* United Methodist Church, Linn Grove, Ind., on July 8.

John Leisenring and *Deborah Sue Allen,* Zion Church, Donnellson, Iowa, on July 15.

Tom Musselman, Zion Church, Souderton, Pa., and *Arlene Rahn,* First Church, Mountain Lake, Minn., on July 1.

William J. Nickel, Trinity Church, Hillsboro, Kans., and *Kala Jean Klinkerman,* Durham (Kans.) Baptist Church, on July 4.

Galen Peters, Topeka (Ind.) Church, and *Thelma Fry,* Forks Mennonite Church, Middlebury, Ind., on July 1.

Albert Plenert and *Mary Klassen,* Trinity Church, Hillsboro, Kans., on July 15.

John P. Rempel, Alexanderwohl Church, Goessel, Kans., and *Alma Schmidt,* Mennonite Brethren Church, Hillsboro, Kans., on Aug. 5.

Stephen Root, Lyons, Kans., and *Mary Ellen Gore,* Bergthal Church, Pawnee Rock, Kans., on July 22.

David Schmidt and *Judith Kroeker,* Rosenort (Man.) Evangelical Mennonite Church, on July 8.

Benjamin Schmold, Emmanuel Lutheran Church, Coaldale, Alta., and *Maria Rempel,* Waterloo-Kitchener (Ont.) Church, on July 1.

Tom Schorn and *Glynday Koehn,* First Church, Newton, Kans., on Aug. 11.

William Schreiber and *Cheryl Hiebert,* Walton (Kans.) Church, on July 2.

Steven Schultz, Bergthal Church, Pawnee Rock, Kans., and *Clara Ellen Bauermeister,* Nazarene Church, Omaha, Neb., on July 22.

Larry Smith, Bergthal Church, Pawnee Rock, Kans., and *Clara Deckert,* United Methodist Church, Larned, Kans., on July 22.

Rex Smith and *Lois Ackerman,* Meadows (Ill.) Church, on June 25.

Noah Swartzentruber and *Christine Paris,* Maplewood Church, Ft. Wayne, Ind., on July 22.

Noel L. Tomlin and *Cynthia Koehn,* First Church, Halstead, Kans., on July 15.

James Trobridge, United Methodist Church, Wolcottville, Ind., and *Linda Nussbaum,* First Church, Berne, Ind., on July 7.

Don Unger and *Naomi Friesen,* Eigenheim Church, Rosthern, Sask., on July 14.

Delmar Unruh, Munich, N.D., and *Verna Busenitz,* Zion Church, Elbing, Kans., on June 17.

Kyle Dean Woodward, Hutchinson, Kans., and *Mary Margaret Bartel,* Trinity Church, Hillsboro, Kans., on July 29.

Calendar

Nov. 16-18 — Mennonite Central Committee peace assembly, YMCA, Chicago.

Western

Oct. 5 — Kansas all-Mennonite Women's meeting, Bethel College Church, North Newton, Kans.

Oct. 8—Harvest Mission Festival, Pretty Prairie, Kans.; Mr. and Mrs. Edward Burkholder, missionaries to India and Leona Schrag, missionary to Congo, speakers.

Central

Oct. 6-7—Offender ministry seminar, at Goshen College, Goshen, Ind.; E.L.U. Shelley, speaker.

Deaths

Gilbert L. Betts, First Church, Reedley, Calif., was born Nov. 30, 1893, and died June 1.

Katharina Toews Dyck, First Church, Reedley, Calif., was born Dec. 21, 1882, and died June 4.

Henry D. Esau, Bethel Church, Mountain Lake, Minn., was born Oct. 3, 1891, and died Aug. 23.

Earl Eymann, First Church, Reedley, Calif., was born Jan. 6, 1897, and died July 29.

The infant son of *Mr. and Mrs. Delbert Friesen,* First Church, Reedley, Calif., died July 22.

Dora L. Haury, First Church, Halstead, Kans., was born Aug. 3, 1881, and died Aug. 28.

Heinrich W. Jantzen, First Church, Hillsboro, Kans., was born Sept. 22, 1889, and died Aug. 16.

Woodstock School

WOODSTOCK SCHOOL, INDIA **STAFF NEEDED**

WOODSTOCK SCHOOL is an interdenominational, Christian, coeducational, boarding school with a North American program of studies and an international student body, located in the Himalayan Mountains of North India. Staff needs for 1973: Chaplain, Business Manager, Guidance Counselor, Residence Supervisors, Physical Education, Music, Elementary, English, and French. If you have a strong Christian commitment and are professionally qualified, you are invited to apply. Write to R. C. Alter, Superintendent, Woodstock School, Mussoorie, U.P., India. Use Airmail postage in writing.

LETTERS

The empty food bank

Dear Editor: "I just finished reading *The Mennonite*," my almost eighty-year-old mother said as I entered her home for our weekly visit. As I sat down she told me about Keith Schrag's editorial (August 8 issue), which I had not completed reading.

"The food bank is empty told about real people," she added seriously, "and I have been wondering for a long time why we can meat only for overseas needs and not for the needy people right here in our country."

As I left, I was glad that the editorial had helped my mother put her concern into words and having seen her reaction I was thankful for her, and many other senior citizens like her who are positive thinkers. *Mrs. Dale Bachman, 1104 W. Broadway, Newton, Kans. 67114.* Aug. 8

A better group came back

Dear Larry: I would like to say a loud and hearty, "Amen," to what Erwin Rempel said in his letter (August 22 issue).

I was at Explo 72, along with a busload of young people from our church and community. Mr. Rempel's impressions of Explo and his reactions to your three-page coverage of Explo duplicated the impressions and reactions of our group.

Larry, if you're going to report on something as big and wonderful as Explo, shouldn't you at *least* be there? I'm sure that you must have checked and compared notes with some of the Newton staff that were at Explo, but they couldn't attend nearly all of the sessions because they had to man the exhibits in the exhibition hall. (I was proud that our General Conference had an exhibit there.) Because they couldn't attend all the sessions, they really couldn't get the real pulse of the tremendous spiritual impact of Explo.

We took a good group of young people to Explo, but we brought back a much better group. One of our young men accepted Christ as his Savior during Explo. Before the week was up, he helped to lead someone else to Christ. Most of our group of young people rededicated their lives to Christ.

In my estimation, the chant, "Stop the war," was as much out of place at Explo as the letter to President Nixon which the Mennonite Biblical Seminary sent a few years ago.

I have been to many Mennonite conferences, but the spiritual impact, the love of Christ, and the power of the Holy Spirit was much, much greater at Explo. *Weldon Lehman, Box 307, Berne, Ind. 46711.*

Aug. 28

Editor's response: The report that I was not at Explo was wrong. I was in Dallas from Wednesday through Saturday morning (June 14-17) for the specific purpose of reporting on Explo.

During my three days in Dallas I tried to get as broad a picture of Explo as I could. I took forty-four pages of notes at training sessions and rallies and during the dozens of interviews I had with a wide variety of people. As a member of the press, I received and read all the news releases put out by the Explo news staff. I also clipped and saved all the stories about Explo which appeared in the two Dallas newspapers during those days.

I reflected on Explo for half a week after the event before I finally wrote the article. Some features of the convention were highly laudatory, others caused me concern. I felt that Explo needed more than just a surface report because many things had happened behind the scenes of which the delegates were unaware. My approach was to report first on the festival-like atmosphere of celebration in Dallas and to state the purpose of the event. Then I described Mennonite involvement. And finally I reported on some of the questions which were being raised about Explo. I make no claim that the article gives an exhaustive account of the week-long convention, but I do insist that it attempts to be fair.

I have written a fuller response to Mr. Lehman and others who have written in about Explo. Anyone who desires a copy of that correspondence may write in for it. *Larry Kehler*

Don't salute

Dear Editor: I have read "Thorn among roses" (Letters, August 22 issue) . . . . Many of our forefathers were burned at the stake because they stood for their convictions. Daniel chose the fiery furnace rather than salute the Babylonian flag. Of course the statue of Nebuchadnezzar was not really a flag, but that was the identification that Babylon had.

A Christian does not have the right to salute any earthly power ahead of his Creator. Our country, however good it may be, is not Christian. If the Christian needs to salute someone, he can recite the Apostles' Creed. Saluting something is a violation of the first commandment. A Christian ashamed of what Christ taught is not a Christian at all. *David J. Akenson, 1200 West 41 St., Sioux Falls, S.D.*

Aug. 26

About our letters: *To encourage our readers to express themselves on a variety of issues, we try to use all letters submitted for publication. Such statements may or may not reflect the views of a majority of readers. They may or may not agree with the official positions of our brotherhood. But we respect each person's right to be heard, which is a part of the larger obligation of membership in the brotherhood to both give and receive counsel (Heb. 3:13). Because of the limitation of space, shorter letters will be given preference, but longer statements, carefully and thoughtfully prepared, will be considered for use in other sections of our paper. Unsigned letters will not be published, though we may withhold names for valid reasons in a special situation. Letters to the editor marked "personal" or "not for publication" are always appreciated and, of course, will not be published.* Editor.

The mail from Newton

Dear Editor: In today's mail there was a large mailing tube from the Commission on Overseas Mission, postage 24 cents. It contained a large beautiful poster, 20 x 30 inches. In the upper left-hand corner are the words, "Christ Our Message." In the lower right-hand corner is this information in much smaller letters: "Commission on Overseas Mission—General Conference Mennonite Church."

Several weeks ago the church received in the mail a package of bulletin inserts on one side of which was an exact copy of the aforementioned poster. Everyone in the service the following Sunday received one. Consequently, every General Conference Mennonite who was in the service on the Sunday when these bulletin inserts were distributed already had in his possession a copy of this poster. Furthermore, last week, in an all-member mailing, every General Conference family received a letter from the COM with some vital information about the history of missions in the General Conference, and included in the letter was a miniature copy of the same poster.

The question is: What message does the large poster convey—if any at all—that has not already been adequately conveyed through other media? If the poster was sent to all of the more than 300 churches in the conference, then the postage alone on this project was approximately $75. Add to this the cost of printing and the price of the mailing tubes, and the result is a substantial outlay of money. If it is the work of the COM to help the needy and give the gospel of salvation to those overseas, would it then not have been much better to use this money to purchase food for the hungry or to give the gospel of salvation to the lost?

This writer has long been appalled at the terrific amount of mail being sent out of the office at 722 Main, Newton, and the enormous expense involved in its preparation, printing, and mailing. Much of it, which could be mailed in a plain envelope, is wrapped as if to be sent to Japan or Siberia. Many Christians who think they are good stewards when they give liberally to the church later find—or don't realize—that much of it is wantonly wasted. Someone ought to write a book on *The stewardship of the establishment.*

It is obvious that there is much activity in the offices of the General Conference, but many, many people doubt the value of much of this activity. How much of it is only "wood, hay, stubble," and how much of it is really "gold, silver, precious stones"? "Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed as by fire and the fire shall try every man's work of what sort it is" (1 Cor. 3:12, 13). *C. B. Friesen, 400 North Main, Hesston, Kans. 67062.* Aug. 9

From the Director of Communications for the General Conference: Some of the questions that C. B. Friesen raises are often asked of central office staff. These are legitimate concerns and I appreciate this opportunity to speak to them.

Mr. Friesen questions the repetitive use of the poster design by the Commission on Overseas Mission. Many favorable comments have been received by COM about this attractive poster designed specifically to call attention to the one hundredth anniversary of the first foreign mission board of General Conference. I think we would agree that an event as significant as calling us to the Second Century of Missions deserves special attention.

But why repeat this design? For two reasons: 1) economy — another design for the every home letter or bulletin inserts would cost additional money, and 2) the value of repetition. A small child learns to say "mama" by hearing it repeated over and over; communication among adults becomes more effective when something is said again and again. By using the poster design in several ways, we simply tried to use a good communications technique.

To point out the value of repetition, I wonder how many times Mr. Friesen has repeated John 3:16 before the same group of people? How many times have we seen the same advertisements in either magazines or on television? Good Christian communications tries to build on the value of repetition.

Mr. Friesen also infers that large amounts of money are spent for promotion. The General Conference staff also wishes that we didn't have to spend one dollar telling how God is working through our various service, mission, and educational ministries. But how can people in our churches pray intelligently for this work, and how can they give with understanding and compassion unless they have adequate information? Requests at the Central Office are always for *more* information, not less.

In 1971 the Commission on Overseas Mission expenditures for direct promotion—the three new Latin American films, all publicity literature and distribution, and all missionary visitation to churches—came to only 1.7 percent. This is only a fraction of what many denominational, and especially independent, mission organizations spend.

Mr. Friesen also wonders why packages of materials mailed to him are wrapped so well. Materials must be wrapped as well as possible to prevent damage. Even so, we find that items shipped long distances are often damaged en route. It is better stewardship to minimize damage than to allow materials to be damaged so badly in shipment they cannot be used.

The conference staff does not claim perfection, but from my observation each one is deeply committed to Christ and to the task given him or her, and each one is doing the best he can with the gifts God has bestowed on him. The staff earnestly solicits your prayer for wisdom in choosing and strength in serving. *Lester Janzen*

MEDITATION

Time: What a friend!

What a friend we have in time,
Gives us children
Makes us wine.
Tells us what to take
Or leave behind.
And the gifts of growing old
Are more precious than gold.
(from *Friends with you* by Danoff and Nivert)

In our youth-oriented society, how easy it is to look at the passage of time with anxiety and fear. We want things to stay as they have been because of the possibility of a regressive instead of a progressive move. And so we conceive of time as a thief who takes friends from us, destroys dreams, and kills our youth.

However, what we fail to recognize is that time also gives us, if we are open to it, new friends. Time may be the realizer of our dreams, and so as the reality occurs, the dream is given up. Youth can be replaced by the beauty and knowledge of adulthood.

In Ecclesiastes, chapter three, we read, "For everything its season, and for every activity under heaven its time." God has given us the dimension of time as a natural process. It is ours to utilize and command.

Man has time in order to improve the world he lives in. We are given time to listen to a friend, free the unliberated, and feed the hungry. It is in this type of deed that we spread the good news to our world.

But, aside from what we can do with time, time can work within us. It can reveal insights and ease pain. Time, by means of experience, is capable of making us mellow and tender if we only accept the days that come to us.

Jacqueline Stahl

Prayer for a sense of humor

It was pretty funny
Lord
I have to admit.
But does the laughter
always have to be at my expense?
I'm not the only one
who uses the wrong word
or gets caught in an absurd situation.
I turn out to be the butt
of everyone else's joke
—more so lately.
Or does it only seem that way?
Am I getting too touchy
too quick to defend myself
against anything that would make me—
well, like the rest of humanity, I guess?
Next time, help me to see
the humor in the situation
and not imagine that people's merriment
is prompted by unkindness.
After all, I am a bit foolish at times
and I suppose I had it coming.
Amen.

Christopher news notes

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COVER

The cover photo shows a food-for-work project operated by the Mennonite Service Agency in the Indian state of Bihar, which is suffering an even worse drought than it had in 1967. The workers are collecting stones for a well wall. See page 573 for the story.

CONTRIBUTORS

Robert L. Roxburgh is pastor of the Killarney Park Mennonite Brethren Church, Vancouver, B.C.

Alvin J. Beachy teaches in the Bible department at Bethel College. His address is Box 387, North Newton, Kans. 67117.

Peter J. Ediger is the pastor of the Arvada Mennonite Church, 5927 Miller St., Arvada, Colorado 80003.

Jacqueline Stahl was a student at Freeman Junior College last year when she wrote the Meditation on "Time."

CREDITS

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Blessed are the poor

"AMERICANS WOULD rather be dead than poor."

The statement jarred me. Do we really fear poverty so much? I thought of our efforts to pile up security for our old age and our survivors, our desires to be affluent consumers, our tacit approval of military efforts to protect national economic interests abroad. We have often called wealth a blessing from God.

Should we fear poverty so much?

The New Testament has at least three approaches to the problems of wealth and proverty.

1 Timothy 6:17-18 says, "As for the rich in this world, charge them not to be haughty, nor to set their hopes on uncertain riches but on God, who richly furnishes us with everything to enjoy. They are to do good, to be rich in good deeds, liberal and generous, . . ."

Many congregations have heard this sermon every Stewardship Sunday. It's all right to have money as long as we give 10 percent to the church. It is all right to provide for ourselves and our children if we are available to give large gifts to our church institutions.

But at the rate we are giving, we often do not even take care of the poor among us, much less the poor in North America outside our circle or the poor in the third world.

Another approach to poverty is reported in the Book of Acts, where members of the early church sold all their property and brought the proceeds to the apostles, who distributed the money to all in need. Possessions were held in common.

This is the approach many intentional communities are using. Income is shared within the group so that the needs of all members can be met. Mennonites through mutual aid programs have shared with those in need within the brotherhood.

Sharing of income and property is one way Christians show their love for each other. But Christians are also called to love those outside the fellowship, even the enemy. Does this mean sharing our wealth with non-Christians, too?

The Gospels do not ask us to fear poverty or worry about getting a fair share of the wealth.

Jesus tells the rich young ruler, "Sell all you have and distribute to the poor." After the ruler has left, unable to give up his possessions, Jesus says, "How hard it is for those who have riches to enter the kingdom of God! For it is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God."

What Jesus is asking for is voluntary poverty. We choose poverty—not fasting until death, but simple living, being content with adequate food and clothing (1 Tim. 6:8). But we are not to worry over even these basics. The community of Christians of which we are a part has a responsibility to care for its own members.

The entire fellowship also reaches out.

How can the church tell the poor person it cares about him when the North American churches have a yearly income about equal to that of IBM? Can I love the person without a car if my insistence on driving to work is part of the reason there is no good mass transportation in my city? Can I love the child in an inferior school if I move to the suburbs so my child will not be bused? Can I love the Taiwanese mountain villager whose average monthly income is $2.50, when my income is more than a hundred times that amount? Can the church own stock in ITT and proclaim the love of God for the Vietnamese child who has stepped on an antipersonnel bomb?

Poverty is to be embraced, not feared. Through poverty, we show our love and our solidarity with the poor and oppressed.

LJ

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OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

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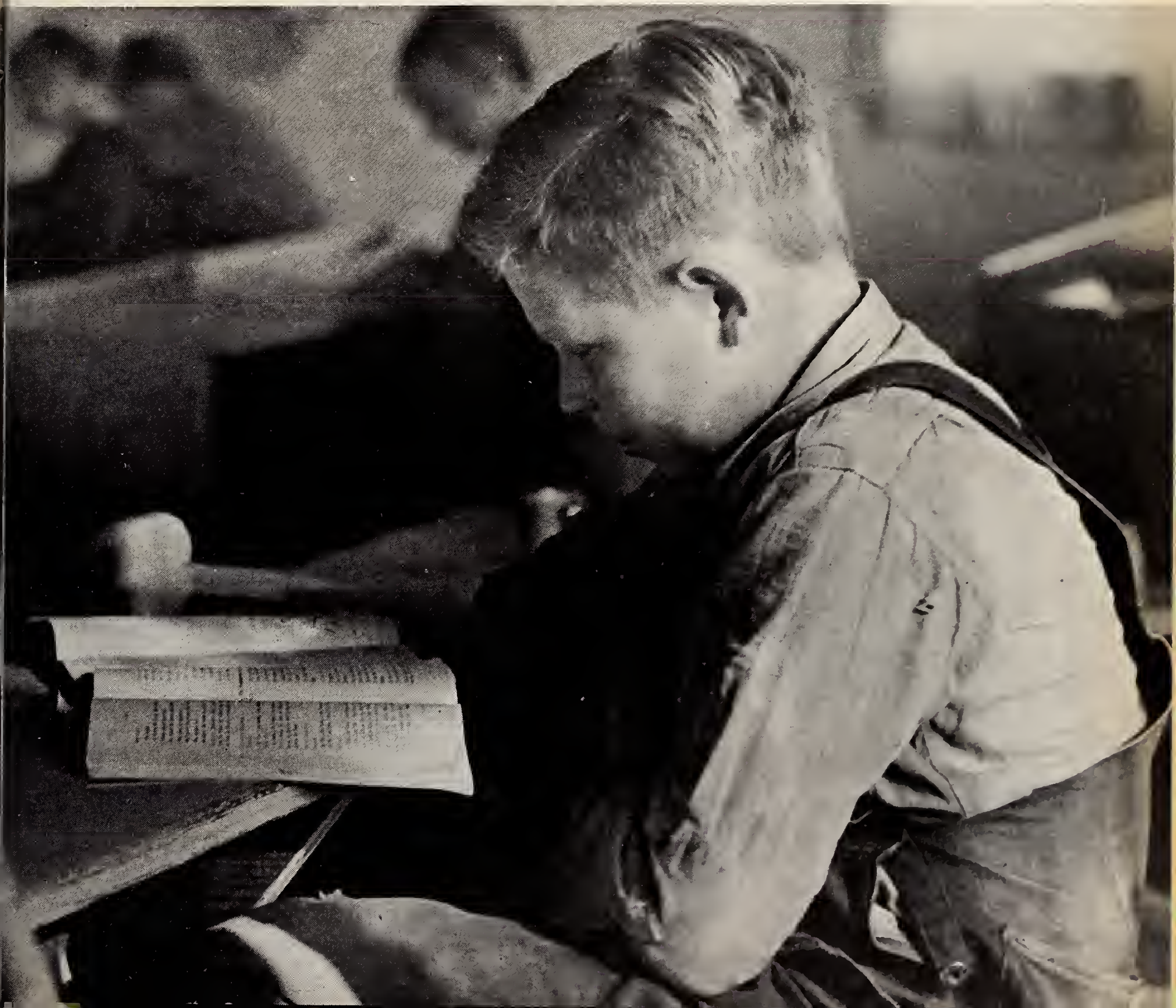


THOSE POWERFUL LITTLE PAPERBACKS

J. Allen Brubaker

When twenty-five-cent paperbacks with their bare bosomed covers hit the market a mere thirty years ago, no one took them seriously as literature. Most churchmen condemned them.

Today, no serious publisher or Christian can ignore the ubiquitous paperback which now carries anything from blatant pornography to sacred Scripture in all sizes, shapes, and colors—even though few sell for a quarter.

While soft-covered books have been around for some time, the paperback as we know it came into existence in 1939 when Simon and Schuster began publishing Pocket Books.

Born out of a wartime shortage of lightweight, disposable reading for troops riding trains or waiting for mail from home, the paperback has mushroomed to challenge hard cover publications, many eminent authors foregoing hard covers entirely.

Currently, around 500 new titles roll from the presses each month. While many of these are romance stories, mysteries, or spy thrillers popularized by television, radio, and the theater, others are scholarly texts, how-to-do-its, biographies, histories, self-helps, and pieces on politics and religion, making the paperback a valuable resource for solving personal problems or for inspiration and personal enrichment.

The popularity of the paperback is no accident. It is a medium with a message. It is oriented to its audience, an audience that is well-educated, young, and concerned about the ills of the planet, the preservation of the environment and of spiritual, though not necessarily godly, qualities.

The technology of production and packaging, the acceleration of change, and the consumer habits of today's audience combine to make the paperback a popular reading medium for nearly everyone.

Technology has made possible high quality, attractive, fairly endurable reading in a form that is convenient and inexpensive. Technological advancement has brought an increased rate of change in other areas of society and with this has come a revolution in thought. Ideas come and go. The same thing happens to books. Today best sellers remain on the store shelf for an average

The books pictured below are among the bestselling paperbacks in General Conference bookstores this autumn.

OVER 1,200,000 COPIES IN PRINT
THE LATE GREAT PLANET EARTH
THE NATIONAL BEST SELLER
BY HAL LINDSEY
With C.C. Carlson
The Christian Way
$2.95
REACH OUT
THE LIVING NEW TESTAMENT ILLUSTRATED
ARE YOU FUN TO LIVE WITH?
LIONEL WHISTON
Sing & Celebrate

Best sellers remain on the store shelf for an average of less than twelve days. The flexibility and versatility of the paperback enables it to keep pace with this change. The question for the church is: How can it best use paperbacks as an effective tool for evangelism?

of only 11¼ days. The flexibility and versatility of the paperback enables it to keep pace with this change.

In our highly mobile, consumer-oriented society, selling s highly competitive. The proliferation of new products and advertising messages makes it hard to reach the reader. Books must now sell themselves without the aid of a sales clerk. Through the use of modern packaging concepts—eye-catching graphics and informative jacket blurbs—paperbacks are meeting this challenge.

Accompanying this rapid change has been a resurgence of interest in religion, particularly the Christian faith. Religion is now being rediscovered in the search for meaning after the wasteland of the 1960s.

This religious resurgence can be seen in many areas: a new youth interest in Jesus, a renewed emphasis on the Holy Spirit, new styles of worship, a unifying of personal faith and social ills, new interest in the Bible and modern ranslations, concern for the problem of death and the environment, and escape into mysticism and the occult.

Editors and publishers are taking advantage of this new religious awakening and of the potential of paperbacks o reach the secular market by tooling up and turning out a flood of new religious paperbacks. A few of these fast-selling books are: *The Jesus generation* by Billy Graham, *The late great planet Earth* by Hal Lindsay, *Dare to live now* by Bruce Larson, and *Black and free* by Tom Skinner.

On the basis of letters received from readers, Hal Lindsay estimates that 10,000 persons made commitments to Christ after reading his book. While many of the fast-selling religious paperbacks do not elicit this kind of direct response to Christ, they do provide a psychological nudge toward faith by showing gospel truth applied to contemporary problems. And the books enjoy wide appeal because they are written in the concepts and language of contemporary man.

As the books roll from the presses, the question remains: How can the church best use paperbacks as an effective tool for evangelism? Perhaps most important is getting these books into the hands of non-Christians.

The bookrack is perhaps the most familiar way of distributing the paperback today. Newsstands and vending machines offer a good means to reach the mass market. Other methods include direct mail and bookstores.

Perhaps the first place Christians should place a rack of religious books is in churches and church institutions. It is estimated that fewer than 2 percent of churchgoers ever enter a Christian bookstore. So there may be a great opportunity to distribute good reading, including Bibles, at the very center of religious life. Books placed in such places could be more distinctly religious. Envelopes, boxes, and individuals could serve as coin collectors.

Supermarkets, drugstores, fairs, airports, motels, hospitals, and bus and train depots offer strategic areas for reaching the mass secular market with good reading. To place racks in these areas, sales representatives of religious books request permission from the management, and after receiving permission, place the rack and keep it stocked. Books are placed on the racks at discount prices, with the outlet realizing an attractive discount.

A Mennonite minister, Eugene Garber, placed his first rack of Christian literature in an Iowa store in 1962. Since then his idea and enthusiasm have spread. Last year 209,000 Christian paperbacks were distributed through the interdenominational Life-Line Book program coordinated by Mennonite Broadcasts, Inc.

Sales representatives for the Life-Line program donate their time to bookrack evangelism and receive no remuneration.

Currently twenty-four regional Mennonite groups in Canada and the United States are cooperating in the program, with more than 600 racks in operation.

A number of other bookrack evangelism programs have sprung into operation since. Hearthstone Publications of Williamsport, Pennsylvania, places religious paperbacks in stores, hotels, and banks from coast to coast. Distributors carry from one- to five-thousand-dollar inventories, but in less than nine months of operation they have been able to move about 200,000 books.

Successful Living, Inc., was started in March 1970 and in its first sixteen months of operation distributed 500,000 books. Participating outlets realize discounts of from 25 to 30 percent, with distributors also receiving a markup on the books.

Paperbacks enjoy their prime-time audiences too. In our highly mobile society, individuals travel a lot and the paperback is a versatile companion for the waiting moments—in a plane, at a bus depot, or in an office.

Unlike electronic media, paperbacks offer help at the time of need. An individual may feel depressed, lonely or alienated, and while there may be no minister, counselor, or friend around, he can pick up a paperback and receive help.

Often persons will go to books for more details on a subject they heard about on television and radio or read about in a newspaper. For example, a person may see a moon shot on television, become curious about space travel and purchase a paperback to read about the subject.

Some individuals will never enter a church or a religious bookstore, yet might buy a religious paperback because "no one will ever know." In effect, the acceptable medium—the paperback—has become an acceptable message.

Paperbacks offer a viable, attractive means of communicating Christ to searching hearts. Many store managers welcome the appearance of religious books in their stores because of the positive relationships it creates with the local community. And while 209,000 paperbacks were distributed by Life-Line outlets last year, the opportunities are almost infinite.

Television and radio messages come and go, and many of them are forgotten. Paperbacks, on the other hand, can be returned to again and again at one's leisure. And therein lies much of their mystique, enjoyment, and power.

NEWS

Land of the walking wounded

Maynard Shelly

"Where is all the destruction?"

He had come from India to Dacca where the last battle for the freedom of Bangladesh had been fought in last December's fourteen-day war between India and the Bengali freedom fighters on one side and Pakistan on the other.

The Indian pastor assumed that coming to Bangladesh six months later he would see the remains of buildings bombed and heaps of rubble piled high around the newly independent country's capital city.

But it wasn't that kind of a war. The bombs that fell on Dacca fell mostly on the airport runways. The dozen craters on the main landing strip have long since been filled and repaved. Visitors arriving in planes landing at one hundred miles per hour can't count the patches and don't realize that the major visible evidence of the war is behind them as they step off the plane.

Simple hardwood houses with tin roofs are being built with help from MCC *and other agencies. These homes replace the less permanent ones before the war*

True, the scars of war and 1971's reign of terror in East Bengal can still be seen throughout Bangladesh in the broken bridges and the wreckage of an occasional tank that hit a land mine. Otherwise, the country appears back to normal with farmers at work in their fields and every roadside market jammed with crowds of people buying and selling.

To find the damage done by the war, look to the soul of the people of Bangladesh, a soul on which are etched the sufferings of natural disasters like floods and typhoons plus the misery of human exploitation. This has been their lot year in and year out. But 1971 was the unkindest year of all. That was the last year of East Pakistan, the year that the West Pakistan army tried to crush the freedom movement in the eastern wing of the two-part Muslim state of Pakistan.

The drama of the year of terror that was 1971 has been widely told. The ten million refugees who fled to India rotted in camps of misery rather than go back while the Pakistan soldiers were on the make. These people forced the world to take notice of what was happening in East Pakistan and probably did more to force the Pakistan military junta to release its immoral grip on the country than did the Indian army and the irregular bands of freedom fighters.

Thus East Pakistan died and the new country of Bangladesh was born. That was nearly one year ago. What has happened since? Has anything really changed except the name?

The terror of 1971 has gone and that is a major change. People walk the streets day and night without fear. Otherwise, for the ordinary man in Bangladesh, things are not the same as before. They are worse. He is poor and getting poorer. For though he can still walk, he has been severely injured.

If 1971 was the year of terror, 1972 is the year of the walking wounded. Though they still go about their business as they have for ages, the people of Bangladesh carry inwardly the wounds of violence—past present, and future; the wounds of freedom suddenly thrust upon them and the wounds of grinding poverty

Sheikh Mujibur Rahman, as the leader of the Bengali independence movement for the last twenty years, spent over half that time in prison including the last eight months of 1971. Only because of the glare of world attention on his case did he escape the Pakistani gallows during the frantic last days of the fall of the Pakistan garrison.

Gifted as the leader of the opposition but untried in holding the reins of government, Mujib stepped directly from prison into the prime minister's office of newborn Bangladesh. Missing from the councils of the new government are hundreds of statesmen, scholars, and writers killed by the Pakistani army. In a country of seventy-five million people where only 30 percent are literate, the loss of several thousand trained and gifted people is a near-deadly blow.

THE MENNONITE seeks to witness, teach, motivate, and build the Christian fellowship within the context of Christian love and freedom under the guidance of the Scriptures and the Holy Spirit. It is published weekly except biweekly during July and August and the last two weeks in December at North Newton, Kans. 67117, by the General Board of the General Conference Mennonite Church. Second-class postage paid at North Newton, Kans. 67117. Subscriptions: in U.S. and Canada, $5.00, one year; $9.50, two years; $14.50, three years; foreign, $5.50 per year. Editorial office: 600 Shaftesbury Blvd., Winnipeg, Canada R3P 0M4. Business office: 722 Main St., Box 347, Newton, Kans. 67114. Postmaster: Send Form 3579 to Box 347, Newton, Kans. 67114.

A newly liberated country must learn to shun many temptations, the most beguiling of which is resort to force. Since violence seemed to have won the country's freedom, more violence will gain other goals, it is believed. Restless students talk of a revolution to put an end to corruption and to distribute the country's wealth (small as it is) more broadly among the poor. Those who hold this delusion still walk throughout Bangladesh, but they are wounded and wounding nonetheless.

Far more have been hurt by freedom suddenly thrust upon them with the hope that the disappearance of the Pakistan army would mean the appearance of great prosperity. Prosperity has not come, but frustration has. Some of the dissatisfied take the guns put into circulation by the armed conflict of last year to rob their countrymen of their little treasures.

Others force their way onto the crowded railroad coaches without paying the fares. Railway officials seem powerless to stop them and an overcrowded transportation system becomes worse every day.

Students of Bangladesh received world attention for their share in the struggle for independence. They as freedom fighters harassed the professionals of the Pakistan army during 1971. It was a period of adventure and glamor.

Now back in the classrooms after an absence of a year, these former freedom fighters expect special privileges—automatic promotion and release from the discipline of study, especially the demands of examinations where cheating has become an open scandal. In a nation still learning to take its first steps, no one seems able to defy the loud demands of these misguided rebels who walk bravely about but who have been wounded by a false understanding of what freedom means.

No wound in Bangladesh is as great as poverty. For years, the people of Bengal have seen the wealth of their land taken from them, first by the traders from Britain and then by the merchants of West Pakistan. Now they are bracing themselves against an invasion of businessmen from Calcutta, Delhi, and Bombay. Bangladesh has received much help from India and will need to depend on its giant neighbor for years to come. But will the Bengali people never be the masters of their own wealth?

Bangladesh has taken uncertain strides toward rebuilding its business and industry. The government has taken over ownership and operation of factories, banks, jute mills, and shipping corporations. This may eventually mean that the riches of the soil of the country will be used in the country itself, but it will be a long time before the average man will feel the benefit.

The root of the country's poverty grows in its failure to raise enough food to feed its people in spite of its rich soil and abundance of water. Over 90 percent of the people of Bangladesh work to raise the country's food—compared to less than 10 percent in developed countries. Even so, the country must buy or receive as emergency relief thousands of tons of rice from other countries just to keep its people from starving.

A country that must use the money it earns from selling its tea and jute on the world market to buy food cannot use that money to develop its own industries. Thus a poor country becomes even poorer because it can never catch up—always getting less and less for the tea and jute it sells and paying more and more for the automobiles, refrigerators, and radios which it has to buy from abroad because it cannot save enough money to build its own factories or release

Bangladesh has joint mission

Asian and North American Mennonites have begun joint planning for a new mission venture—the Christian Service Mission to Bangladesh.

Sixteen representatives of the Asia Mennonite Conference and the Council of Mission Board Secretaries in North America (COMBS) met in Curitiba, Brazil, in connection with the Mennonite World Conference to organize the new mission venture.

The first action will be a study visit this fall to Bangladesh to explore the situation and propose next steps. The Asian leaders chose as members of the visiting committee Pronoy Sarkar, pastor of the United Missionary Church in Calcutta, and Musa P. Nand, pastor of the Korba Mennonite Church, Korba, India. Mennonite Brethren missionary Dan Nickel will represent COMBS, and Asia Mennonite Conference secretary P. J. Malagar will coordinate planning.

Among the first to consider a mission in Bangladesh was the First Asia Mennonite Conference, meeting in India in October 1971. It went on record favoring a united gospel witness in Asia by Asian Brethren in Christ and Mennonites.

Early this year, after Bangladesh declared its independence, a group of ministers in Calcutta wanted to minister to that country, and several Mennonite representatives visited Bangladesh.

In North America, mission board administrators discussed the possibility of an outreach in Bangladesh in May. The group said it wanted to explore cooperation with the Asia Mennonite Conference. Asian leaders responded positively, and the meeting in Curitiba was arranged.

The Christian Service Mission to Bangladesh is composed of two representatives of the Asia Mennonite Conference, P. J. Malagar and D. J. Arthur; two representatives to be chosen by COMBS; and a fifth member to be selected by the other four.

Vernon Reimer, ten-year director of MCC in Calcutta until this spring, reminded the group at Curitiba that a direct evangelistic approach in Bangladesh will be difficult. After what the nation has suffered, deeds of love and mercy and expression of concern for physical needs will certainly have to accompany the verbal witness to the gospel. *Verney Unruh*

Gradually, the wounds and scars of poverty may disappear as people find a way of life above the bare level of survival.

enough of its foodgrowers to work in industry.

What can the Mennonite Central Committee do in the land of the walking wounded? We can lift up the hands of those in Bangladesh who are working to heal the wounds—those groups who are teaching the illiterate to read, who are teaching the poor new skills to support themselves, who are healing the sick. This we have done and will continue to do.

MCC can unlock the doors to development. In Noakhali District, MCC has joined forces with the Sudharam Thana Central Cooperative Association to build a model farming and fishing village for two hundred landless families in a place called Sadhingram (Freedom Village) on new land built up by the annual flooding of the Meghna River.

In the building of this village lies the hope of healing for Bangladesh. New leaders will be trained in the doing of the work. The people have tackled the job themselves. They proposed the plan; it did not come from outside.

As the village people learn to live together, they will increase the productivity of their fields not only because they will learn modern methods of farming but because they will work together on larger plots of ground raising more food than they could independently produce working small holdings never averaging more than three acres each. They will venture out to grow crops besides rice. They will save money to buy cold storage equipment to store the fish they will catch and thus increase their revenue from fishing.

Gradually, the wounds and scars of poverty may disappear in Sadhingram as its people find a way of life above the bare level of survival. And if it can happen in Sadhingram in the neglected area of Noakhali, it can happen anywhere in Bangladesh.

Until then, this will be the country of the walking wounded. The casual visitor never sees the damage that war and economic exploitation leave on the soul of the people of a nation. You must live with the people and love them. Then you will feel the depth of the hurt.

To join them in this suffering is the task of the Christian community and in that joining will be healing.

A woman sells rice in a Bangladesh market. The civil war which resulted in independence for the new nation also disrupted its agriculture. As a result, much of the food stuffs have to be brought in from other countries.

Inter-Mennonite VS unit set for Champaign-Urbana

The first joint Mennonite Church-General Conference voluntary service unit has been set up in Champaign-Urbana, Illinois.

Both the General Conference's Commission on Home Ministries and the Mennonite Board of Missions will assign volunteers to the unit and assume certain financial responsibilities.

The new arrangement grew out of a concern for united service by the two groups and by the First Mennonite Church in Champaign-Urbana, which is a member of both conferences.

A support group from the Champaign-Urbana church will find work assignments, arrange for housing, and serve as long-time advisors for personnel, program, and direction of the VS unit.

One volunteer, Bruce Chrisman, has already been in Champaign-Urbana for a year working at a day care center until final arrangements for the joint unit could be worked out. He is now working in a homemaker program, helping low-income single men and older people with household problems, cleaning, repairs, and transportation.

The support group is asking for more volunteers: a director for a community center in the Carroll addition, a low-income, white neighborhood outside the city limits; a male assistant teacher at the Champaign-Urbana Day Care Center; and one or two nurses.

George Lehman, General Conference voluntary service director, said there are several cities where General Conference and Mennonite Church congregations are working together in areas other than voluntary service. The Champaign-Urbana arrangements could be a pattern for other cooperative voluntary service involvements in the future.

Decisions on the new VS unit will be made jointly by the Newton and Elkhart offices as far as possible. The Mennonite Board of Missions has ultimate responsibility for operation and decisions.

Orientation will be arranged by the Elkhart office.

Seminary professor, wife imprisoned in Montevideo

A professor at the Mennonite seminary in Montevideo, Uruguay—Miguel Brun—and his wife Angelica have been charged and brought before the court more than three months after their arrests.

The Bruns were arrested at their home in May by the *Fuerzas Conjuntas* (FC), or "joint forces" of the Uruguayan Government. They were held without charge until August 12, when two Montevideo newspapers published a communique from the FC.

The communique charged forty-three-year-old Mr. Brun of being a member of the leftist Tupamaro organization since June 1970, of giving lodging in his house to two known Tupamaros, and of hiding documents.

Thirty-six-year-old Mrs. Brun, a professor at Crandon Institute, a secondary school, is also accused of being a Tupamara, giving lodging to Tupamaros, and of knowing that documents were being hidden in her house.

On August 31, Mr. Brun went before a judge for two hours and Mrs. Brun for one hour. They were returned to prison, and there is no word on the substance of the court appearance.

The Bruns and their lawyer feel they may be freed soon on "conditional liberty."

Mrs. Brun was arrested at home on May 20. Her three children went to relatives for the night. The next day when her oldest daughter came home to pick up some clothing, four soldiers from the FC detained her. Later in the day, Frank Byler, a Mennonite professor at the seminary, and David Rutschmann, son of a former seminary professor, came to the house. The three were held prisoner in the garage for about ten hours until Mr. Brun arrived home from a trip to Asuncion, Paraguay. Mr. Brun was taken to prison and the others were released.

John Driver, president of the seminary, said the arrest came in the wake of the seizure of the Central Methodist Church by the Tupamaros for the ambush slaying of an ex-government official who lived across the street. The foyer of the church was later bombed, by whom the letter did not say.

The Bruns are Methodists.

The FC has searched the homes of a number of Methodists, including students at the Mennonite seminary, and a Waldensian pastor who takes some courses at the seminary has been harassed. The Bruns' house had been searched May 15.

After publication of the charges against the Bruns, the Methodist Church named a lawyer to defend them.

The Bruns have been able to write letters from prison but have discouraged incoming letters. At first there were few restrictions on mail. Letters are now limited to one a week.

The letters indicate that the Bruns are in good health and are not being mistreated. Their spirits seem to be high.

Mr. Driver wrote that Mrs. Brun has gained the admiration and respect of those in prison with her and of the prison officials.

She is now permitted to have yarn to knit, and Mr. Brun may receive books and periodicals.

A September letter from Mr. Driver said friends and family over twelve years of age could now visit the Bruns. This excludes their youngest daughter Anita.

In a July letter the Bruns wrote, "We hope in the Lord and have confidence that justice will be done and we will receive clemency."

As of August 1, an estimated 3,000 people in Uruguay have been held under similar conditions as the Bruns.

Words and deeds

A sequel to the article "War investments and Mennonites" (June 6 issue) is the finding that Mennonite Central Committee, Akron, Pennsylvania, listed on its April 30 balance sheet $181,921.99 in U.S. Government securities and $3,801.25 invested in American Telephone and Telegraph, the third largest defense contractor in the U.S. Total investments were $886,725.24.

Videotapes will help Sunday school teachers

Videotape recording equipment has been purchased by the Commission on Education and is ready for use in teacher training.

Frank Ward, acting executive secretary of the Commission on Education, said the portable equipment will be used primarily to tape Sunday school teachers in actual classroom situations. Then the tapes will be replayed, and teachers can evaluate their teaching as they see and hear themselves.

"The advantage," said Mr. Ward, "is that if a person watches a teacher and calls him in for a conference, he can always object to the criticism. When he sees himself on a tape, there's no avoiding the problem."

However, videotape recording is not just for negative criticism, but also to show things done well.

Formerly, in Christian education workshops, commission staff conducted a demonstration class in which other teachers watched and evaluated. The disadvantages were that the teacher was usually a stranger to the class and the children were affected by a room filled with visitors.

With videotaping, only a camera and an operator are required in the room, sometimes only the camera. Ordinary room lights are sufficient, and tapes can be replayed over a regular television set.

The commission may also use the equipment to tape good teachers on a week-to-week basis and show excerpts of the tapes at workshops. Or if a given staff member cannot attend a workshop, his presentation can be videotaped and taken along.

Mr. Ward said videotape recording had been used extensively in public schools.

"Most teachers are happy to go through the experience if they want to improve their teaching," he said.

The equipment may also be rented to other commissions.

Youth group works, plays, testifies

One youth group that doesn't sit around moaning that there is nothing to do, is at the Church of the Good Samaritans in Holland, Pennsylvania.

Activities have ranged from work projects to musical performances to fund raising.

John Sprunger, pastor, reported that youth had worked during June with Mennonite Disaster Service near Pottstown, Pennsylvania, in the aftermath of Hurricane Agnes. A few weeks later they went to the Wilkes-Barre area.

During summer Bible school, forty members of the youth class undertook a work or play project each day. One of these projects was painting, cleaning, and repairing the Central Christian School, a center-city project in Philadelphia.

Most ambitious of the work trips was a week in the mountains of Virginia, 500 miles from home, said Mr. Sprunger. "This was a spiritual turning point. The young people worked in dirt together to demolish an old building for salvage to help an orphanage. One night during this work week, God's Spirit broke through in an unusual way. This experience gave new meaning to all subsequent activities. A new relationship between the youth and God was evident."

Mr. Sprunger said prayer meetings are now common among the youth, and Bible study is a theme of continual conversation.

The group travels to such work assignments in the church's "big blue bus," a twenty-year-old school bus decorated by the youth themselves in wild colors and designs.

Music has also been important to these young people. Interest in singing modern gospel music has been so high that parents have had to urge their sons and daughters to come home early. Programs of music and testimony have been presented at other churches, fairs, homes for the aging,

Funds for their programs or other church causes have been raised by operating a "hay tunnel" amusement at the local grange fair each August.

Mr. Sprunger also emphasized the help the youth group has given in routine Sunday school and church programs.

"Whenever a nursery attendant, children's message speaker, usher, teacher, or janitor is needed, the group responds with 'oodles' of candidates to fill the spot," he said. "At summer Bible school, where attendance exceeds 200, the youth have served as recreation directors, teachers' aides, and program participants."

Recreation is not ignored. There have been hayrides, cave exploring trips, canoeing, shore encampments, and mountain retreats.

Said Mr. Sprunger, "This is a bunch of teen-agers who actually believe in the priesthood of the believer, a group of youngsters who want to obey scriptural commands, who believe in applying Christian principles to their daily lives—and this is a challenge to the church. This is testing the posture of the traditional adult member."

Fund helps Chicano offenders in Denver

One of the newest projects of the Poverty Fund is Project Freedom in Denver, Colorado, directed by Brice Balmer, Mennonite urban minister.

Project Freedom was organized by two Chicano youth who had been in two of Colorado's youth correctional institutions. Danny Lopez and Anthony Martinez, along with Ken Morse, a VISTA volunteer, began by trying to meet the needs of youth who were being arrested by the police or were being released from penal institutions.

The objective of the project has been to help youth break out of a crime-oriented life style and into a more positive one.

The major program for the last three years has been the summer project. This is an open school program which attempts to help youth develop a positive self-image and begin to read at a higher grade level. Although reading improvement is stressed, activities also include arts and crafts, Chicano history and culture, and recreation trips.

In addition to the summer program, the project has an evening school during the academic year. Reading as well as Chicano culture is taught. Plays about crime, trials, and the law have been read and discussed.

A recreation center will also be open for project members. Staff persons will be available for counseling, crafts, recreation, discussion groups, and emergency needs. An outreach staff person will also be hired to work with youth in courts and youth coming out of correctional institutions. When a person is released from jail, the project will be there to help him find a job, get back into school, or solve some of his other problems.

Some staff members of the project are fellows who have been through youth correctional institutions. This will continue, said Mr. Balmer, since persons who have had jail experience can often relate more easily to another fellow being released. A trust level is rapidly built up.

Project members, as well as staff and the board of directors, are involved in decisions about future programs.

"Everyone involved in the project has an important part in the discussion and evaluation," Mr. Balmer commented.

The Poverty Fund sent its first payment on a $6,000 grant to the project in June. The Compassion Fund of the Mennonite Church has granted an equal amount. The project's board of directors is also applying for federal money.

"If a person visited the jails and prisons in our country, he would wonder why inmates are not rehabilitated," said Mr. Balmer. "Hopefully Project Freedom is a step in the right direction toward new models of rehabilitation. Youth who come into contact with the police have various reasons and needs. Project Freedom attempts to work on these reasons and needs rather than punish."

Pennsylvania congregation worships in Spanish, English

Two languages are regularly used in worship at Grace Mennonite Church, Lansdale, Pennsylvania—and neither is German.

Since 1958 the congregation has been holding separate Spanish services on Sunday mornings to accommodate the flood of people from Puerto Rico and Cuba who have moved into the Lansdale area.

Although the Spanish work started as a mission project, the mission has been converted into a department of Grace Church. Many people in the church feel the ideal would be to merge the Spanish and English departments in all activities, but barriers of language and culture have not been that easy to overcome.

"The only thing that forces us not to have complete identification with the English-speaking people is the language, because the majority of adults enjoy the Bible's message better when it is brought to them in their native language," said Josue Abreu, Spanish pastor of the congregation. "This circumstance makes us look like a department, as well as the Missionary Women or the Mennonite Men, who have their own activities within the group, but everyone is a member of the same congregation."

Actually, the congregation has both joint and separate services for Spanish- and English-speaking members. Spanish services include Sunday morning Bible study for adults followed by preaching services held in the education section of the building, Monday evening Spanish choir practice, and Tuesday evening Bible study in homes.

But the entire church comes together for baptisms and communion, in which both languages are used. Spanish-speaking members participate in the English prayer meeting on Wednesdays, and all children attend the same Sunday school classes.

The church library has a Spanish book section.

When the church's Spanish ministries began, the work centered around migrant workers coming into the area. Grace Church provided a place for Sunday services, a part-time Spanish-speaking pastor, and people from the congregation to provide transportation from Doylestown, Quakertown, Perkasie, Souderton, and Tylersport.

For the first few years, those attending changed every three or four months. In 1963, church members noticed that people coming into the area already knew about the Spanish-speaking church. Others who had been in the area had told them about it.

About the same time, some of those who attended church began to buy homes in the community. The membership has grown slowly and average Sunday morning attendance in Spanish services is about eighty.

The Spanish department began with a part-time pastor, Guillermo Chegwin. Mr. Abreu, a native of Cuba, has been full-time pastor since 1971.

"We have strongly resisted the temptation to start two churches," said David Whitermore, English pastor at Grace Church from 1962 till July. "The Spanish department is an integral part of Grace Church."

Attic contents bring money for missions

When First Mennonite Church in Halstead, Kansas, wanted to get rid of some furniture and old light fixtures cluttering the church attic, the members decided to hold an auction and give the proceeds to a mission project.

Robert Suderman, pastor, said the auction raised almost $700 for the obstetrics ward at the Mennonite Hospital in Champa, India.

The congregation held the sale in the city park and brought along a few things from home to sell: air conditioners, bicycles, old furniture, and baked goods.

One of the church members was an auctioneer; the treasurer of the trustees was bookkeeper; another member was clerk.

The youth were in charge of refreshments and earned some money for their own projects.

"We had a lot of fun doing this," said Mr. Suderman.

Oklahoma convention acts on evangelism

Congregational goal setting, a seminary scholarship, bookrack evangelism, and basketball were acted upon by the Oklahoma Convention of the General Conference Mennonite Church at its annual meeting in September.

The convention chose Edwin Nickel of Cordell as its primary consultant for congregational goal setting during the next year. Part of his expenses were to be paid to the conferencewide goal setting seminar in Chicago September 27-28. Afterwards he will be available to share what he has learned with Oklahoma congregations.

Lyman Sprunger was retained as director of bookrack evangelism and was authorized to arrange for expanded warehouse space for books. More than 6,000 books were sold last year from the eleven bookracks sponsored by congregations of the Oklahoma Convention.

In other action, the convention agreed to provide a $200 scholarship to one Oklahoman who enrolls at Mennonite Biblical Seminary, Elkhart, Indiana. The convention will also pay up to $100 to complete concrete work for a basketball court in Hammon, Oklahoma. Volunteers from other congregations also plan to help finish the recreation project begun by Gary Scholl, volunteer in Hammon, and developed by Jake Unrau, new pastor.

Speaker for the convention was Erland Waltner, president of Mennonite Biblical Seminary and president of the Mennonite World Conference.

John Arn, Cordell pastor, was reelected president of the convention.

The convention has been invited to meet at the Eden Mennonite Church in Inola, Oklahoma, in 1973.

let love fly

RECORD

Workers

Beery

Erb

Dueck

R. Friesen

S. Friesen

Schroeder

Jeanne Beery, Seville, Ohio, has begun a year of voluntary service in Upland, Calif., as a teacher at the First Mennonite Church preschool. She is a graduate of Bluffton College, Bluffton, Ohio, and is a member of First Church, Wadsworth, Ohio.

Linda Dueck, Altona, Man., has begun a two-year term of service with MCC as a teacher in McCallum, Nfld. Linda previously participated in voluntary service under the General Conference Mennonite Church. She graduated from Mennonite Collegiate Institute, Gretna, Man., in 1969. Linda is a member of the Bethel Bergthaler Church, Winkler, Man.

Rudy and Susan Friesen, Killarney, Man., have begun a two-year term of service with MCC in the Teachers Abroad Program (TAP) serving as high school teachers in Frankfield, Jamaica. Rudy received a BS in chemistry from Brandon University, Brandon, Man., in 1968 and a Certificate of Education from the University of Manitoba, Winnipeg. Susan graduated from the Mennonite Collegiate Institute, Gretna, Man., in 1967. Rudy is the son of Mrs. Isaac Friesen, Killarney, Man., and a member of Boissevain Church. Susan is the daughter of Klaas and Helen Heide, Killarney, and a member of Killarney Church.

Ann Schroeder, of Ashtabula, Ohio, began one year of voluntary service Sept. 16, working with a church-sponsored day care center or in tutoring. She is a graduate of Harbor High School and a member of St. Peter's Episcopal Church in Ashtabula. Her parents are Willard and Emily Schroeder.

Virlon Unruh, Larned, Kans., has begun a two-year terms of service with MCC as a teacher aide working with emotionally disturbed children at Lakeside School, Spring Valley, N.Y. He attended Kansas State University, Manhattan. Virlon is the son of LaVerne and Lois Unruh, Larned, and a member of the Bergthal Church, Pawnee Rock, Kans.

John Warkentin, Elim Church, Grunthal, Man., has begun a twenty-seven-months term of overseas service in Mexico, serving in the Pax program. Following a period of language study in Mexico City. John will be working in agricultural community development.

Lloyd Wiebe, First Church, Nappanee, Ind., will spend one year in French language study in Brussels before going to Zaire for two years of teaching. He received a BA in chemistry from Goshen College, Goshen, Ind., in 1972.

Hilda Wiens, Ebenfeld Church, Herschel, Sask., has become a voluntary service worker in Phoenix, Ariz. She is serving for one year as a nurse's aide at Beatitudes Retirement Center. Hilda is a graduate of Rosthern Junior College, Rosthern, Sask., and the daughter of Peter and Louise Wiens.

Unruh

Warkentin

Wiebe

Wiens

Ministers

J. Frederick Erb was installed as pastor at the United Mennonite Church of Peoria. Mr. Erb is a graduate of Goshen Biblical Seminary. For the past year he served as interim pastor of the First Mennonite Church of Indianapolis. Prior to this, he was director of admissions at Hesston College, Hesston, Kans., for nine years. He held pastorates at the Science Ridge Mennonite Church in Sterling, Ill., and Detroit, Mich.

Arthur L. Jackson has resigned as pastor of First Church, Chicago, Ill. He was to move to Elgin, Ill., in early October.

Frank R. Keller, associate pastor of Zion Church, Souderton, Pa., will become pastor of Hoffnungsau Church, Inman, Kans., beginning Oct. 15.

Calendar

Central

Oct. 22—Harvest home festival, Zion Church, Donnellson, Iowa; Glendon and Reitha Klaassen, speakers.

Published

The ninth edition of the *Audiovisual resource guide* was to be available this September. Many Christian education people are already familiar with AVRG No. 8 and its predecessors. The guide offers descriptions and field-tested evaluations of more than 2,500 audiovisuals, including films, filmstrips, recordings, picture charts, and multimedia kits on subjects of interest to church groups. The ninth edition offers the first complete revision since 1966. The Commission on Education is encouraging every church to secure at least one copy. The guide is an essential resource for pastors, Sunday school superintendents, and other persons involved in Christian education. The *Audiovisual resource guide* is available from Faith and Life Bookstores, 159 W. Main St., Berne, Ind. 46711, and Box 347, Newton, Kans. 67114, and Fellowship Bookcenter, 159 Henderson Highway, Winnipeg, Man. R2L 1L4.

Marriages

Chris Andrews, Park United Brethren Church, Bluffton, Ohio, and *Ann Moser,* First Church, Berne, Ind., on Aug. 19.

Jack Bartel, Alberta Community Church, Portland, Ore., and *Louise Hunsinger,* First Church, Aberdeen, Idaho, on Aug. 4.

Stuart Boehr, Bethesda Church, Henderson, Neb., and *Virginia Gaylord,* Spring Valley (Wis.) Congregational Church, on Aug. 14.

Ron Conrad and *Joyce Williams,* Ebenezer Church, Bluffton, Ohio, on Aug. 25.

James Dunkelberger and *Shirley Kratz,* Zion Church, Souderton, Pa., on Aug. 27.

Jay Dyck, Newton, Kans., and *Naomi Koop,* Bethesda Church, Henderson, Neb., on Aug. 19.

Merlin Eck and *Donita Buller,* Walton (Kans.) Church, on Aug. 4.

Adolph Epp and *Verna Kliewer,* Mennonite Brethren Church, Henderson, Neb., on Aug. 12.

Robert Fisher and *Laura Smith,* First Church, Reedley, Calif., on Aug. 26.

Robert E. Fitzwater, Pleasant Valley United Brethren Church, Dalton, Ohio, and *Carolyn Sue Gerber,* Salem Church, Kidron, Ohio, on Aug. 12.

James Flueckinger and *Lora Lehman,* First Church, Berne, Ind., on Aug. 12.

Marlin Friesen, Bethesda Church, Henderson, Neb., and *Christine Peugeot,* Reform Church, Versailles, France, on Aug. 12.

Ron Fynstro and *Mary Braun,* Bethany Church, Freeman, S.D., on Aug. 16.

Todd Gillespie, Baptist Church, Henry, Ill., and *Colleen Schmidt,* Tabor Church, Goessel, Kans., on Aug. 19.

Russell Roger Goering, First Church, McPherson, Kans., and *Joan Stucky,* First Church of Christian, Moundridge, Kans., on Aug. 19.

Bradley Graber and *Sharon Busenitz,* Zion Church, Elbing, Kans., on July 28.

Owen Gunn and *Allegra Pankratz,* Henderson, Neb., on July 15.

James Harder and *Twila Johnson,* First Church, Aberdeen, Idaho, on July 8.

Richard Lantz, First Church, Berne, Ind., and *Deborah Spickinger,* Cross United Church of Christ, Berne, Ind., on July 29.

Dick L. Reynolds, Guymon, Okla., and *Doralia Ann Bronsky,* Deer Creek (Okla.) Church, on June 2.

Donald Robinson, Independence, Kans., and *Debbie Murray,* Zion Church, Elbing, Kans., on May 28.

Russel Slifer and *Christine Keiser,* West Swamp Church, Quakertown, Pa., on July 23.

Robert Ward, Hutchinson, Kans., and *Donna Stucky,* Eden Church, Moundridge, Kans., on July 22.

Steven Wayne Voran, Bethany Church, Kingman, Kans., and *Donna Louise McCuiston,* Tulsa, Okla., on June 9.

Paul Weigand and *Melanie James,* Lorraine Ave. Church, Wichita, Kans., on July 22.

Douglas Wiebe, First Church, Paso Robles, Calif., and *Connie Powell,* Hudson's Hope, B.C., on July 13.

Edward Wiens and *Norma Redekop,* Waterloo-Kitchener (Ont.) United Church, on July 15.

George Wilkerson and *Carol Bauman,* West Swamp Church, Quakertown, Pa., on July 29.

Deaths

Lena Wedel Fehdrau, Emmanuel Church, Moundridge, Kans., was born April 20, 1904, and died Aug. 16.

Sharon O. Heppner, Bethel Church, Mountain Lake, Minn., was born July 7, 1894, and died Aug. 14.

David Kaufman, Eden Church, Moundridge, Kans., was born Nov. 24, 1898, and died Sept. 1.

Henry Kaufman, First Church, McPherson, Kans., was born Mar. 17, 1897, and died Aug. 8.

Katharina Klassen (Mrs. Jacob G.), Goessel (Kans.) Church, was born Dec. 28, 1896, and died June 15.

Frank Loewen, First Church, Reedley, Calif., was born Sept. 21, 1891, and died Aug. 6.

Estella Myers, Deep Run Church West, Bedminster, Pa., died Aug. 21.

Hellmuth F. Ortmann, Salem Church, Freeman, S.D., was born Dec. 23, 1895, and died July 27.

Ben Schwartz, First Church, Pretty Prairie, Kans., was born Oct. 6, 1882, and died July 3.

Ida Anna Streid (Mrs. Peter), Calvary Church, Washington, Ill., was born Sept. 13, 1896, and died July 4.

Daniel Striker, First Church, Berne, Ind., was born Sept. 6, 1902, and died July 28.

Herman S. Voth, Alexanderwohl Church, Goessel, Kans., was born Feb. 13, 1887, and died June 15.

Rudolf P. Wiens, Bethel College Church, North Newton, Kans., was born Jan. 13, 1909, and died July 30.

Cornelius Woelk, Waterloo-Kitchener (Ont.) United Church, died July 21.

Clera Wulleman, First Church, Berne, Ind., was born Aug. 22, 1911, and died July 9.

Nevin Yost, Hereford Church, Bally, Pa., was born Mar. 13, 1910, and died July 30.

DISCUSSION

A church college is not an island

Harold Schultz

"No man is an island" wrote the English poet, John Donne, 400 years ago. And no church or college is an island isolated and insulated from the claims of the larger world. And yet we are often tempted to declare our independence from each other rather than our interdependence.

How tempting to talk about "freedom" and "independence" at our colleges as if we have no responsibility to serve or relate to any constituency beyond ourselves. Such self-serving ends are selfish at best, institutionally destructive at worst. Turn the coin and listen to some churches assert their autonomy, historically and theologically blind to the fact that the destiny of the church and college are intertwined. Without our church college, where would the personnel for our pastorates, the leadership for our service organizations, or the commitment to the Mennonite peace witness come from? It is not just a coincidence that such a high percentage of personnel in Pax, TAP, and MCC are products of our church colleges.

What this suggests is the need for a *declaration of interdependence,* rather than independence, between our churches and colleges. Both the church and the college are in the people business; therefore we should be joining hands to try to make man whole. May we see that our destinies are intertwined by choice, not just by chance. Therefore my hope is that we can covenant together to spur each other to discover and share what the lordship of Christ means for today's world, to criticize charitably and creatively, and not behind each other's backs, and to pray and question and be open one to the other.

Perhaps this suggests that both the church and the college will serve their mission best when they find out where people hurt and how to help them, when we quit begging people to come to us, and instead we go to them, and when we share in our church and college communities the warmth of genuine Christian love and fellowship that is not based on either academic status or having a fourth-generation Mennonite name.

The Mennonite church comes out of the free church tradition and has more often than not lived in tension with the state and the state church. There is a case for educational pluralism just as there is for religious pluralism. Our society is the poorer and our freedom of choice jeopardized if there is only a state school or only one version of religion in the state.

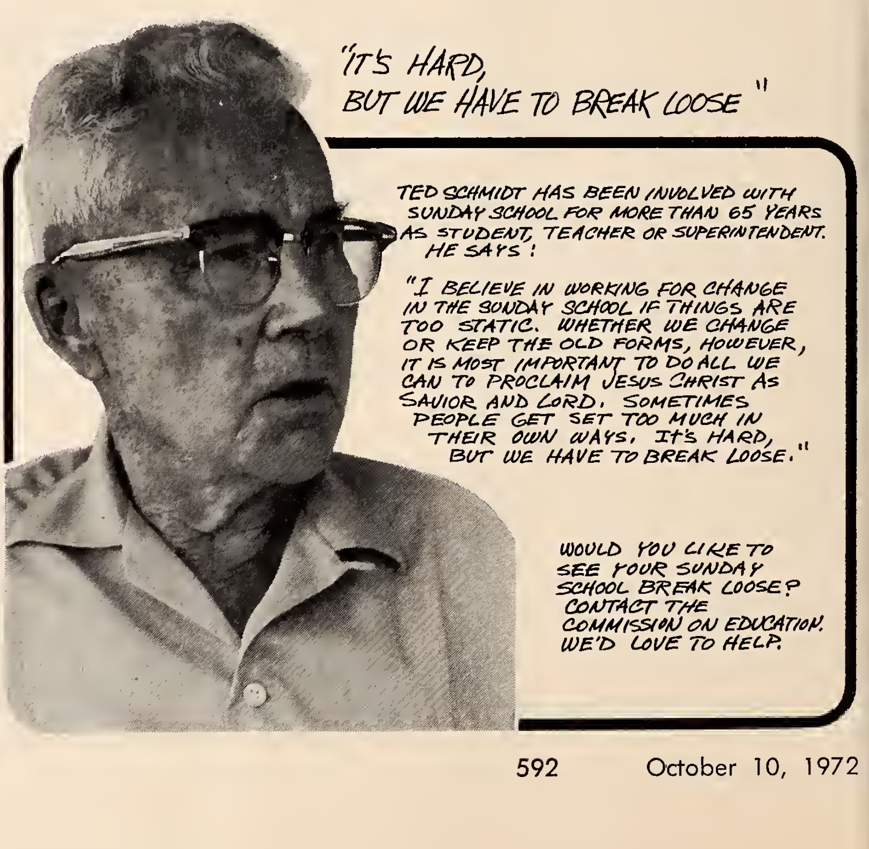
In turn, a school like Bethel College wishes to be both free and Christian—free in our honest search for truth, free to be a creative critic of society, free to engage the church in discussion and even exasperate the church by prodding its complacency, free to serve both a priestly and prophetic function. This does not mean we want to be free from the church or value free; rather the college wishes to discover with the church the sense of abiding freedom that is experienced in the perception of truth.

Neither the church nor its college should be fearful of being either distinctive or articulating and living a minority point of view. We have chosen a different road historically as a nonconformist church. But to merely be a minority with no distinctive reason for being is hardly a goal to be admired. Our concern is to be a creative and Christian minority both theologically and educationally. This is our challenge. Can we join hands as a church and a college to make it happen?

Life is to be savored

Joyce Shutt

In our desire for moral perfection
We shut out the gift of life and love.
Denying ourselves spontaneous joy
and acceptance
We make true perfection unattainable.
Fear inhibits.
Freedom expands.
Life, the ultimate gift of God,
Is meant to be treasured, savored,
Enjoyed in the here and now
Not hoarded for future reference.



"IT'S HARD,
BUT WE HAVE TO BREAK LOOSE"

TED SCHMIDT HAS BEEN INVOLVED WITH SUNDAY SCHOOL FOR MORE THAN 65 YEARS AS STUDENT, TEACHER OR SUPERINTENDENT. HE SAYS:

"I BELIEVE IN WORKING FOR CHANGE IN THE SUNDAY SCHOOL IF THINGS ARE TOO STATIC. WHETHER WE CHANGE OR KEEP THE OLD FORMS, HOWEVER, IT IS MOST IMPORTANT TO DO ALL WE CAN TO PROCLAIM JESUS CHRIST AS SAVIOR AND LORD. SOMETIMES PEOPLE GET SET TOO MUCH IN THEIR OWN WAYS. IT'S HARD, BUT WE HAVE TO BREAK LOOSE."

WOULD YOU LIKE TO SEE YOUR SUNDAY SCHOOL BREAK LOOSE? CONTACT THE COMMISSION ON EDUCATION. WE'D LOVE TO HELP.

LETTERS

Moral Novocain

Dear Editor: Thank you, Larry, for your sensitive and gentle manner in which you remind us that we express ourselves in love, putting the halter on instant reaction and trying to understand those whom we criticize.

Your editorial (back page, Sept. 5) and the letter, "Explo 72 was a success," in the same issue generated thoughts that keep coming back.

Explo 72 was a tremendous event. I agree that many young people found Christ and sincerely accepted him. But I cannot agree that in this vast assembly comprised of many nations and races the U.S. flag ceremony with its pledge of allegiance was in keeping with the purpose of evangelizing the world by 1980.

The leadership thereby nationalized the Christ who came for all nations and races. That is why the reminder of Vietnam and our guilt in it was so disturbing.

We U.S. citizens are now in the whirlpool of an election. A real moral battle will have to be fought and won in every Christian heart before God can restore our brokenness.

Do we still feel righteous indignation or pain, or guilt at the constant doses of deceit and scandal in high places, hiring our killing done in Asia, labeling dissent as treason, and covering it all with the cloak of respectability?

Sometimes editors of secular dailies must assume the prophet's role and sound their warning. These excerpts from the editorial page of the *Hutchinson News* (Kans.):

"We are suffering from an overdose of moral Novocain. . . . No matter that we go on killing by proxy. . . . The real villains are the distraught young men who refused to go to war, for whom there must be no compassion. . . . And the pulpits nearly everywhere are silent except to deplore drugs for those who can't afford cocktail lounges."

If ever a citizenry needed clear heads to hear the truth with all its harshness and the church of America peal off the varnish and proclaim this truth, it is now . . . today.

Jefferson spoke these words, "I tremble for my country when I think that God is just." *Mrs. D. P. Ewert, 309 S. Cedar, Hillsboro, Kans. 67063.* Sept. 11

Legitimizing crime

The following letter addressed to Walt Hackman, executive secretary of the MCC *Peace Section, was sent to* The Mennonite *for publication by the writer.*

Dear Walt: Partly because I feel that the MCC Peace Section is probably the most mature, consistent, competent but underrated department in MCC, I tend to want to see it improve and show integrated ways to demonstrate Christian love. An open letter such as this may help to give some support to your efforts.

You may wonder why I did not address this letter to Mennonite Disaster Service but I suppose this is because I consider it to be your role to demonstrate and press for a holistic ministry and also your mission to be the *in-house* critic and prophet.

Not long ago MDS was active in Buffalo Creek, West Virginia, helping to clean up and rebuild after the terrible Pittston flood which killed over 100 people and destroyed or damaged over 1,000 homes, leaving some 4,000 residents homeless; and cost these families some $50 million in losses. What caused this incredible disaster? According to a citizens' commission, which includes local residents as well as outside experts, evidence clearly points to the fact that the "officials of the Buffalo-Pittston Company are guilty of murdering at least 124 men, women, and children living in Buffalo Creek Hollow." "The Buffalo Mining-Pittston Company is guilty of gross negligence, willful violation of the law, and incomprehensible callousness to human needs and values."

Reports indicate that MDS performed well. Many families were assisted and numerous residents expressed appreciation. Even the Governor and the Pittston officials were grateful. But then why not?

The *Stille im Lande* had successfully helped the state government and the coal company to handle a tough public relations and cost problem. It is lamentable that no one at any time spoke out against Arch Moore, the governor, or the Pittston coal company. To be thanked by the governor (as MDS was) or the coal company, in this case was mainly a thank-you for having helped to wipe the blood off the knife. Crime was legitimized "in the name of Christ."

This example of "ostrich" Christianity leads me to two specific suggestions:

1. Peace Section should get more involved with MCC programs and concerns. MDS and Peace Section (and other departments) should work together for a pure and effective work. Peace Section should provide staff and assistance in helping volunteers work through problems and issues such as strip-mining, capitalism, welfare rights, health rights, war, violence, segregation, Americanism, colonialism, tax reform, etc.

2. Let's be more careful about being coopted and made ineffective due to our myopic service concepts. Cleaning up after a war or after a murder without speaking out against the atrocity is half-baked Christianity.

Related to the above is my plea to fellow Canadians to reconsider their opposition to an MCC representative in Ottawa. Many years ago when scores of Mennonites migrated from Russia to Canada, we were proud to have our man in Ottawa who later became an important official in the Department of Immigration. Now, under similar circumstances but possibly because we're rich and want protection and are inwardly pleased about the U.S.'s so-called fight against communism in Vietnam and thus opposed to modern-day refugees, we see through jaundiced eyes. *Peter Dueck, 226 E. Main, Whitesburg, Kentucky. (Mr. Dueck, a Canadian, is a former* MCC *director in Appalachia.)*

More about Armstrong

The following response to the article, "The plain truth about Herbert W. Armstrong" (June 27 issue), was solicited by Mrs. Duane A. Diller of Portland, Oregon, who submitted it to us for a reply by Walter Unger, the writer of the article.

DEAR MRS. DILLER: You sent an article purporting to give the truth about Mr. Armstrong and you asked us to comment on it.

A few of the facts were true, being quoted from material we have published. But there were also some completely false and misleading statements.

The notion that Mr. Armstrong has borrowed teachings of other groups is completely untrue. The author talks about Mr. Armstrong's "Adventist background" but fails to mention that Mr. Armstrong has never once even attended a Sabbath service in an Adventist church.

Neither is it true that Mr. Ted Armstrong was "accused" of wondering if the church has the Holy Spirit or that he urged alteration of basic doctrines such as the observance of holy days.

The statement "Armstrong teaches that no one can know he is saved" is also completely false. And there is a lot of misunderstanding of our position in the material about the United States being descended from Israel and several of the other things that were mentioned.

Thus, over-all, the article presents a *very poor* picture of Mr. Armstrong's background and work. Apparently most of the information was gathered from sources that really have no first-hand knowledge of the facts. *David G. Hunsberger, Personal Correspondence Department, Ambassador College, Box 111, Pasadena, Calif. 91190.* July 28

MR. UNGER'S REPLY: The following materials will give ample corroboration of the main points raised in my article. Perhaps the most questionable sources of my information concerning Garner Ted's temporary dismissal were the popular media, such as *Time*, but the cult dropped only hints, leaving the media to speculate. But this point was really of minor importance.

The statements concerning doctrine are in fact honestly stated. For example, in H. W. Armstrong's *What do you mean—salvation?*, p. 15, it is clearly stated (on the basis of Romans 5:8-10) that salvation is in the future. "Don't believe preachers who say you are already, now, saved!" writes Mr. Armstrong.

Apparently Mr. Armstrong modified his position on salvation in his 1967 booklet, *What do you mean—the unpardonable sin?* where he acknowledges other Scriptures on the subject and speaks of salvation as a process in three stages (p. 6). Let me quote from another publication, *Why were you born?*, p. 14, "Salvation then is a process! But how the god of this world would blind your eyes to that! He tries to deceive you into thinking all there is to do is just 'accepting Christ' with 'no works'—and presto-chango, you are pronounced 'saved.' But the Bible reveals that none is yet saved."

Now to the bibliography. Read Mr. Armstrong's *Autobiography* (Ambassador College Press, Pasadena, California) as I did. Then sample some of the articles in *The Plain Truth* magazine. The March 1971 issue with hte lead article, "The Jesus trip," is revealing. Get their booklet, *This is the worldwide church of God*, although it doesn't really get into the heart of their theology. Then there's a long list of booklets one could read, three of which I referred to in the previous paragraph.

Let me cite the following well-documented critiques of Armstrongism. Walter R. Martin has written in the Scripture Press *Youth illustrated* magazine (Fall 1970), "Herbert Armstrong—All-American cultist." Even better is J. M. Hopkin's article in *Christianity Today*, December 17, 1971. Best of all is the book by a reporter who was involved in the movement, *The Armstrong error*, by Charles DeLoach, Logos International, Plainfield, N.J.

Peace needs more emphasis

DEAR EDITOR: Just recently I was informed by a Christian Mennonite that we as a denomination overemphasize *peace* and should witness rather more to God's *grace*. As I have been reading in *The Mennonite*, I find that at Curitiba this witnessing to peace was discussed by delegates from far and wide. Such thoughts as above suggest compromise, a giving in of principles, and minimizing the great sins of murder, etc., in wars. Reconciliation with God or with man comes at great costs from true disciples or followers of Jesus who set an example for us (1 Peter 2). Ephesians 2 is valuable for salvation by grace, but grace is not a dishrag either, which we can easily discover in Ephesians 3-6.

Stanley Jones writes, "If our nation and Christians took Christ's way of active goodwill toward all, we could do away with nine-tenths of the possibilities of invasion and the one-tenth we could overcome by our capacity to *suffer*" (or by negotiation).

Christians are called in Romans 12:1-21 to forgive and overcome evil by good, hate by love, and the world by a cross. Early Christians used such methods against the most brutal Roman empire of their day and won without guns and bombs. In the first three centuries no Christian ever went to war or stayed in the army after becoming a Christian. After the conversion of Constantine, no one but a Christian could get into the army. So Christianity and war methods became entangled. Is it any different or better in the twentieth century? No wonder youth movements ("the Jesus revolution") against our foreign policies and the institutional church are on the increase. But "blessed are the peacemakers for they shall be called the children of God" (Matt. 5-7).

I would hope to hear much more on *peace* by brethren of the Mennonite churches, young or old, in the future. Romans 10:9-21. *Joe Eck, Sedgwick, Kans. 67135.* Sept. 11

MEDITATION

Eagle or chicken?

THERE WAS ONCE an eagle who was hatched in a hen house and raised with the rest of the chickens. The eagle, believing he, too, was a chicken, grew up acting like a chicken, and consequently, he just stayed confined to a dirty chicken yard. He never felt the thrill of soaring on his marvelous wings in the high country. He never made his nest on some craggy mountain ledge as the eagle was intended and given the ability to do, but remained with his companions, a bunch of chickens.

God's sons and daughters were never meant to simply "run with the pack," or have only a "run of the mill" existence. Christ tells us that his Father in heaven is also our Father; his God is our God. Therefore, we are one with our Creator in and through the love of his son, Jesus. He is the true vine, and we are the branches. And this wonderful relationship means that we are always connected to and sustained by the greatest power in the universe—God-given power. Since we are one with the living God, we are also one with his wisdom. Divine wisdom and power are available to all who believe on him, and each one has his own special God-given ability plus the strength to develop it to our Lord's intended purpose.

However, like the eagle who never tried his powerful wings, we, too, may remain "cooped up" not even getting a glimpse of the heights God has chosen for us or knowing the great joy which comes from divine fulfillment in our lives. That comes only when we believe wholeheartedly and without reservation that we are indeed the children of God—eagles, not chickens—and then dare to use our wings to follow him wherever he may lead. *Mariana L. Brierton*

I don't like to be sick, God

IF YOU'RE a loving God, I don't see how you could let there be such a terrible thing as sickness in this world. Sometimes I've been in such pain that I've almost wished I could die! Can you give me one good reason why there has to be such a thing as sickness?

Have you ever learned anything from being sick?

Learned anything! I doubt it! I can't see how I could learn anything from being in pain! How could that teach me anything? Well—except that once I remember I was very sick and couldn't have anything to drink for twenty-four hours, and when the doctor finally let me have a small glass of water, I couldn't get over how good it tasted. That was years ago, but I still remember it and I appreciate being able to have as simple a thing as a glass of water. And I remember another time—we were in psych class and we took turns being blindfolded and having someone else lead us out of the building, around the campus, and back into the building again. I got a little glimpse of what it might be like to be blind. I've appreciated my sight since that day. And I remember that when I was sick for ten weeks several years ago I was afraid that I never would feel well again. But my strength came back and I've been especially grateful for life since then.

Let's see—you wanted me to give you one good reason for allowing such a terrible thing as sickness on this earth. . . .

Never mind. *Barbara Jurgensen*

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Harold J. Schultz wrote his Discussion article from the vantage point of a church college administrator. He is president of Bethel College, North Newton, Kans. 67117.

Joyce Shutt's address is Route 1, Orrtanna, Pa. 17353.

Both of this week's Meditation writers are free-lancers from Illinois. Mariana Brierton lives in Dixon (RR 3) and Barbara Jurgensen lives at 216 Fairmont Drive, DeKalb.

Ray Bradbury is one of America's outstanding writers of science fiction. In his article on the back page, he describes some of his personal observations on prejudice on the occasion of International Book Year: 1972.

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On burning books

Ray Bradbury

In the film *Fahrenheit 451,* based on my novel, there are several scenes in which my firemen burn books. They toss volume after volume onto the flames and douse them with kerosene and we watch the beautiful curling and blackening of the paper and the type. There is a grotesque loveliness in watching our old dreams go up in fire.

But above all, the scenes of such books being destroyed appeal to us in yet more secret and terrible ways.

For Truffaut, the director, has been careful to trap us in our own prejudices.

That is, he has tossed at least one book onto the pyre that is the sort of book that each person in the audience recognizes and to himself cries: "Yes! Fine! Burn *that* one!"

And then we catch ourselves and know that the film has made a powerful point, and a strike against every man, woman, and child in the audience.

For there into the flames go the books of Henry Miller (hurrah!), Genet (bravo), *Mein Kampf* (great! burn, Adolf, burn!), Brendan Behan (a bore), Simone de Beauvoir (down with women's lib), Marx (too far left!), Joseph McCarthy (too far right), Pope Pius XII (too Catholic!), Franklin D. Roosevelt (a super-WASP!), Malcolm X (a nigger!). Philip Roth (a Jew!), Nabokov (a sex fiend), Savonarola (an aesthete; too fanatic, too religious!), Mao (*that* for your little *Red book,* sir).

And so on down the line. There burns Balzac (dirty!), Mark Twain (frivolous), *Little Black Sambo* (anti-black myth), *Oliver Twist* (down with Fagin forever), Freud (the Catholics hate his confessional), until at last we have burned all, yes, all the books of the world in order to satisfy all the peoples of the world, every group, every sect, every person with one carp, one gripe, one misapprehension.

So Truffaut trapped and pinned us all and stamped the label: PREJUDICED upon our brows so each might see his own stupidity and failing vision.

And at the end, he dissolved his film in falling snow and images of men freely walking in forests, in cold winter, saying the old warm words, alive, and the books locked in their heads and the words coming off their tongues.

And the books not burned after all, and we with another chance, walking in winter, to hear the blasphemous Balzac, the dread Genet, the terrible Dickens, the awful *Song of songs* which is Solomon's, the dire Moses in the wilderness, the sad Christ tempted in the desert, miserable Dante on his grand fiery tour, and Little Black Sambo afrolick on a sunny isle suddenly covered with snow.

Given the choice, standing in the twilight glade of our strange, lovely, and frightening libraries, everything is what I would keep.

"1972: International Book Year"

Second-class postage paid in North Newton, Kansas 67117

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

87:37 OCTOBER 17, 1972

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"If you feel abused, it's your own fault!" Jim shouted angrily in response to Lydia's innocent question one morning after church. She had simply asked when she could get the money back which her Sunday school class had placed in the church hymnal fund over the past two years.

"You continually go around looking for things to hurt a person, just as you're doing this time," Jim continued hotly. "First you put the money in the church hymnal fund. But when the hymnal you want is not selected, you immediately demand the money back. It's about time you grow up and quit being so petty!"

"I should have known better than to ask you," Lydia responded. "You are not known for your consideration for how other people feel. All you ever think about is yourself!"

With those remarks she turned around and stalked out of the sanctuary. She had no idea her seemingly innocent question would evoke such a tirade from Jim. What had set off the surge of anger in Jim who was always so calm and docile? She didn't feel that her question had been out of place. After all, if the money was not going to be used for the designated purpose, the class had a right to ask for it back.

But Jim felt that Lydia had demanded, not asked. It was this attitude that brought sharply to his attention all the resentment about the trouble the church had been experiencing during the past several years. He responded not to Lydia, but to his anger at the general situation in the church.

When something controversial comes up or the person with whom one is talking becomes hostile, most of us don't know how to handle our emotions. Many times we respond as Jim did to vent the resentment which has been built up by previous experiences rather than by the problem at hand.

Or we react as Lydia did. Instead of acting intelligently, we answer in the same tone. Or we may become so concerned with what we will say next that we fail to hear what the other person is saying. Consequently we do not reply to what has been said, but to what we think was being said. Our emotional reactions make communication problems over controversial issues far more difficult to understand and solve than they would be otherwise.

Because solving such problems is so difficult and because most of us blunder more often than we succeed, we tend to avoid talking about issues on which opinions differ. For a while, this seems like the most successful way of handling differences. But sooner or later, differences have a way of making themselves known, and we are faced with a situation which is much harder to resolve.

For this reason it is of prime importance that we learn how to promote a peaceful resolution of differences among us, even though the differences may only be an undercurrent of dissatisfaction. It is possible to talk about such problems and bring harmony and understanding instead of open hostility which results in even more bitter feelings.

The peaceful resolution of controversy begins by understanding the problems of communication facing us in such situations. The major barrier in resolving controversial issues is the natural tendency to judge, evaluate, approve, or disapprove of statements made by other people. While this is a common practice in all of our conversations, it is greatly increased in those situations where feelings and emotions run deepest. The stronger our feelings, the more likely there will be two ideas, two feelings, and two judgments, but no mutual base from which we can begin to communicate to each rather how we really feel.

The fact is that we all tend to make judgments from our own frame of reference. In the introduction of *The silent language,* Edward T. Hall tells about an American agriculturalist who went to Egypt to teach modern farming methods. One day he asked a farmer how much he expected his field to yield that year. From the farmer's irate reply, the American knew that the Egyptian was upset by the question. But why should a simple question like that make anyone so angry? The American was disgusted with what he felt was the Egyptian's childish and ignorant way of responding to a harmless question.

It was only later that the American learned that Egyptians regard anyone who tries to look into the future as being insane. When the American asked him about his future yield, the Egyptian was insulted because he thought that the American was implying that he was crazy.

The reaction that a person has to a particular experience is influenced by a multitude of his previous experiences. Our success in communicating depends largely on how well we understand these individual differences in each other. An accurate evaluation of a man's action can be made only when we know why he did what he did and what he meant by it. Yet the fear we experience when a person reacts differently than we expect or is

La Vernae J. Dick

hostile to begin with, often keeps us from finding out these facts.

Not long ago, our son Tom, had a misunderstanding with a friend. I urged him to go to that person and talk it over. "I can't, Mom," he replied. "I'm afraid that he might refuse to listen to me."

Tom was saying that he could not risk being rejected. When someone gets irate with us, the impulse is to get out of the situation as quickly as possible and not to place ourselves in the position where it can happen again. We do this because we find anger uncomfortable.

Few of us are secure enough not to feel threatened by another person's anger. Maybe he is right, we think, or maybe I am really the person he is accusing me of being. So our defense mechanism begins to work. We all have these protective techniques whether we are aware of them or not.

While sitting in a restaurant one day, I overheard a conversation between a mother and daughter sitting near me. Evidently they were discussing something which had just happened. "Words can hurt you more than being hit across the face," the mother said.

It is true that freedom of expression may encourage emotional anarchy on the part of some. But that does not mean that we have to be personally destroyed by either verbal attacks or differences of opinion. When criticism is being offered, it is relatively harmless if we can feel that it is aimed at our actions rather than at our self-esteem.

When we are being criticized, we need to have a balanced judgment. That does not necessarily mean that we need a lot of time to size up what is going to happen before it does. But it does mean that we need to have a readiness to weigh the many elements of a situation, an issue, or a person, including ourselves. Not many things, in life, even ourselves, are all good or all bad. We have to decide whether the good is worth the emotional cost of accepting the bad that comes with it.

We may not always be in the position to change what has happened or to change the other person's opinion about us. He may never be able to see how we feel about a situation. But we are always in a position to make a judgment about how we are going to feel about ourselves when our ideas or our person is under attack. The important thing is for that judgment to represent our best interests, and it will not, if we allow ourselves to be destroyed by every difference of opinion.

Perhaps part of the problem we encounter in conversations which become emotionally heated, is that we are embarrassed about not having handled the situation in such a way that the emotional outburst of anger could have been avoided. Such situations are not always our fault. Every person carries in his mind special meanings for certain words, phrases, and sensitivities which are keyed to his own experiences. They may have no special meaning for someone else. Within this context there is a lot of room for misunderstandings for which the person who inadvertently caused it should not blame himself.

I remember well the day when a lady commented to me that her son was really suntanned. I responded by saying, "Yes, he is almost as dark as a Mexican." She let me know very quickly that I had said something which greatly angered her. It was only later that I learned that her ancestry was mixed and it was something of which she was ashamed.

Sometimes, however, we deserve the blame for creating a situation in which another person becomes angry. My mother used to say that it takes two people to quarrel.

At a family dinner which we attended there was not room for all the guests to sit around the dining room table. So Grandma placed the adults, including two teen-agers, around the dining table. She asked the only other teen-ager to sit at the table in the kitchen with the smaller children.

"If that is the way it is," Ken replied, "I won't eat." His uncle happened to see what was going on so he offered to trade places with Ken.

After most of the guests were gone, the uncle said something about what had happened concerning the seating arrangements. "I just didn't think," Grandma replied.

Many times we are aware of what will cause a flare-up, but we set up the confrontation anyway, guaranteeing that a clash will occur. Developing insight, foresight, and an intelligent use of hindsight can give us the ability to avoid many such unpleasant encounters.

It is difficult to admit that we are wrong and need the other person's forgiveness. We find it easier to forgive the other person for hurting us than to admit our own guilt.

I feel that we haven't really forgiven when we go to a person and say that we forgive him for what he has done to us. It would ease the situation more if we could ask for his forgiveness for our feelings toward him because of his anger at us. It really is none of our concern whether he accepts our forgiveness. But it is

WHEN THE CONVERSATION SIZZLES

When the conversation begins to sizzle, we should make a determined effort to understand exactly what the other person means and how he feels.

our concern that we create a situation in which we can forgive and one which will make it possible for the other person also to forgive without losing his own self-respect.

We not only need to understand ourselves, but we also need to understand the needs of others. The inability to empathize with another person is damaging to relationships. We cannot be thoughtless, abrupt, or demand too much, nor give too little consideration to the other person's state of mind, his situation, his needs, and how the demand we are making will coincide or conflict with them.

We ought to be able to cry a little with another person, in the sense that we can appreciate the other person's situation and genuinely sympathize with it. Allan Froome in *The ability to love,* tells a story about Eugene Bleuler, a Swiss psychiatrist of the the late nineteenth century. When Dr. Bleuler's students discovered a schizophrenic patient who would not respond to any therapy, they thought that they had finally found someone whom their professor could not help. They asked the professor to see the patient and then waited outside the room, gloating over what they thought would be the professor's failure.

In twenty minutes Dr. Bleuler and the patient walked out of the room arm in arm. Tears were streaming down the patient's face and it was evident to the students that the patient had responded in a meaningful way. When the students asked what had happened, Dr. Bleuler replied, "I cried a little and he cried a little and that's how it happened."

It is not easy to find out how the other person feels. Frequently our emotions keep us from hearing what has been said by letting us latch onto some minor aspect of the problem or even onto something not related to it at all. Our emotions also have a way of filtering out things which are unpleasant to us. Most of us have a tendency to hear only what we want to hear. Listening can also be dangerous for we run the risk of being changed ourselves because we might see the problem in the other person's way.

Nevertheless, when the conversation sizzles, we need to listen to what is being said. We need to see the expressed ideas and attitude from the other person's point of view. We need to sense how it feels to him, if we are ever going to come to the place where we can resolve the conflict which results from having differences of opinion.

Perhaps we will say that is exactly what we have done, but nothing except more bitter feelings have been the result. Psychologist Carl F. Rogers suggests an experiment to test the quality of our understanding. The next time we get into a heated conversation, we should stop the discussion for a moment and institute the following rule. Every person can speak for himself only after he has restated the ideas and feelings of the other person accurately and to that person's satisfaction.

Creating a climate in which each person in a controversy comes to an understanding of how the other person feels, provides the way to solve problems rather than a way to attack persons. It can be started by one person in the middle of an argument without waiting for the other person to be ready. The dropping of some defensiveness by one person leads to the dropping of defensiveness by the other. When the other person finds out that the only intent is to understand, not to judge, the defensive distortion which he has set up will drop away with astonishing speed.

If, in a situation where another person is irate, a person can listen to what is being said, understanding how it seems to him, seeing its personal meaning for him, and sensing the emotional flavor which it has for him, then that person will be releasing potent forces of change in the angry person. It will help that irate person to alter feelings of hatred and fears and in establishing realistic and harmonious relations with the very person and situations toward whom he once felt hatred and fear.

In the middle of a sizzling conversation we may be aware that we are upset at having to disagree and perhaps even hurt each other in the battle. At the same time, we should be determined to let it continue until we both understand exactly what the other person means and how he feels.

We vent our feelings not to win a point or have the last word, but to find a way to come to an agreement. It is then that we can *battle* with a minimum of hostility and wounding words, because the real goal is to work out our differences and get them out of the way so that we can go on living. Life runs more smoothly when we are free from the fear of conflict and know how to handle ourselves to make such experiences less frightening when they happen. And happen they will, just because we are human and each person sees things differently from anyone else.

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John H. Redekop

CANADIAN AND U.S. ELECTION CAMPAIGNS CHANGE ROLES

Within the next few weeks the voters of Canada and the U.S.A. will troop to the polls to elect national political leaders. This exercise of voting freely is a luxury enjoyed only by a minority of mankind—we should be deeply grateful for it and the other basic freedoms.

In Canada the vote is shaping up to be mainly a plebescite on the personality and ideas of Prime Minister Pierre Trudeau. Party ideology is less significant than it has been in most previous elections.

At this point in the campaign, Mr. Trudeau seems to be in trouble, which is somewhat strange considering his great popularity following the severe governmental reaction to the FLQ-separatist crisis in October 1970. No doubt he would have won a great victory if he had called an election at that time.

But now things have changed. Many people in English-speaking Canada resent the improved, not really preferential, treatment given French-Canadians and the French language. Others disagree with the government's economic policies which relatively have kept inflation in check but at the cost of over 6 percent unemployment. Naturally, the unemployed themselves are not enamored with Mr. Trudeau. Still others severely criticize the government for taxing the wage earners too much and the big corporations too little. Personally, I concur with this view, especially concerning resource industries.

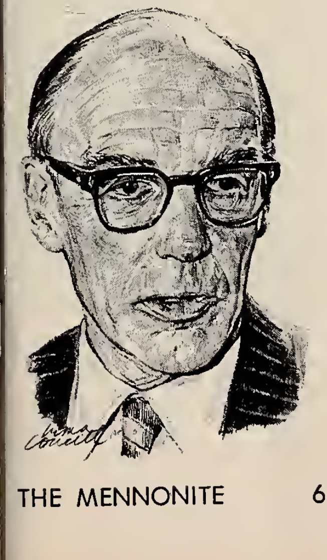
Numerous assorted other grievances are being expressed: Trudeau has too many personal aides, Trudeau is arrogant, Trudeau swears, Trudeau is weak in resisting the American takeover of the Canadian economy, Trudeau has tolerated bungling and inefficiency in government agencies.

The major opposition party, the Progressive Conservatives led by Robert Stanfield, are working hard to unseat the government, but in the main their policies are similar. Apparently they would abolish strikes in key sectors of the economy, lower personalized taxes, and reform the expensive welfare system. They are fielding numerous fine candidates many of whom will, in my estimation, do better than their leader, a competent, diligent, and honest man but not one who comes across impressively on radio or television.

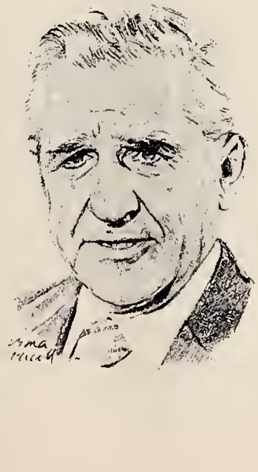
The second opposition party, the socialist New Democratic Party, has so far made the biggest waves. Their leader, David Lewis, has made much political hay with his so-called exposé concerning "corporate welfare bums," that is, big corporations who through various means manage to avoid paying taxes. With three provincial governments as a base, the NDP, given its commitment to moderate, constitutional socialism, should garner substantially more votes.

Real Caouett's monetary-reformist Social Credit party will probably retain its dozen or so seats in Quebec. The current general prosperity in the country blunts Socred rhetoric.

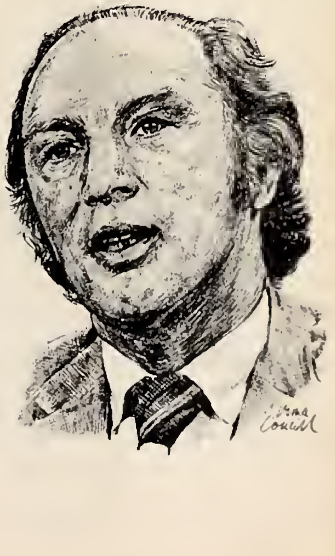
How should one vote? Clearly that is a personal matter but a few general observations might be in place. Political candidates should be evaluated on their political strengths, personal ability, quality of party leadership, and general party policies. I, for one, am not impressed with candidates who invoke religious symbolism in an attempt to garner "the religious vote." However, I am greatly impressed with candidates who try to put into practice personal Christian concern for justice and human dignity.



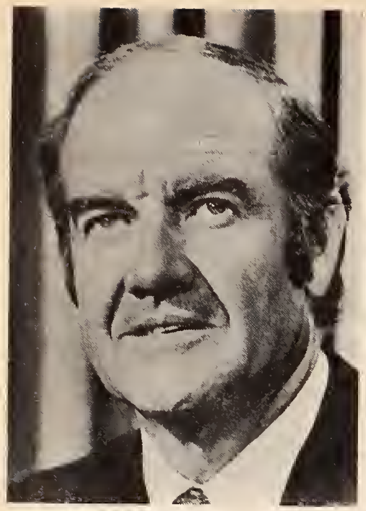
Robert Stanfield



David Lewis



Pierre Trudeau



George McGovern

Richard Nixon

Clearly any predictions, especially involving four political parties, are hazardous. Also, new trends may develop between now and election time. At present, I would surmise that the Liberals will form a minority government with about 125 seats, about thirty fewer than in 1968; the Progressive Conservatives may well gain twenty or more for a total of ninety-six; the NDPs, if their support is concentrated, could for the first time get more than thirty seats; the Socreds should retain about twelve; while the House Speaker should win as an independent. That should make for an extremely interesting situation in the 264-member House of Commons.

While the Canadian election centers mainly on personalities rather than basically different policies, the same cannot be said about the American situation. Voters in the U.S. are faced with a choice involving basically, maybe radically, different policies in both domestic and foreign affairs. George McGovern is a dedicated liberal in the traditional sense of the term. That is, he believes that more of the nation's wealth should be spent in ensuring that as many Americans as possible should enjoy their constitutional freedoms not only in theory but in reality. Unfortunately too many voters, including Christians, mistake these humanitarian and libertarian commitments as somehow being part of a threatening leftist-communist conspiracy. And that's a pity. Once again the U.S. could show the world that its priorities lie not with nuclear testing, ABM installations, massive new weaponry, etc., or even space travel but with helping the needy and serving mankind as was indicated by the Marshall Plan. It appears as if that will be rejected.

Mr. McGovern, of course, is partly to blame for his problems. He grossly mismanaged both the selection and rejection of Senator Eagleton, some of his economic proposals seem to be farfetched, and he seems to forget that winning a general election is substantially different from winning a series of state primaries. Politics consists of conviction and compromise and he seems to be a bit short on the latter.

For me, as a nonresident observer of the U.S. scene, the most significant and the saddest aspect of the 1972 American election is that the voters will opt for a foreign policy which is inherently immoral as well as unsuccessful in Indochina. Granted, President Nixon has drastically reduced American ground action and American casualties, but what about the total casualties, even on the so-called allied side? Don't South Vietnamese boys have blood? Or is the wag warranted in asserting that,

"American boys aren't like others,
Only American boys have mothers!"

And what about the terrible destruction of cities and countryside in both North and South Vietnam?

President Nixon is, so it seems, not prepared to admit he was wrong, as were his predecessors, in assessing the problems in Indochina. Apparently most Americans agree with him and are ready to cut off their noses to save face. Meanwhile South Vietnamese leaders are losing their heads, and countless thousands are losing their lives.

It is now clear that in the long run the war will be lost militarily. By definition, the U.S. never loses a war and therefore when the Saigon regime falls, no Americans must be around to countersign the capitulation. Hence, Vietnamization!

On the other hand, I give Mr. Nixon very high marks for trying to ease tensions between Washington and Peking and Washington and Moscow. He has surprised the world with his diplomatic skills.

Mr. Nixon's domestic record is mixed. His economic policies have had relatively little success. Unemployment remains high, inflation is a major problem, racial frictions remain unresolved, and many crucial problem areas are still neglected. However, he has made progress in the area of law and order and in pollution control.

All signs at present indicate that he should win easily. However, as of this date there are still three weeks to go and Mr. Nixon might conceivably do a Muskie nose-dive.

Normally Canadian election campaigns involve more ideological differences than do the American counterparts and the Americans stress personality more than specific policy. This year the situation is reversed, at least as far as the major parties are concerned. Perhaps that is not too surprising given the deep ideological split currently found in American society and the fact that the American political scene normally is characterized by much psychological-emotional confrontation. Mix the deep division, especially over Vietnam, with the emphasis on motives, and the usual heavy dose of emotions, and you come up with a volatile mix. That, in part, is the U.S. political scene at present.

One final thought: I am saddened to think that in both countries many voters of Anabaptist persuasion seem almost eager to become militant jingoists and also that so much weight is attached to the external paraphernalia of Christianity instead of its love-permeated essence.

NEWS

Roving VS unit launched

Voluntary service has become mobile n a new way. A General Conference VS unit of five is moving from city o city in Canada this year to assist ocal congregations with the establishment of service projects which the churches can continue after the volunteers leave.

At present the unit is working with the Foothills Mennonite Church, in Calgary, Alberta, for three months. Its aim is to discover needs in the community which the church can meet. The group is looking specifically for older persons who need people who care about them. Although the unit members will be helping these persons in various specific ways, such as doing the shopping for them, listening to them, and helping them with chores around the house, they want the project to be such that members of the congregation will continue these relationships after they leave. A committee from the congregation is working alongside them in the planning.

Members of the mobile voluntary service unit which will be working with four city congregations in Canada during the coming year are: Norma Klassen, Bob Neufeldt, Kathy Bergen, John Klassen, and Norm Klassen.

As part of the unit's orientation in Winnipeg, they visited the toy departments in various stores to take an inventory of toys which encourage violence. Norma Klassen, above is examining a bow and arrow set which shows a picture of a child using the set to shoot little baby birds in a nest. The study was done for a group which is planning to manufacture wholesome educational toys.

From Calgary, the unit will move to similar three-months assignments with the Nutana Park congregation in Saskatoon, the United Mennonite Church in Waterloo, Ontario, and the Ottawa Mennonite Church. Each congregation will help the unit to isolate special areas of need which could use some probing. In Waterloo, for example, they will look into ways of helping blind persons.

The five members were recruited specifically for this mobile unit. They are Kathy Bergen of Coaldale, Alberta, who helped originate the idea for the unit when she was a senior at Canadian Mennonite Bible College last year; John Klassen, Coaldale, Norm Klassen, Clearbrook, British Columbia; Norma Klassen, Waldheim, Saskatchewan; and Bob Neufeldt, Regina, Saskatchewan.

The team had a week-long orientation in Winnipeg in September before leaving for Calgary. They lived in the inner city during the orientation and participated in various short projects to get accustomed to each other and to the wide scope of activities in which they will likely be engaged during the coming year.

Judi Janzen of the General Conference VS office in Newton, Kansas, said that the team was a one-year experiment to see how the idea of a mobile unit would work. She also hopes that the venture will make Canadians more aware of the conference's VS opportunities. She said that some churches in Canada have only a limited awareness of the General Conference's substantial voluntary service program.

Principal wants freedom of choice in education

The new principal of Rockway Mennonite High School, Kitchener, Ontario, believes the time is ripe for education to become a part of the free enterprise system.

Parents, he feels, should have the right to send their child to whatever school they think will best suit his needs and abilities.

If there isn't such a school in the community, the parents should be able to join with other mothers and fathers in starting one—with necessary funds to be supplied by the government.

The man with the visionary view of education is William Kruger, a forty-year-old Saskatoon native who recently moved to Kitchener-Waterloo.

During a freewheeling interview at Rockway Mennonite School, Mr. Kruger stroked his goatee as he outlined some of his radical views on education.

Although he has high regard for the men who run the mammoth public high schools, Mr. Kruger said he believes the challenge for him lies in making schools like Rockway—with only ninety-five students—a success.

"Whenever a private school talks about closing, I get uptight."

"If a government makes education compulsory and says it must take place under its roof, then that government becomes rather dictatorial. It's almost like military conscription."

Private schools, said Mr. Kruger, offer an alternative as well as serving a public function.

"I don't look on a school like Rockway as a center to provide only one stream of education," he said.

"Children come here to be exposed in a methodical way to attempts to integrate them into the community. A school like this is person-centered rather than curriculum-centered, like the public schools."

His last six years were spent in Winnipeg as principal of Westgate Mennonite Collegiate, a school similar to Rockway, but slightly larger.

He said he saw potential in Rockway, a school plagued with financial difficulties over the past couple of years, and believed there was a need to continue this type of school as an alternative to the public school system.

Schools like Rockway—and Mr. Kruger here includes Roman Catholic separate schools—should be given public tax support for any services and programs that the government makes compulsory. Such grants, however, wouldn't cover buildings and religious education courses.

According to Mr. Kruger's theory, the government should abandon its direct control over education and simply give parents their share of per-pupil grants which now go to public school boards.

Some parents might want their children to attend a strictly regimented school, while others might prefer a more informal atmosphere.

Mr. Kruger envisions a string of Rockway-type private schools throughout the Twin Cities, each one offering a different educational philosophy and varying programs.

Certain basic programs, however, would be dictated by the government to enable students to transfer easily from one school to another and to maintain standards.

In a school like Rockway, said Mr. Kruger, democratic principles are employed to ensure that parents and students are equally committed to its operation.

Rockway students are able to discuss freely the value of the curriculum beyond certain core subjects and are able to speak on issues directly to the board of directors — which in many cases includes their parents.

Rockway's financial difficulties over the past two years now are over, he said. "We're totally in the black."

The school, with ten full-time staff members, probably will get a little bigger.

"But I'd rather see the philosophy develop in more schools like Rockway in this area," he said. "This direction is inevitable if changes aren't made in the public school system." *Bill Duff*

(*This article first appeared in the Kitchener-Waterloo* [*Ontario*] Record.)

October 27 set for Bluffton inauguration

Benjamin E. Sprunger will be inaugurated as sixth president of Bluffton College October 27. The college's annual homecoming will follow October 28, with parents' day October 29.

Harold Hodgkinson, professor of higher education at the University of California (Berkeley), will present the inaugural address.

Two other guests, Myron Augsburger, president of Eastern Mennonite College, and Arthur Holmes, professor of philosophy at Wheaton College, will speak in convocation on "Integration of faith and learning" that morning in Founders Hall.

Enrollment up at two Prairie schools

Enrollment at two of the General Conference-related high schools in Canada is up this year. Rosthern Junior College in Saskatchewan has 30 percent more students than last year, and Westgate Mennonite Collegiate in Winnipeg is up approximately 40 percent.

Of RJC's total enrollment of 141, 100 are new students. Westgate has a total of 118 students of which fifty-three are new.

Peace section assembly will be in Chicago

The fourth annual Peace Section assembly will consider the topic "Militarism, money, and peacemaking" in its sessions this fall at the YMCA Hotel in Chicago. The assembly will begin Thursday evening, November 16, and continue until Saturday.

The meeting will wrestle with the problem of how Chrisitans can witness to their opposition to militarism when war is becoming more mechanized and the end of conscription is in sight.

Rooms will be available at the YMCA Hotel at a moderate cost, and attempts will be made to find accommodations for those who would like to use sleeping bags.

Persons interested in attending the assembly should write MCC Peace Section, Akron, Pennsylvania 17501.

CENTRAL DISTRICT REPORTER

October 17, 1972
CENTRAL DISTRICT EDITION

HAPPENINGS

Pulaski installation and licensing

Roy Kaufman was installed as pastor of Pulaski Mennonite Church on September 17 during the morning worship service. Jacob Friesen, conference minister, officiated at the licensing followed by the installation as pastor. Roy is authorized to perform all the functions of an ordained pastor for the coming year. The license can be extended annually or lead to ordination.

At this same Sunday service Augsburger was ordained as deacon of the congregation.

Roy and Loretta and daughter Joan live in the Pulaski church parsonage.

Lay Witness Mission

A Lay Witness Mission was held in Hopedale, Illinois, August 24, 25 and 26, with five churches, including Methodist, Presbyterian, Open Bible, Hopedale Mennonite and Boynton Mennonite churches participating.

Seventy-two lay witnesses coming from Wisconsin, Michigan, Missouri and Illinois had charge of the services. Meetings were held in the former high school building and the Hopedale Mennonite Church. Special prayer groups were held in the various churches and prayer breakfasts were held in homes.

This was a new experience for the people of Hopedale. In the group meetings everyone had an opportunity to share with others what Jesus means to them and also problems were discussed, which helped one to learn by the experience of others.

Arthur Litwiller, a former member of Boynton Mennonite Church, a lay witness from Milledgeville, Illinois, was in attendance. He attended Boynton Mennonite Church services again the following Sunday morning to hear the reaction of his former church upon the work done by Lay Ministry.

Key 73 weekend

October 27-29

Camp Friedenswald

There is still time to register for the Key 73 weekend retreat at Camp Friedenswald, October 27-29. The momentum of Key 73 is sweeping the country. Excitement is running high as thousands of congregations prepare for this effort to share the good news of Jesus Christ with every person in North America.

The key to this entire venture will be the local church. As it has been said, "If it doesn't happen in the local church, it won't happen at all." The question is whether or not the local congregation can be equipped to effectively tie in with this national effort!

The Evangelism Task Force, functioning under the Central District Missions Committee, is sponsoring another weekend retreat in which we hope to launch Key 73 in the Central District. Our goal is to help youth, lay persons and pastors to acquire the tools which will initiate Key 73 in their local churches. Two resource persons will be providing input into the sessions. Don Roth, pastor of the Brookside Evangelical Mennonite Church, Fort Wayne, Indiana, will represent the urban context. Joe Schwartz, pastor of the Maple Grove Mennonite Church of Topeka, Indiana, will share how God is reaching non-churched rural families. We are inviting lay persons, youth, and clergy from each of our district churches. Come as couples if you can. Try to bring several persons from your church so that you can work together as a group when you return home.

The cost is $11 for the weekend, which includes room and food. Ask your pastor for registration forms. If you do not have one, call the Camp and let them know how many are coming. The Friday evening session begins at 8:00. The retreat will conclude with the noon meal on Sunday. Come and share your efforts with us.

The Evangelism Task Force

Pastor and wife seminar

Central and Eastern District pastors are joining in a seminar for personal growth and family enrichment at Camp Friedenswald sponsored by the General Conference Committee on the Ministry. Thirty-six pastors and spouses will participate in Bible Study, small group sharing, and discussion of the church's mission.

The three-day seminar, October 23-26, is one of a series planned over a three-year period offering this experience to every pastor and wife serving a General Conference congregation.

Ohio church to purchase organ

St. John Mennonite Church, Pandora, has established a fund to be designated for the purchase of a new Allen 300 organ. Fifth Sunday offerings will go to the organ fund.

Seminar sees offender as person

The first of two seminars was held October 6-7 on the Goshen College campus to inform and enlarge our vision of ministry to offenders. It dealt with the offender and his needs as a person. The keynote address was presented by Dr. E. L. V. Shelley, Chief Psychologist of Ingham County Probate Court, Lansing, Michigan, "The Opening of the Prison to Those Who are Bound" (Isaiah 61:1). "My Involvement with the Offender" was presented in a panel including Mr. Shelley, Stanley Raymer of Elkhart Superior Court No. 2, Bob Haydon, Elkhart County Rehabilitation Director, and Mike Oyer, Elkhart Probation Officer. Ray Keim, social worker at Oaklawn Psychiatric Center, led the panel.

Workshops spoke to the question, "How to Become Involved": with Pre-offenders, Father Brian (Father Skip) Carsten; with probationers, Mike Oyer; in court, Judge Raymer; In rehabilitation, Bob Haydon and Dr. Marlin Jeshke; in state institutions, Abe Peters and Wilbur Hostetler; with parolees, exparolees.

The second seminar, planned for February, will focus on the prison system and changing the structure. Edgar Epp, former prison warden and now an appointee of the Canadian Government, will be our primary resource.

Habegger joins COE staff

The Commission on Education has announced the appointment of Loris A. Habegger to its staff. Mr. Habegger will be serving as general editor and will relate primarily to the Department of Literature Development as its major staff person.

Mr. Habegger assumed his duties with the commission about September 21. His most recent position was with the Grace Mennonite Church, Pandora, Ohio, where he served as pastor since 1968. Mr. Habegger has held other pastorates and was director of public relations at Mennonite Biblical Seminary from 1960 to 1968.

Bluffton College
Bluffton, Ohio

The students, faculty and trustees of Bluffton College
request the honor of your presence
at the inauguration of
Benjamin E. Sprunger
as sixth President of the college,
on Friday afternoon, the twenty-seventh of October,
nineteen hundred and seventy-two,
at One-Thirty o'clock, E D S T
Bluffton, Ohio

Conferences unite in service unit

The first joint Mennonite Church-General Conference voluntary service unit has been set up in Champaign-Urbana, Illinois.

Both the General Conference's Commission on Home Ministries and the Mennonite Board of Missions will assign volunteers to the unit and assume certain financial responsibilities for the unit.

The new arrangement grew out of a concern for united service by the two groups and by the First Mennonite Church in Champaign-Urbana, which is a member of both conferences.

Both voluntary service offices will relate to a support group from the Champaign-Urbana church, which will find work assignments, arrange for housing, and serve as long-term advisors for personnel, program, and direction of the vs unit.

One volunteer, Bruce Chrisman, has already been in Champaign-Urbana for a year working at a day care center until final arrangements for the joint unit could be worked out. He is now working in a homemaker program, helping low-income single men and older people with household problems, cleaning, repairs, and transportation.

The support group is asking for more volunteers: a director for a community center in the Carroll addition, a low-income, white neighborhood outside the city limits; a male assistant teacher at the Champaign-Urbana Day Care Center; and one or two nurses.

The Champaign-Urbana arrangements could be a pattern for other cooperative voluntary service involvements in the future.

Decisions on the new VS unit will be made jointly by the Newton and Elkhart offices as far as possible. The Mennonite Board of Missions has ultimate responsibility for operation and decisions.

Orientation will be arranged by the Elkhart office. In-service seminars and retreats will be the responsibility of the Newton office.

Debt free in '73

The Central District Missions Committee assumed payment of a $23,000 indebtedness of the Markham Church property in 1971. The annual payments were less than the subsidy provided by the district for the program at Markham. Assuming the capital indebtedness by the Missions Committee made it possible for the Markham Church to go off of subsidy and assume full responsibility for the financing of its developing program.

The debt has been reduced to $14,000. The church and individuals of the Central District are invited to make a special plus contribution identified *Markham Debt. We want to be debt free in 1973.*

A few of the exciting things that are happening in the Markham Church are involvement with the United Church of Christ in Markham through (a) shared ministry—Larry Voth, pastor of the Mennonite Church is currently preaching at both churches and we have had a number of joint services particularly during Lent. (b) The Markham Sheltered Care Workshop which is designed to provide practical work experience for mentally and emotionally handicapped.

The Mennonite Church provides day-care facilities for children ages two and one-half through six years. Many children are from one-parent families or low-income families and the staff of volunteers provide a dimension to the child which is often missing. The center is currently serving about sixty youngsters daily.

Successful summer in Chicago reported

First Mennonite of Chicago sponsored six weeks of summer activity reaching two thousand youngsters.

In cooperation with the Chicago Committee on Urban Opportunity, First Church participated in a five day a week activity with emphasis on tutoring, trips, Bible study and recreation.

Together with six National Youth Corps workers, Mr. Arthur L. Jackson coordinated a program which sought to widen the horizons of youngsters and at the same time give a gainful employment to young people that may assist them in their preparation for the life that stands ahead for them.

Alycea Beatie, one of the NYC workers won a trip to Washington, D.C., after competing with more than 27,000 other youth in the city.

This summer activity is the final feature of the work of Pastor Jackson who in September will be leaving First Church. As he looks back at the four years spent there the summers have been the time when the church has come alive for the community.

Whitermore visits C.D. congregations

David Whitermore began an itineration ministry among churches in the General Conference for the Commission on Home Ministries the first week in September.

He will be spending a six-months term visiting congregations, helping them set mission and service goals for the Key 73 evangelism emphasis, and interpreting and promoting the program of the Comission on Home Ministries. He will be bringing with him a multimedia presentation of movie shorts, slides, and stereo sound, explaining the work of the commission.

Mr. Whitermore, a member of the Commission on Home Ministries, spent the last ten years as pastor of Grace Mennonite Church in Lansdale, Pennsylvania. During this time, the Grace Church started three new congregations, began a day care center, and employed a full-time pastor for its Spanish department.

Before going to Lansdale, David and his wife Marion served as missionaries in Trinidad for ten years. He is a graduate of Prairie Bible Institute, Three Hills, Alberta.

In September and October, Mr. Whitermore visited congregations in the Central District. He will go to Kansas and Nebraska churches in November.

Members of the J. Frederick Erb family include seated, Fern and Fred, standing left to right, Rachel, a high school sophomore, Paul, a college sophomore and Mary, a college freshman. Both are at Hesston College.

United Mennonite, Peoria installs new minister

Rev. J. Frederick Erb was installed as pastor September 17. The afternoon service was attended by guests from neighboring churches and a good delegation from the Science Ridge Mennonite Church at Sterling, Illinois, where Mr. Erb had been pastor previously.

Participants in the service were members of the Spiritual Life Commission: Carl Kent, president; Vernon Nofsinger, Dennis Diemer, and Robert Weaver, Robert Harnish, pastor of Highway Village Mennonite Church, Illinois Conference; and Elmer Wall, pastor of Carlock Mennonite Church, Central District Conference.

The Erbs reside at 2018 W. Cashman Court, Peoria, with their three teen-age children, Paul, Mary and Rachel. Mrs. Erb was the former Fern Troyer of Elkhart, Indiana. Fern serves as secretary for the Board of Congregational Ministries which has just set up new offices at Goshen, Indiana, with Ross Bender as the Executive Secretary. The resident telephone for the Erbs is 309/688-6788.

Living, active congregations

First Mennonite finds job clarification helpful

First Mennonite, Bluffton

On Sunday night, September 24, our congregation will have met in about thirty some small groups in our homes. That is still two weeks away as I write this. On the surface it is a kind of business-worship meeting: we are preparing for communion the next Sunday and looking at some goals for the year. There will probably be some refreshments and joking about school teams.

Underneath, the meetings represent a serious attempt by the congregation to understand its mission. Those Sunday night cottage meetings are one of the outcomes of a three-year struggle to clarify our mission, painful at times but very helpful.

The three-year struggle was preceded by the usual unspoken uneasiness on the part of the pastor and congregation as to whether we have one direction and if we know what it is. How can we tell if we are merely spinning our wheels or accomplishing something? We had general goals such as "sharing Christ with others" but nothing specific. The answer obviously was to state what the congregation's mission is, spell out the goals, and the list the concrete objectives for that year. Then our frustration would be over. Some of us were quite enthused about the new vision it could give us.

We first considered the idea of a mission and goal clarifying study at a church Board meeting in 1969. I was anxious to do it because I was still new in the congregation and needed to find out if the assumptions others had about the church were being helped or hindered by what I was trying to do. The congregation perhaps didn't need this as badly as I did as pastor because they had been through a constitution making process a few years before and spelled out their purpose and how they were carrying it out. Every year at budget making time there were more attempts to plan goals. Also there were excellent programs in a variety of areas and one could keep busy enough keeping those activities going without looking for more work. It it wasn't for the fact of this underlying uneasiness that we weren't agreed or clear about our mission, we wouldn't have started the whole study.

One of the big obstacles, finding time for people who were knowledgeable about the congregation's life to do this study, was solved by doing it during the Sunday school hour. The people responsible for the study became a kind of Sunday school class, studying what a church is and what its main mission is. (We agreed evangelism is our main mission.) We wouldn't have met weekly for a year without using that weekly Sunday school hour which kept us at the task.

The Presbyterians have worked out a loose-leaf notebook to help congregations in this process. It starts with choosing a committee, an outline of the steps to take, (beginning with Bible study) the motivation for doing the mission and goals clarification, and the importance of checking frequently with the Board and the congregation to see if they agree with the committee's findings. Our motivation wasn't that strong and the reasons for clarifying our mission and goals were a little weak, so we stopped for a while and read Schaller's *The local church looks to the future*. It was helpful in pinpointing what we were doing and why it is urgent. We should have started with Schaller's book perhaps because what we were doing wasn't clear enough and by the time we did get clear our group had shrunk to some people who may have stayed with it for other reasons than that it all seemed valuable.

It also took us twice as long as we had planned and we spent nine months proposing, refining, checking with the Board and the congregation. Some of the specific objectives we thought of to help realize certain goals were so good and obvious that we didn't wait to begin implementing them. Recommendations were sometimes brought to the Board and completed by the time the whole study all was accepted in the spring of 1971.

By the time we got the study completed and asked the congregation to look at it one more time . . . they were getting a little tired of taking Sunday school sessions to react to the study. We spent a Board meeting in which various commissions agreed to accept some of the eighteen objectives and carry them out.

The winter of 1971-72 passed and we achieved most of the objectives. Some we found out were too vague and couldn't be achieved the way they were stated. In the late spring of 1972 we tried a second time to formulate some goals, this time asking commissions to set out the objectives instead of having a central committee plan them. Now on September 24, we are ready to look at this second effort. It does mean forcing ourselves to look ahead and ask ourselves if we agree on these new objectives.

As a pastor I'm excited by the whole process because of the opportunities it gives us to be a congregation that works together on what our mission is and what we should accomplish. Of course, it isn't a glorious exhilarating experience seven days a week and is often hard painful thinking about our community and about our future that isn't easy to do. So far we have avoided some of the dangers such as setting quotas or objectives that make us ignore people's real needs in order to meet those quotas.

In this second time around, I feel all the bold or timid goal setting we did was certainly worth it and I am looking forward to more clarity about the mission God seems to give us so that some day we can all state what it is and what our own part is in carrying it out. That day hasn't come yet but the mission-clarifying and objective-setting have sure been helpful to me and I believe to all of us at First Mennonite.

Stanley Bohn, Pastor

Six-week "church study" at Champaign-Urbana

Find below a random listing of a few of the many important events and decisions that were made during our recently concluded six-week study of "The Mission of Our Church." It was a tremendously rewarding study that will affect our church for years to come. We praise God for his Spirit's direction.

1. Thirty books on church renewal from a selected reading list were checked out (and hopefully read) by fourteen persons.

2. A Hospitality Committee of twelve persons has been organized to make sure that: a) Every resident visitor is visited by a family and/or individual of the church within ten days.

b) A definite plan of action be developed whereby Mennonite background non-participants can be exposed to our people. Thereupon, they will be able to make an informed choice regarding participation.

c) The congregation is challenged to offer rides, etc., to everyone who wants to participate in worship but cannot because of lack of transportation.

3. A church-wide fellowship event will be planned every six weeks by various couples and individuals in the church.

4. Rosalie Albrecht has volunteered to serve the church by offering her secretarial skills on a one or two day a week basis.

5. Most participants in the church have made personal resolutions to do their part in making undergraduate students feel welcome.

6. Peter and Rosalie Albrecht have consented to give primary leadership to an undergraduate student ministry. (Another couple is needed.)

7. Church participants have asked its leadership to challenge them by asking more financially.

8. It was strongly requested to bring the possibility of a V.S. Unit to the congregation for vote in the immediate future.

9. Each October one Sunday and/or congregational letter will be devoted to informing the congregation of the various service opportunities the church and/or individuals might undertake.

10. A definite commitment to make a priority effort at increasing enrollment in children and youth Sunday school classes has been made by the Children's Education Committee as well as numerous individuals and families in the church.

11. Joe Massanari and Bob Walson have joined an interdenominational 6:00 a.m. men's prayer group. (They invite your participation.)

12. Cindy Breeze has announced her intention to begin a prayer-study group.

13. The Church Council is preparing itself to give leadership to a church that is on the "verge of a tremendous breakthrough."

14. A dedication to more adequately use our rich resources for an international student ministry was made.

15. Numerous individual dedications to personal Bible study, prayer, evangelism, and/or sharing are evidenced.

16. Evangelism (sharing a spiritual and social message and deed) to all persons, not just Menno-types, is beginning to surface.

Dynamic congregation

Three very important characteristics emerge as one honestly looks at and listens to a dynamic growing congregation.

1. *Ownership* — Each person who attends the congregation or comes to the worship experience recognizes that he is very much a part of what is happening here.

2. *Openness* — All persons in the congregation are saying we are really members one of another. I care about you and I love you. I feel like you love me.

3. *Experimentation* — The setting is established in the congregation where people believe enough in each other and trust each other enough that you can fail, that mistakes can be made, that all positions do not have to be completely defended. Always you know that you are among brothers.

—From the *Builder,* July 1972

Automatic revival Response to Probe '72

Our congregation had nine representatives at Probe, five adults, one college student, and three high school students. The Sunday following the entire Sunday morning service was devoted to reports from Probe at which time eight of our group participated. Each one was advised to report informally whatever had been most impressive or meaningful to him without any particular assignment. If repetition occurred, it would indicate a prominent emphases at Probe. Incidentally, the congregation offered to pay each one's expenses including plane fare. Some volunteered to pay their own way.

Each one spoke very enthusiastically and convincingly about his experiences. One of the emphases which came through from a number of their reports was that in order to have evangelism in the congregation, revival was a prerequisite where people would get right with their God and fellowman. In particular did this emphasis come from the youth who reported.

An automatic revival response broke lose in the congregation sooner than we had anticipated. Every congregation has the above need within their congregation and Salem was and is no exception. The pastor before closing prayer casually offered, without any pressure, that he would step down as a first move following the prayer and stand in front of the church and if there were those who felt led to respond to what had been emphasized in the reports they should so indicate by also stepping forward. That was all that was said and immediately people began to come forward until the whole front of the church was filled. It was a movement of the Holy Spirit in which people mended relationships and prayed together. However, as so often, some did not respond. They were even encouraged to do so by other members, but they did not. Nevertheless, the atmosphere in the congregation has changed and members said never before had they seen anything like this happen in their congregation.

Ben Rahn, Pastor

Frank R. Mitchell dies

The passing of Rev. Frank Mitchell on September 16, marked the removal of one of the few remaining links in the chain of ministerial participation in the life and work of the Central District Conference and its churches in Illinois and adjoining states, reaching back over a period of more than forty years—he offered himself for lifetime service in the Christian ministry. Despite his entirely urban background, he accepted a call to the then most uniquely rural church community in the entire conference area.

This marked the beginning of a ministry which was to take on varied aspects from this rural setting, to a low-income section of Peoria as superintendent of the Gospel Mission in that city; then to Meadows as superintendent of the Mennonite Home for the Aged; from that to the pastorate at Pulaski, Iowa; and finally back to Meadows as minister at the Home.

He was an apt and earnest student, and during his later months, despite his declining physical state, applied himself intensely to this pursuit. One of his principal study projects was centered on the Prayer Life of Jesus. If these studies should be found in manuscript or outline, they might merit consideration by the General Conference Committee on Literature Development.

Robert L. Hartzler

Your Answer

She was a maiden lady with large holdings which, as an only child, she had received from her father. He had lucrative oil interests in southern states and used the income therefrom to buy farms in one of the chief agricultural sections in our Central Conference area. In fact, he had so many farms that on one occasion as he had tire trouble along the highway, a man stopped and helped him get ready to go again. He said to the man, "I don't think I know you." At which the man replied, "I'm one of your tenants!" At his death, she of course got all of this.

She apparently had quite good rapport with her tenants inasmuch as she planned to make provision that at her decease the tenants would have opportunity to purchase farms, if they wished, at their appraised value. Then she decided to make a trip south to survey her oil interests and then on returning make the provision as above mentioned. But just before returning she became ill, and died before an attorney could be brought in.

Several farms were sold to liquidate the estate. But all the tenants could do was bid against any other buyers, or just watch the spectacle unfold.

She had a good intention, but. . . .

Five steps that may change the world

Five steps that will help "change the world": (1) use literature wisely and extensively, (2) involve and equip laymen, (3) invade communities with a full-orbed ministry of personal evangelism and social services, (4) provide a continuity of contacts, and (5) work cooperatively with other denominations in evangelism." *D. P. Neufeld, Pastor at Virgil, Ontario, speaking at Canadian Conference.*

Service assignments

Donna Lynne Andres, Ottawa, Ontario, entered voluntary service for nine months as a day care worker in the Community Day Nursery, Markham, Illinois. Donna attended Rosthern Junior College, Rosthern, Saskatchewan, and is a member of the Ottawa Mennonite Church.

Jeanne Beery, Seville, Ohio, has begun a year of voluntary service in Upland, California, as a teacher at the First Mennonite Church preschool. She is a member of First Mennonite Church, Wadsworth, Ohio.

Kathleen Derksen, Olivet Mennonite Mission Church, Clearbrook, British Columbia, has begun a year of voluntary service in Markham, Illinois. She is teaching in the community day nursery.

Sharon Goering of Eden Mennonite Church, Moundridge, Kansas, began voluntary service with the Markham, Illinois, voluntary service unit on September 2 as a day care worker at the Community Day Nursery. Sharon has attended Friends Bible College, Haviland, Kansas.

John and Sara Rich, Bluffton, Ohio, have accepted a three-year MCC assignment in Whitesburg, Kentucky. Sara will be managing the "Hill and Hollow" craft center. John will be working with long-range planning for the center and also with the wood craft area of the center.

Tom and Doris Hamman Schumacher, Pandora, Ohio, have begun a three-year term as teachers in Shenge, Sierra Leone. They graduated from Bluffton College in 1972. Tom received a degree in biology and Doris graduated in elementary education and music. He is from St. John Mennonite Church and Doris is a member of First Mennonite, Bluffton, Ohio.

Jean Lynn Stayer, Suffield, Ohio, entered voluntary service in Markham, Illinois, for a year in the Chicago suburb as a day care worker or as bookkeeper at the Sheltered Care Workshop.

Lloyd Wiebe, First Church, Nappanee, Indiana, will spend one year in French language study in Brussels before going to Zaire for two years of teaching.

WOMEN
AT
WORK
WMA

Theme . . . "Bear one another's burdens, and so fulfill the law of Christ" (Gal. 6:2)

A promise of zest

"And I will give you zest!"

Summer was over, the school year was about to begin, but I was not ready for it. Summers before had been times of catching up on so many things, decision making, problem solving, finding rest during vacations. But this year seemed a reversal of all that—a stockpiling of work, indecision, unsolved problems, little rest and no eagerness for the year ahead.

And then I heard it—those very familiar words from Matthew 11:28—"Come unto Me, all who are weary and heavy laden, and I will give you rest." But it was changed, for the speaker was saying "and I will give you ZEST!" It was the *Cotton patch version,* as I recall, but there my recollection stops. Did I hear it in conversation at coffee break? From an article in a paper or magazine—TV or the radio?

I'm really not sure where or when or from whom; I'm not sure that I am quoting it correctly. But this much I know, it spoke to me at a time when I needed it, and moreover, the Jesus who promised *rest* can surely deliver *zest.*

"Jesus, you promised me rest.
And you gave me the night
And a pillow for my head.

Jesus, you promised me light.
And you gave your vision
And a path for me to tread.

Jesus, you give me ZEST,
An eagerness to do Thy will
And seek all that lies ahead."

Mrs. Lowell Troyer, president

Quilt blocks needed

Do you have extra material or remnants that could be cut into 4 by 4 and 4 by 6 inch quilt blocks? The women at our Hopi Mission in Oraibi can put them to good use. As cooler days come, the women will be busy making and selling quilts to help support the Mission School. Many more quilt blocks could be used. Please send these cut blocks directly to: Mrs. Louise Johnson, Box 92, Oraibi, Arizona 86039.

Christmas shop stays open

The Christmas Shop is a project of the Near Northside Cooperative Ministry, the combined effort of a number of churches in the area of Columbus, Ohio, where the Neil Ave. Church is located. This year the shop is open the year around and low-income people of the community can get free clothing. In December toys will be added.

All families using the shop are registered and their needs checked by a social worker, church pastor, or agency. People in the area who have great need of material aid as well as families who are on welfare are those where the husband is working but the income is so low there is absolutely no money to buy clothing. These families are also without the medical assistance that welfare families receive.

Staffed entirely with volunteers, mostly women from interested churches, the shop is located in a rent-free room in the basement of Neil Ave. United Mennonite Church.

It is impressive to observe the shoppers at the Christmas Shop. They seem to be much less greedy than the more affluent. They would not take more than they really needed. The families were allowed fifteen points worth of merchandise for each person in the family, and paid twenty-five cents per person to shop in the store (if they could not pay even this nominal fee, an agency paid for them so they could shop.) Two-hundred-and-sixty-four families were served by the Christmas Shop last year.

The most needed donations are new or like-new clothing for school-age children, bedding, and cash. The cash donations are used for buying underwear and clothing, to keep a more complete size range, and also for bedding and toys. Trading stamp books are also used to buy bedding.

The little boy pictured here was one of nearly 125 children who participated in a special shopping day last Mother's Day weekend. With a nickel a child could buy two gifts: a plant, toilet article, scarf, apron or jewelry. Doesn't he look pleased with his purchases? Imagine how happy he'll make his mother when he gives them to her!

The Christmas Shop is one of the suggested Central District Projects for 1972. For the above picture and information, thanks to Mrs. Glenn Esh, 67 E. Northwood Ave., Columbus, Ohio 43201. Contributions for The Christmas Shop may be sent to her.

Material for this page should be sent to Mrs. Valier Flueckiger, 409 W. Water St., Berne, Ind. 46711.

VITAL STATISTICS

MARRIAGES

Bethel, Fortuna, Mo.: Lowell Ulrich and Joyce Wenger, August 19; Kenyon Aeschbacher and Shirley Jean Elyea, August 12.

Ebenezer, Bluffton, Ohio: Paul Milliken (Methodist, Pittsburgh, Pa.) and Beth Niswander, August 4; Ron Conrad and Joyce Williams, August 25.

Eighth Street, Goshen, Ind.: Chris Lehman and Marilyn Beachy, August 12.

First, Berne, Ind.: James Flueckiger and Lora Lehman, August 12; Robert Wayne Reusser and Deborah Ann Myers (Hope Missionary Church, Bluffton, Ind.) Aug. 12; F. Lenny Jordan (Koinonia Fellowship, Americus, Ga.) and Jean Liechty, August 12; Chris Andrews (United Brethren, Bluffton, Ind.) and Ann Moser, August 19; Lee Lehman and Barbara Leinbach (Waterford, Goshen), August 12; Ralph E. Stager and Esther E. Lehmann, September 15; Malcolm Lehman and Robin Rosier (Fort Wayne, Ind.) September 23.

First, Bluffton, Ohio: Frederick Steiner (Methodist, Bluffton, Ind.) and Annette Krehbiel, August 5; Don Pattersen and Pamela Bettelman (Lutheran, Holgate, Ohio), August 12; James Weaver (Sugarcreek, Ohio) and Jane Luginbuhl, August 19; David Lehman (First, Berne, Ind.) and Jean Purves, August 19; Rick Beck (Elmore, Ohio) and Rhonda Reichenbach, August 25.

First, Nappanee, Ind.: Wilbur Naylor and Zola Bash, August 20; Robert Shetler and Rachel Wiebe, August 17.

First, Sugarcreek, Ohio: Jon Teuscher and Deborah Weaver, August 5.

First, Wadsworth, Ohio: Carl Douglas Mason and Alice Marie Mumaw, September 2.

Grace, Pandora, Ohio: Dennis L. Crim and Roseanna Suter, July 8; Alan Eugene Amstutz (First, Bluffton, Ohio) and Sue Ann Neiswander, August 12; Wm. Holtgreven and Frances Baumgartner, September 2.

Maplewood, Fort Wayne, Ind.: Max Waters and Connie Yoder, August 12; Bill Miller and Linda Reeves, August 12.

Salem, Kidron, Ohio: Larry Neuenschwander and Carmen Sprunger, August 26.

Zion, Donnellson, Iowa: John Leisenring and Deborah Sue Allen, July 15.

Carlock, Carlock, Ill.: Dr. John Stutzman and Erma Hunsberger (Baden, Ontario), September 9.

DEATHS

Carlock, Carlock, Ill.: Chester (Jim) Schad.

Ebenezer, Bluffton, Ohio: Mrs. Sylvia Moser, July 24.

Eighth Street, Goshen, Ind.: Lloyd B. Weaver, June 5.

First, Berne, Ind.: Fred Beitler; Mrs. J. S. Berkey; Mrs. Lillie Burkey; William Burke; Hannah Bracy; Bertha Cox; Mrs. Augustus Daily; Harve Ellenberger; Elizabeth Graber; Tracy Hindenland; Clifton Liechty; Amos M. Neuenschwander, September 6; Mrs. Amos Schindler; A. C. Smith; Terry Smith; Dan Striker, July 28; Mrs. Menno Wittwer.

First, Sugarcreek, Ohio: Will Shutt.

Wayland, Wayland, Iowa: Dale Clark, July 3.

Zion, Donnellson, Iowa: Harold B. Horn, July 31; Elmer V. Smith, July 27.

BIRTHS

Ebenezer, Bluffton, Ohio: to the Gary Herrs, Ellen Marie, August 9.

Eighth Street, Goshen, Ind.: to the Gerald Wingards, David Matthew, June 28; to the Jon Brookmyers, Jama LeAnn, July 19; to the Wendell Klings, Dawn Marie, July 21.

First, Berne, Ind.: to the Donald Gerbers, Julie Michelle, August 19; to the Byron Foxes, Benjamin Caldwell, August 20; to the Paul Habeggers, stillborn son; to the Bruce Glicks, Jonathan Allen, August 31; to the Charles Lehmans, Terilyn Rhea, September 2; to the Don Lehmans, Lachelle Ann, September 10.

First, Champaign-Urbana, Ill.: to the David Denlingers, Michael David, June 5; to the David Regehrs, John David, July 25.

First, Nappanee, Ind.: to the Larry Nunemakers, Jason Scott, July 7.

First, Sugarcreek, Ohio: to the Eric Mausts, Stacy Conrad, June 23; to the Ronnie Rabers, Natalie Ann, August 29.

Grace, Pandora, Ohio: to the Dan Hiltys, Julie Christine, July 12; to the Rodney McDaniels, Alison Leigh, July 14; to the Wayne Yarnells, Stephanie Ann, August 4.

Maplewood, Fort Wayne, Ind.: to the Rick Longs, Craig Richard, August 23.

Neil Ave., Columbus, Ohio: to the Maynard Longs, Terrance Alan, June 29; to the Wayne Shorts, Alex Wayne, August 2.

Oak Grove, Smithville, Ohio: to the Lester Burkholders, Tracey Ann, stillborn in April; to the Tim Thuts, Daniel Mark, April 18; to the Leroy Berrys, Joseph Jonathan, April 29; to the Lyle Troyers, Mark Lyle, April 15; the Rex Millers, Brenda Diane, May 10; to the Jesse Pertees, Christopher Michael, May 12.

Oak Grove, Smithville, Ohio: to the Howard Nikkels, Sara Jane, August 31.

Pleasant Oaks, Middlebury, Ind.: to the Phil Wogomans, Jeffrey Michael, August 8.

Pulaski, Iowa: to the Larry Ramseyers, Angela Renee, May 20.

Salem, Kidron, Ohio: to the Greg Nussbaums, Gregory James, August 4.

Zion, Donnellson, Iowa: to the Pete Garcias, John Jay, July 21.

ANNIVERSARIES

Eighth Street, Goshen, Ind.: Russell Hartzlers, 50th, June 4.

First, Berne, Ind.: Chester Roths, 53rd, August 24; Dr. T. H. Soldners, 52nd, August 29.

First, Bluffton, Ohio: Rev. Wilmer Shellys, 50th, August 20.

Oak Grove, Smithville, Ohio: Noah Schrocks, 60th, September 10.

St. John, Pandora, Ohio: Homer Reichenbachs, 50th, August 27.

NEW MEMBERS

Congerville, Ill.: Bradley and Michael Bachman.

Maplewood, Fort Wayne, Ind: Roger Neuenschwander and Mike Moore, August 27.

Bethel College enrollment 444

The enrollment at Bethel College, taken after two weeks of classes, stands at 444. Of this number, 164 are new students, either freshmen or transfer students to other classes.

The comparable total enrollment figure of a year ago is 481, indicating a decrease of 37.

"Last year Bethel had a 30 percent increase in its freshman class and a total enrollment jump," stated President Harold J. Schultz. "We are disappointed in the dip this year, but believe the new goals study, new offerings in social work and business, and profile of expectations and conduct will spur enrollment increases for next year."

Missionary will work for Zaire government

Henry and Tina Dirks of Virgil, Ontario, are going to Zaire, but not as missionaries.

This time Mr. Dirks will be working for the Zairian Government.

Mr. Dirks, press manager at LECO from 1963-72, trained a national to take his place at the church-related press. Now he will be working for the Fonds Medical Cooperatif (FOMECO), the medical department of the presidency.

His assignment is to start a new press from scratch for the government hospital in Kinshasa. The press will produce medical forms for use in the hospital and eventually a medical journal for Zaire and health literature to distribute to the people.

Mr. Dirks said the government has completely rebuilt and modernized the old Kinshasa hospital, which has 1,300 beds and 3,000 outpatients a day.

Mrs. Dirks plans to work with Mennonite women in Zaire, and both hope to be involved with the Mennonite congregation in Kinshasa.

Although financial support will no longer be coming from the General Conference or Africa Inter-Mennonite Mission, the Dirkses will maintain fraternal ties with the mission boards.

They were scheduled to leave for Zaire on October 15.

A controversial film

Marjoe Gortner helps women at a pentecostal tent revival "receive the Holy Spirit" in the movie Marjoe, *an exposé of the young evangelist's fakery in the "Jesus business." Marjoe, a child evangelist who retired when he was fourteen and came back to the circuit a few years ago, used the film as his confession of hypocrisy and, hopefully, as a springboard to an acting or singing career. Marjoe has been criticized for implying that most evangelists are conscious or unconscious hustlers.*

Saskatoon congregation has a retreat for couples

Fifteen married couples gathered at Saskatchewan's Pike Lake Bible Camp September 16 and 17 for a weekend of learning, fellowship, relaxation and recreation. The retreat, sponsored by the Nutana Park Mennonite Church in Saskatoon, was designed to assist parents in fulfilling their responsibilities toward each other and their children. Resource people were drawn from the local congregation.

Alfred Neufeldt dealt with the first topic, "Marital relations." The Saturday morning topic, "The training of children," was developed by Carl Krause. The last session, Saturday afternoon, centered on "Christian nurture and the home."

Polish trainees need new homes this month

If you have a farm or an agricultural business, you may be the one to give a home this autumn to one of the twenty-three young Polish trainees now in North America.

The twenty-three men and women from Poland arrived in April. Their first six-months placements will end and new placements be needed in October. They will return to Poland in March 1973.

These trainees are in their twenties. They have college training in agriculture. Their interests center around agricultural mechanization, American farming methods, farm production, and agricultural marketing economics. More specifically their interests include sheep breeding, animal husbandry, dairying and milk processing, meat processing, plant pathology, flower production, fruit production, potato and vegetable culture, seed inspection and selection, terracing and drainage, and crop farming.

The Polish exchange program is based on an agreement between the Mennonite Central Committee and the Scientific Institute for Agriculturists, Engineers, and Technicians (SITR) in Warsaw, Poland. The purposes of the program are to promote goodwill, better international understanding, and friendship through person-to-person contact of Polish young people and North Americans, and to enable the Polish visitors to increase vocational insights through full-time participation in agricultural work here. Sponsors pay trainees the minimum prevailing wage. Trainees repay sponsors for room and board.

You may indicate your interest in taking in a Polish trainee by writing or phoning immediately to: Exchange Visitor Office, Mennonite Central Committee, Akron, Pennsylvania 17501, (717) 859-1151, or in Canada to: Mennonite Central Committee, 201-1483 Pembina Highway, Winnipeg, Manitoba R3T 2C8, (204) 453-4897.

RECORD

Workers

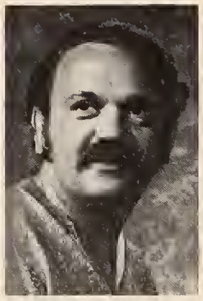
New members of the Mennonite Pioneer Mission board are *Ed Brandt,* Swift Current, Sask., and *Paul Dyck,* Altona, Man.

David and Fern Brunner, Barberton, Ohio, have begun a three-year term of service with MCC in Whitesburg, Ky., the central Appalachia area. David will be serving as director of family services in Letcher County and Fern as a nurse. David graduated from Goshen College, received a BD from Associated Mennonite Biblical Seminaries and a ThM from Crozer Theological Seminary, Chester, Pa. Fern received a BS in nursing from Goshen College, Goshen, Ind., in 1962. David is the son of Edgar and Anna Brunner, Souderton, Pa., and Fern is the daughter of John and Bertha Graybill, Elizabethtown, Pa. The Brunners are members of Summit Christian Fellowship, Barberton, Ohio.

Eric Friesen, Lorraine Ave. Church, Wichita, Kans., has begun a two-year term of service working with youth in Hamilton, Ont. Eric has attended Grinnell College, Grinnell, Iowa; Wichita State University; and the University of Kansas, Lawrence.

Thomas and Judy Gross, Calvary Church, Washington, Ill., have begun a two-year term of service with MCC at McDowell, Ky., in central Appalachia. Thomas is a medical doctor and Judy may work part-time in a day care center. Thomas received an AB in chemistry from Bluffton College, Bluffton, Ohio, in 1967 and an MD from the University of Illinois College of Medicine, Chicago, Ill., in 1971. Judy received a BS in education from Bluffton College in 1968. Thomas is the son of Gilbert and Anna Gross, Washington, Ill., and Judy is the daughter of Floyd and Mary Osborn, Miami, Fla.

Lola Meyers, Riegelsville, Pa., has begun a three-year term of service, teaching at a primary school in Botswana. She received a BS degree in elementary education from Kutztown, Pa., in 1969. Lola is a member of the Springfield Church, Pleasant Valley, Pa.


D. Brunner

F. Brunner

J. Gross

T. Gross

Quenzer

Unger

Randall Quenzer, San Miguel, Calif., has begun a two-year term of service with MCC in Smithville, Ohio, as a mechanic. Randall received an AS in automotive technology and diesel mechanics from National Technical Schools, Los Angeles, in 1971. He is a member of First Church, Paso Robles, Calif.

Donald L. Schweingruber, assistant to the dean and academic advisor in the college of engineering at Michigan State University the past three years, has been appointed assistant to the president, dean of men, and assistant professor of education at Bluffton College.

Annitta Unger, Abbotsford, B.C., has begun a two-year term of service with MCC working in a crafts program at Whitesburg, Ky., in central Appalachia. She previously participated in voluntary service with Mennonite Central Committee. Annitta graduated from Abbotsford Senior High School in 1965. She is the daughter of Peter and Anna Unger, Abbotsford, and a member of Mountain View Church, Vancouver, B.C.

Annette Voth, Peabody, Kans., joined the Sixteenth Street voluntary service unit in Oklahoma City on Sept. 6. She will spend one year as a psychiatric aide at the University of Oklahoma's Health Science Center. Annette, a member of Tabor Church, rural Newton, Kans., has attended Bluffton College, Bluffton, Ohio. She is the daughter of Arnold and Wilma Voth.

Marriages

Dean Amstutz and *Sandra Knapp,* Pulaski (Iowa) Church, on Aug. 19.

Rick Beck, Elmore, Ohio, and *Rhonda Reichenbach,* First Church, Bluffton, Ohio, on Aug. 25.

John Bryant and *Joyce Augstadt,* West Swamp Church, Quakertown, Pa., on Aug. 5.

Mark Lindsay Davis and *Sandra Sue Wagler,* Wayland (Iowa) Church, on Aug. 12.

James Graber and *Muriel Kaufman,* Salem Zion Church, Freeman, S.D., on Aug. 4.

Larry W. Graber, First Church, Pretty Prairie, Kans., and *Betty Brown,* Kansas City, Mo., on Aug. 5.

Stanley Graber and *Bonnie Stucky,* Zion Church, Elbing, Kans., on May 24.

James Goertz, Hoffnungsau Church, Inman, Kans., and *Phyllis Peters,* Rosthern, Sask., on Aug. 16.

Robert Hieb, Marion, S.D., and *Irene Corkill,* Bethany Church, Freeman, S.D., on Aug. 26.

Larry G. Houdyshell, Marion, Kans., and *Carol Ann Funk,* Trinity Church, Hillsboro, Kans., on Sept. 2.

Lauren Huebert and *Cynthia Friesen,* Bethesda Church, Henderson, Neb., on Aug. 18.

Marc Kevin Hutchinson, Presbyterian Church, Hays, Kans., and *Debra*

Ann Goertzen, Buhler (Kans.) Church, on Aug. 18.

Joe Jantz, Menno Church, Ritzville, Wash., and *Marie Stucky,* First Church, McPherson, Kans., on Aug. 15.

F. Lenny Jordan, Koinonia Fellowship, Americus, Ga., and *Jean Leichty,* First Church, Berne, Ind., on Aug. 12.

Harold L. Kirkendall and *Susan Kae Becker,* Menno Church, Ritzville, Wash., on Aug. 19.

Glenn Kleinsasser, Zion Church, Donnellson, Iowa, and *Sharon Hiebner,* First Church, Mountain Lake, Minn., on Aug. 18.

Lyle Koehn, West Zion Church, Moundridge, Kans., and *Jaylene Reed,* United Methodist Church, Hutchinson, Kans., on Aug. 18.

David Lehman, First Church, Berne, Ind., and *Jean Purves,* First Church, Bluffton, Ohio, on Aug. 19.

Lee Lehman, First Church, Berne, Ind., and *Barbara Leinbach,* Waterford (Ind.) Church, on Aug. 12.

Glen Linscheid, Grace Church, Dallas, Ore., and *Dorothy Lindstrom* on Aug. 20.

Phil Mahan, Halstead, Kans., and *Marilyn Wiens,* First Church, Newton, Kans., on Aug. 5.

William Eugene McCurdy, Lorraine Ave. Church, Wichita, Kans., and *Debbie Frentress,* Scott City, Kans., on July 28.

Paul Milliken, Methodist Church, Pittsburgh, Pa., and *Beth Niswander,* Ebenezer Church, Bluffton, Ohio, on Aug. 19.

Larry Neuenschwander, Kidron, Ohio, and *Carmen Lucille Sprunger,* Salem Church, Kidron, Ohio, on Aug. 26.

Gary A. Nunemacher, Newton, Kans., and *Frances Kay Rahn,* Salem Church, Kidron, Ohio, on Aug. 16.

T. Kent Olson, Salem United Methodist Church, Newton, Kans., and *Cornelia Krahn,* Bethel College Church, North Newton, Kans., on Aug. 11.

Dennis Ortmann, Bethel Church, Marion, S.D., and *Marlis Stucky,* Newton, Kans., on Aug. 9.

Don Patterson, First Church, Bluffton, Ohio, and *Pamela Bostelman,* St. John's Lutheran Church, Helgate, Ohio, on Aug. 12.

Rodney Ray Peer, Topeka, Kans., and *Sandra Kay Becker,* Emmanuel Church, Moundridge, Kans., on Aug. 12.

Bruce Preheim, Salem Church, Freeman, S.D., and *June Zimmer,* Parker, S.D., on Aug. 27.

Wayne Regehr, Bethel Church, Inman, Kans., and *Colleen Becker,* First Christian Church, Grand Island, Neb., on Aug. 27.

Lynford Regier, First Church, Newton, Kans., and *Sharon Reimer,* Emmanuel Church, Meade, Kans., on Aug. 11.

Robert Reusser, First Church, Berne, Ind., and *Deborah Myers,* Hope Missionary Church, Bluffton, Ohio, on Aug. 12.

Wesley Marvin Rinner and *Donna Lynn Swift,* Wayland (Iowa) Church, on Aug. 5.

Charles Robinson, First Church, Sedgwick, Kans., and *Marion Voth,* Bethel College Church, North Newton, Kans., on Aug. 13.

Jerome Sayler, Viborg, S.D., and *Monica Schrag,* Salem Church, Freeman, S.D., on Aug. 26.

Wayne Schmidt, Hoffnungsau Church, Inman, Kans., and *Amber Bickel,* Immanuel Church, Downey, Calif., on Aug. 26.

Ben Schmold and *Maria Rempel,* Waterloo-Kitchener (Ont.) United Church, on July 22.

Dale Eugene Schrag and *Carol Lynn Janzen,* Zion Church, Elbing, Kans., on Aug. 19.

Robert J. Schrag and *Marcella Schrag,* Eden Church, Moundridge, Kans., on Aug. 12.

Donald L. Shelly and *Jovita C. Estelita,* Zion Church, Souderton, Pa., on Aug. 6.

Dennis Sheptocol and *Sandra Ehst,* Hereford Church, Bally, Pa., on Aug. 4.

Richard Sieber, Freeport, Ill., and *Anne Christine Krehbiel,* Eden Church, Moundridge, Kans., on Aug. 25.

Frederick Steiner, First Church, Bluffton, Ohio, and *Annette Krehbiel,* Methodist Church, Bluffton, Ohio, on Aug. 5.

Jon David Tueseher, First Church of the Nazarene, Mineral City, Ohio, and *Deborah Sue Weaver,* First Church, Sugarcreek, Ohio, on Aug. 5.

Michael Walter and *Lucille Graber,* Bethany Church, Freeman, S.D., on Aug. 1.

Calendar

Oct. 23-26—Seminar for Central and Eastern District pastors, Camp Friedenswald, Mich.

Central

Oct. 27—Inauguration of President Benjamin Sprunger, Bluffton College, Bluffton, Ohio.

Oct. 27-29—Key 73 weekend retreat, Camp Friedenswald, Mich.

Woodstock School

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WOODSTOCK SCHOOL is an interdenominational, Christian, coeducational, boarding school with an international student body, located in the Himalayan Mountains of North India. Courses in Indian culture, history, literature, language, and music are offered in addition to a standard North American college preparatory program. Field trips and extended vacation tours add to the school's cross-cultural emphasis. Woodstock offers a special "year abroad" program for high school students from North America. By spending a year at Woodstock, they are assured a unique educational experience. For further information write to the Admissions Office, Woodstock School, Mussoorie, U.P., India. Use airmail postage in writing.

LETTERS

Taiwan causes anguish

Dear Editor: I have been following with great interest the "Taiwan case" as it has come to our attention via news release, headlines, editorials in periodicals, letters in *The Mennonite,* and now the in-depth article by Verney Unruh (September 5 issue) .

I would suspect had we known how much attention this situation would attract, an article like Verney's would have appeared at the outset rather than after it was felt necessary to set the record straight. The fact that the response, discussion, charge, countercharge, emotion, etc., has arisen as it has, seems to me to point up how really serious the question of the validity of our peace position is among us. We cannot go on indefinitely with part of our brotherhood believing the peace position is a quaint cultural hangup and that it is only a matter of years until it will wither away, another part believing it's very peripheral at best and at worst totally excess baggage in relation to the gospel, and a third part holding that nonviolence is integral to the gospel. I seriously doubt if we can speak to this violence-ridden impersonal technological age at all, unless we first heal ourselves of this division.

The history of the Taiwan experience, as Verney records it, makes real the anguish, soul-searching, and weighing of consequences required to endeavor to deal with the problem in a responsible manner. I have nothing but admiration for those involved in the decision-making this situation required. Under the circumstances described, the decision made had to be.

But as I say this I weep. I weep because the circumstance that made the decision necessary is revealed in the story of the young Taiwanese with which Verney closes his article. What this young man is saying so poignantly, and not even realizing it, is that he had to choose military service because there was no supportive community there to give him the strength to make any other choice.

For an individual to stand against what he faced necessitates a community of support saying, "We will say no to militarism with you by going to prison with you. We will not let you vanish like a vapor or go unremembered because they will have to deal with our whole community thus." That community isn't there.

I do not pass judgment on this young man. Rather I weep for him, as I weep for myself and our brotherhood that is still so far from the kingdom that we force people to make decisions of this import in the loneliness of individuality, rather than surrounding them with the warmth of community that alone makes possible the saying of yes to life and no to death. May God have mercy on us. In a real sense we have failed the church in Taiwan as we so often fail it here in North America also. It differs only in degree. *Jim Harnish, 521 Sunset, Eureka, Ill. 61530.*

Sept. 15

Contradictory article

Dear Editor: Dr. Roland P. Brown claims that I am misinformed about Taiwan and that my statement regarding an affiliation with an institution for military training is erroneous (Letters, August 22 issue). Since he presents no evidence for his claims and since he does not correct the "misinformation," his statements are not convincing. Nor should he blame me for a statement that I took in good faith from a General Conference news release.

Furthermore, his statement is not even convincing when checked against Verney Unruh's article on the issue (September 5 issue). It appears that both have fallen victim to the common tendency to justify beliefs and actions instead of correcting them.

In column two, page 505, Verney tells us that the hospital has been registered for a number of years. Yet a little further down he claims that the option to register was ruled out. Under point 5 he speaks of a relationship and agreement with the Presbyterians. He tells us that by this arrangement the Mennonite Christian Hospital school of nursing *will close.* But a few lines further down we are told that "part of the course, *including military training,* will be taken at MCH." That sounds worse than anything we have heard so far. But read on and you will find even more contradictions in this article that supposedly was to give an accurate account.

It is claimed that the MCH nurse's training is superior to other schools. I suppose that means that the nurses do what they have been taught. But we are told that the peace position is taught in such a way that no one does what he has been taught. Jesus tells us the story of two sons who were commanded to work in the vineyard (Matt. 21:28 ff.). One said, "I will not," but repented and went. The other one said, "I go, sir," but did not go. It was the first and not the second, who did the will of the father.

Now we are told that the Taiwanese inwardly respond to the peace teaching, but not outwardly. We can only call this hypocrisy in reverse, as Joseph Fletcher spoke of Calley's being a scapegoat in reverse in the discussion that I had with him in Harrisonburg in the spring of 1971.

The article closes with the logical fallacy which scholastic logicians labeled "argumentum misericordiam."

Not all of our young men in North America are accepting "the luxury of alternative service" as Verney should know. Some young men are going to jail for not registering for the draft. When I finished high school in 1941, I was offered free university education with only one condition. If the war had not come to an end by the time I finished my training, I would be obligated to serve for the duration wherever the government placed me. The economic advantage did not even tempt me.

When I wanted to enroll at Bethel College, our local bank manager had to make a recommendation to Ottawa that I be permitted to transfer Canadian funds to the United States. He wrote a "wonderful" letter explaining how happy I would have been to serve in the Canadian Army, but that for health reasons I was turned down. I could have remained silent and received my request. But I witnessed to my peace position, which made the manager so angry that he threw the letter on the desk with disgust as he lectured to me on my patriotic duty. The result was a new letter, which he did not read to me, but which led Ottawa to inform me that my request would not even be considered.

But suppose I had denied my faith for economic and educational advantages, it would not have made my action right. I would hope that someone would then have taken enough interest in me to have called me to repentance. *David Janzen, Niagara-on-the-Lake, Ont.* Sept. 9

About our letters: *To encourage our readers to express themselves on a variety of issues, we try to use all letters submitted for publication. Such statements may or may not reflect the views of a majority of readers. They may or may not agree with the official positions of our brotherhood. But we respect each person's right to be heard, which is a part of the larger obligation of membership in the brotherhood to both give and receive counsel (Heb. 3:13). Because of the limitation of space, shorter letters will be given preference, but longer statements, carefully and thoughtfully prepared, will be considered for use in other sections of our paper. Unsigned letters will not be published, though we may withhold names for valid reasons in a special situation. Letters to the editor marked "personal" or "not for publication" are always appreciated and, of course, will not be published.* Editor.

Wrong assumption

Dear Larry: I want to apologize to you, Larry, for my assumption that you were not at Explo (Letters, October 3 issue). The reason for assuming that you were not at Explo is because you did not refer to any one happening that you, personally, saw or heard. You never used a personal pronoun to describe Explo. It seems a bit unusual not to say that "I saw or heard," when describing an event. I'm sorry that I jumped to the wrong conclusion.

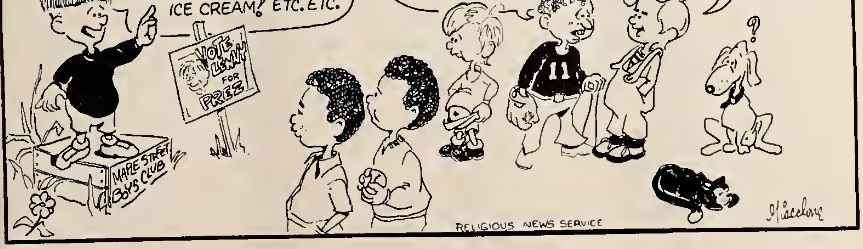
Larry, I'm one of the persons that reported to our congregation on the events of Explo. I'm the one who said, "I don't think that the editor of *The Mennonite* was fair in his report of Explo; I don't think he was there." This was the extent of my reference to you in my report of Explo.

I had spent much time in preparation and in prayer before the church service that Sunday morning. In my notes I had crossed out the reference to your report in *The Mennonite.* During the course of my talk something urged me to mention your article, and I did. I firmly believe that it was the Holy Spirit. I should have left out the part that I thought you weren't at Explo.

I am sorry about assuming that you weren't at Explo; but I'm still as sure as ever that you were *not* fair in your report on Explo. I can't comprehend *anyone* being so *critical* of Campus Crusade for Christ's methods, until he or she has had *better results* in leading souls to the saving knowledge of Christ! *Weldon Lehman, Box 347, Berne, Ind. 46711.* Sept. 16

Looking Up

By Joe Giacalone


TWO MONTH SCHOOL YEARS! NEW BICYCLES! LITTLE LEAGUE CHAMPIONSHIP! ICE CREAM! ETC. ETC.
VOTE LENNY FOR PREZ
MAPLE STREET BOYS CLUB
BUT MIKE, HE CAN'T POSSIBLY DO ALL THAT, CAN HE ?
NO, BUT AT LEAST WE'LL BE ELECTING A REAL LIVE POLITICIAN!
?
11
RELIGIOUS NEWS SERVICE
Giacalone

Faddishness in worship

Dear Editor: The article, "Our changing worship" (September 12 issue) was interesting, but . . . it is debatable how much the patterns of worship have changed throughout church history. On the other hand, it is amazing how the traditional liturgy of the church has survived in spite of the moods of history. Innovations in worship are a dime a dozen since they essentially aren't difficult. But how many of them are worked through biblically or theologically? Isaiah in the temple didn't hear, "Good morning." Rather he heard, "Holy, holy, holy is the Lord of hosts."

Innovations in worship can be fads which are here today and gone tomorrow. Today the fad is neo-Romanticism—the emphasis is upon feeling rather than reason. Romanticism is not more noble or relevant than Rationalism. In fact it is based upon a certain amount of naivete and escapism.

So why be tossed about by every wind of doctrine? The emphasis upon feeling will pass in a few years. Then the pendulum will swing toward reason and some of us will be right there riding on the tip. Are we honestly trying to be biblical and relevant, or is it a mere desire to be "hep," "cool," and "with it"? Much in this article suggested pure objectivism and latent humanism. God also would like to be included in our worship. *Grant Noll, R.R. 1, Pekin, Ill. 61544.*

Sept. 21

Giving credit

Dear Editor: I want to give the proper credit to the meditation (September 5 issue) entitled, "Praise the Lord for spinach." This was written by the members of the class in preparation for a children's day program. Each member wrote and presented his own line and everyone joined in on the chorus. The class is taught by a team of three college-age teachers; the other two are Delbert Peters and Nancy Voth. *Warren Flaming, Bethel College, North Newton, Kans. 67117.*

Sept. 14

The Upland church and its brown neighbors

James Waltner

First Mennonite Church, Upland, California, finds itself in a rapidly changing community. Twenty - five years ago Upland was an agricultural-citrus industry town of 4,000. Today its population is 37,000 with projections for this to double in ten years. The church is located in the southeast part of Upland, an older part of town. Low-income younger families and many older people live in the church neighborhood. The neighborhood elementary school has a 46 percent Mexican-American enrollment, while Upland's over-all brown population is about 9 percent.

How does a predominantly older German-culture Mennonite congregation relate to its changing neighborhood, and particularly the brown neighbors?

Servanthood workcamps. For five years the church has sponsored workcamps during the summer. High school workcampers lived at the church for two or three weeks and worked with the local boys' club in a leadership training program and day-camp activities with community poverty area day care centers, including one in a Chicano barrio in Cucamonga, and with Pacific State Hospital, an institution for the mentally retarded.

Mennonite Disaster Service. During the winter floods of 1969, MDS cleanup operations of a low-income housing tract in Cucamonga were administered through First Mennonite Church. Several months after the cleanup all of the families of the sixty-unit housing tract were invited to a smorgasbord supper at First Mennonite and an evening of fellowship and pictures. Fifteen families from the tract responded to the invitation.

Voluntary service unit. The VS Unit, begun three years ago, has had from five to seven members. Several work at Pacific State Hospital (with the mentally retarded), and others are assigned as volunteers with other community agencies, such as the welfare office, a rehabilitation hospital, youth center, YMCA, and elementary school.

The placing of VSer Thaine Dirks with the neighborhood elementary school as a volunteer has developed into operation of a preschool (Headstart-type) for disadvantaged children which now meets in our church building. The preschool has fifteen children and was to be doubled to two sections and thirty children in February 1972. Funds are provided by the Methodist, Mennonite, and Episcopal churches. Church-member volunteers and community mothers help.

Thaine Dirks listens to a young participant at the preschool which meets in the First Mennonite Church in Upland.

Other community involvement. Educational efforts have included a local poverty tour for church members arranged by Olin Habegger and a poverty meal with representatives from the local welfare office present. Nettie Cooley, James Waltner, and VSer Bill Welsh have represented our church on the Upland task force, an inter-church group working at a reconciling-interpretive ministry during the Chicano-Anglo conflicts in our area high schools during the fall of 1971. The task force has also worked on establishing a community information center. James Waltner served as a member of the parent advisory committee to the Upland elementary school district. The church, with neighborhood parents helping, provided a Halloween party in the fellowship hall as an alternative to trick-or-treating. Publicized through the local elementary school, it brought ninety children and about twenty parents from the neighborhood, who were grateful for this kind of service to the community.

The church's mission is to make known the love of God through Jesus Christ and to help persons know that love by bringing them into caring relationships. That mission includes our neighbors in community. But unless we find ways to know them as persons with needs like our own, we do not really care. And some of our neighbors have special needs because they are members of minorities whose rights to live as humans have been suppressed by others (sometimes including us).

Who will speak for the poor or those who have been robbed of their human dignity so long that they can only become bitter or believe that they are second-class persons? Who will speak for the rights of all men and our solidarity in community, if the church does not?

Material for this page provided by Women's Missionary Association.

MEDITATION

The fold and the field

RECENTLY I HAVE HAD occasion to work with Psalm 23 and John 10:1-10 and the familiar words, "The Lord is my shepherd," have taken on new meaning for me.

"The Lord is my shepherd" is a confession of faith, a saying, "This is where I'm at, this is what I've experienced." To confess the Lord as shepherd is to accept one thing and reject other options such as materialism, pleasure-seeking, rebellion, and tradition. Each of these is competing for our highest loyalty and deepest devotion. When we say, "The Lord is my shepherd," we are saying we've made a choice, a conscious commitment to have Jesus Christ as our leader. We have given him a no-strings-attached, "yes."

Both in John 10 and in Psalm 23 we find a double emphasis, the rest stops and the journey, the coming in and the going out, the fold and the field. This dual emphasis suggests a pattern or model for a growing Christian life.

Jesus himself is the way in, the door. By his death on the cross he opened the door to the family-fold of God. "I am the door, whoever comes in by me will be saved, he will come in. . . ." Jesus creates a fold, a fellowship, a community of those who belong to him, who love him and each other. It is here in the fold that we find the supporting fellowship, listening, caring, accepting, and trusting each other.

We need a fold, a fellowship circle in which we are open to our Lord's voice and also to each other.

But that is not all. The same Jesus who is the way in is also the way out, "Whoever comes in by me will be saved, he will come in and go out. He leads them out, he goes ahead of them and the sheep follow him."

As our leader on the way out, Jesus is creative, plowing new furrows. That's what he did then and he continues to do it today.

He goes out ahead of us in attitudes to people. They didn't need to be respectable middle-class types before he accepted them. He associated acceptingly with revenue clerks, prostitutes, and Samaritans, sharing the good news with them, "God loves you; I accept you. Let's go on together."

He goes ahead of us in his respect for a person's response to him. He accepted "no" for an answer. Certainly he invited, offered, appealed, served, suffered, and died, but he did not force people to accept him.

He goes on ahead of us with his active spirit. We experience a concern for someone and discover that when we get around to doing something about it, that the soil has been prepared, the person is open and ready to hear the good news through us.

We don't really have to bring him into the world. It is his world and he is there where people hurt, where there is bondage and oppression, hatred and war, struggle or ecstasy. He is there, and we are to be the ones who will point this out to people, and invite them to "see it," to experience him for themselves.

Having found Jesus to be the way in, we also need to discover him as the way out. Jesus Christ is our shepherd-leader. Let us follow him into the fold of a caring fellowship and out to the field of faithful service and witness. Then we may well have discovered a fruitful balance for our Christian experience—the fold and the field.

John H. Neufeld

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The loneliness of defeat

For every jubilant winner in this year's federal elections both north and south of the forty-ninth parallel there will be at least one loser who will feel the loneliness of public rejection. Each will try to be a good loser, but the art of losing does not come easily even to the philosophical person. Adlai Stevenson, after losing to Dwight Eisenhower in 1952, said, "I felt like a little boy who had stubbed his toe in the dark. He was too old to cry, but it hurt too much to laugh."

We put too high a value on coming out on top in various areas of life to be able to swallow defeat without getting a lump in our throats or a knot in our stomachs. Athletics constantly reminds us how win-conscious we are. When the gridiron saint, the late Vince Lombardi, said, "Winning is not the most important thing about football—it's the only thing," we winked knowingly and nodded even though we don't say it quite that way to our children.

The United States' controversial defeat at the hands of the Soviet Union's basketball team in Munich and Team Canada's flirtation with ignominious disaster in its historic eight-game encounter with Russia's all-star hockey team demonstrate how heavily defeat can hang over an entire nation.

After Team Canada had fallen behind in the first four games of the hockey series, an evangelist-pastor who writes a weekly column for several Canadian newspapers stated, "Team Canada has been carrying Canadians to national humiliation on international television."

The grapes were not only sour, but bitter. "Most uncomfortably," the religious columnist continued, "Communist culture can obviously produce skating supermen who are more than a match for corpulent Capitalists. . . . Canada's decline in hockey parallels the moral slide in North America. We see before our eyes that physical deterioration has been fathered by flabby morality."

Team Canada, however, snatched victory from the goal-mouth of defeat by winning three of the four games in Moscow. National morale made a quick rebound, and I guess that even the evangelist's dark appraisal of the country's spiritual circumstances has brightened somewhat after the comeback.

One essayist has suggested that the art of losing lies somewhere between making a demon of success and a cult of failure. "Losing is not better than winning," he writes. "Still the fact is that losers often learn while winners mostly worry." He concludes by quoting Robert Louis Stevenson, who wrote, "Our business in this world is not to succeed but to continue to fail in good spirits."

In view of the heavy toll that our passion for winning exacts on us and our society, we should take a serious look at how we can cut back on our competitiveness. Not all societies base their social, economic, educational, and religious intercourse on competition. An ethnic group living in the mountains of Russia, for example, has been shown to be almost totally noncompetitive. They not only experience a greater joy in living than most Westerners, but they are also healthier and many of them live to be well over one hundred years old.

The Sermon on the Mount has a word for those of us who are devoted excessively to the pursuit of being the biggest, the best, the brightest, the fastest, the newest, the strongest, and the happiest. "Do not be anxious about your life, what you shall eat or what you shall drink, nor about your body, what you shall put on. . . . Your heavenly Father knows that you need them all. . . . Seek first his kingdom and his righteousness. . . ." LK

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THE MENNONITE

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POLISH your self-image

Helen Good Brenneman

On the children's television program, "Sesame Street," Big Bird said that he was feeling pretty ordinary, when he happened to look into the mirror. And there he saw a Very Special Bird.

Those of us who live with a handicap would benefit from doing the same. If we look into the mirror, we will see a Very Special Bird, special with God because of his love and acceptance of us and of our own particular place in his scheme of things.

Our self-image and sense of "personhood" often take a real beating when we are limited by physical and emotional handicaps. Although the Apostle Paul wrote that we should not think of ourselves more highly than we should, it is not contrary to his meaning to say that neither should we think of ourselves more lowly than we should. For the rest of that verse in Romans 12 goes on to say that we should think with sober judgment. And Phillips helps us by wording the Scripture this way: "Don't cherish exaggerated ideas of yourself on your importance, but try to have a sane estimate of your capabilities by the light of the faith that God has given to you all" (The New Testament in Modern English).

It would not hurt any of us to polish up our self-images a bit, and our families might find us easier to live with! For those of us with handicaps, this means that we accept ourselves with both our limitations and our special gifts. Someone has said, "Self-acceptance is the beginning of change."

The following suggestions are not conclusive, but are simply ideas I have had simmering on the back burner of my mind. Frankly, I am writing them down for myself. Anyone else who wishes to listen may wish to add some of his own guidelines.

As Paul says, evaluate your strengths and weaknesses—arriving at a reasonable estimate of your capabilities. Recently, I attended a women's retreat, where each participant was presented with a questionnaire, based on the Sermon on the Mount, to be filled out in some quiet place. Some of the questions brought me up short. "Do you think we have been given any gifts which, if not hidden, can lead others to glorify God?" "What do you like about yourself—what do you dislike?"

Soon after the retreat I noticed that the Apostle Paul, writing an epistle to fellow Christians, began his letter, "Paul, called by the will of God to be an apostle of Christ Jesus. . . ." I

Those of us with handicaps should accept ourselves with both our limitations and our special gifts

vondered, if I were to begin a letter n that way, what would I write? 'Helen, called by the will of God to e a helpmate, a mother, an encour- ger, a friend. . . ?" How do I evalu- te my call?

Paul also writes that we should 'stir up the gift of God that is in us." Ve are not to desire God's gifts to us —we are to use them.

Develop hobbies and interests with- n your own particular limitations. We re usually capable of doing much more than we do. Not long after I had a battle with serious illness, a wise pastor called on me. Instead of suffocating me with sympathy, he made a rather heavy assignment—to edit the monthly parish newssheet. For me this was a kind of "resurrection," for I discovered that I could carry out a job which was dear to my heart. Also, I found myself back in the ebb and flow of the work of the church.

I remember my mother telling a story from her own school days. A certain student, Susan, answered every challenge with the words, "I can't." One day the teacher wrote on the blackboard, "Susan can't." In contrast to that Paul wrote, "I can do all things through Christ which strengthened me." All things, that is, which Christ wants me to do.

Accept limitations as matter-of-factly as possible. As a victim of multiple sclerosis, I have a variety of problems and handicaps which are quite conspicuous and difficult to ignore. Sometimes I feel like a combination of the lame, the halt, and the blind!

I have often wondered how much I should talk about these things to others. When are people genuinely interested in my condition, and when are they just being polite? "How are you today?" is not usually a request for a medical report. I would not want to be like the old gentleman who always answered every greeting with, "Well, now I was feeling pretty poorly last week."

However, I think honest, interested questions deserve honest, matter-of-fact answers. When we are not afraid to say, "Please excuse me, I must take a nap," or "Just go ahead, it takes me awhile to go steps," I believe we put other people at ease.

Make a list of problems caused by your handicaps and limitations. This might include such things as getting ready for church on time (when a bathroom is shared by numerous members of a family), avoiding spillage when carrying dishes from the table. Work out ways of coping, perhaps getting counsel from visiting nurses, rehabilitation specialists, or friends and develop a fairly regular routine.

Some solutions are so simple, we wonder why they did not occur to us before. I have a visual handicap, which is partially helped by a magnifying glass with a light, obtained from a local optometrist. But it is located on the desk in my bedroom. Every time I wished to read a recipe or the directions on a cleaning bottle, I made a trip into the bedroom. It occurred to me that a magnifying glass in the kitchen would put an end to this nonsense, and a ninety-five-cent purchase solved the problem.

Carry out the necessary procedure with simplicity and quiet dignity. To keep our self-images in good shape, we should avoid apologizing (which makes everyone uncomfortable), complaining (even though we do feel a little sorry for ourselves), or acting as though we don't care (when, of course, we do). A more subtle temptation is to overcompensate by exaggerated ways of getting attention or boasting of other accomplishments. I remember a homemaker who always said, "I can't sew, but I can cook." To cover up her sense of inadequacy in one field, she needed to point out her proficiency in another.

Stay in the mainstream of life as much as possible. A child I knew developed a seemingly incurable disease, but she would not be satisfied to sit on the sidelines of life and indulge in "invalidism." Refusing to live in a book world, Jane fought her disease with daily exercises and joined her schoolmates in as many activities as her physical condition would allow. Although her case was unusual, Jane was eventually pronounced cured.

We may not be able to take part in all the activities which we would enjoy, but we can, at least, remain curious and interested. Foolish pride often causes us to withdraw from the living.

Being curious and interested in life will mean that we will enjoy the people who come our way. I have noticed that when one loses one faculty, such as one's vision, we learn to sharpen another, such as our ability to listen. The world is filled with people who long for a listening ear, and one of the best ways to keep from becoming self-centered is to take an active interest in others, listening, praying, and sharing.

A few years ago I read a letter to the editor of a large city paper. The writer responded to a question from another reader, "Can anyone help a M.S. victim?" and she signed her letter "Knotty Knees." She gave some very good advice:

"If anyone asks how you feel, do not tell them, but answer, 'Good, great, haven't felt so well in years,' then change the subject immediately and ask how they are. You may have to listen to many ailments, but they long since have forgotten their question to you. . . . Only you know how you feel, and sad as it may seem, when it boils right down to it, only you can do anything about it. I often offer my slightest pain or deepest hurt up to God. . . . I always tell the guests coming that it's a strictly self-service affair and someone will even have to wait on me, but they can pull straws or toss a penny on that one. Your true friends won't care, even if the cup and saucer don't match, or if your coffee turns out rotten, or your tea is too strong. Your true friends are happy if you are, and isn't it amazing to find out who they are?"

Knotty Knees took a realistic look at herself when she glanced in the mirror, but she had a healthy self-image. For she also saw a Very Special Person, with special gifts, not the least of which was friendship.

A gentle fighter

Carole Elaine Penner died August 24, 1972, less than two months before she was to have received a Master of Arts degree from the University of Manitoba and just two weeks before she was to begin teaching English literature at Canadian Mennonite Bible College. Her death was caused by head injuries she suffered in a fall in her dormitory room at the university.

Elaine was a gentle fighter. Although her body was left weak and crippled by a severe attack of polio in 1952 when she was four, her mind and spirit remained strong.

If she were alive, she would probably be embarrassed by this special story about her. Although she waged a valiant struggle against her handicap and served as an inspiration to many people, she wanted no special favors or attention. Her greatest wish was to be treated as a person.

One of Elaine's close friends at university, Ruth Wiebe, who herself was left partially handicapped by a childhood bout with polio, said that people tend to treat handicapped persons as pets rather than as people. "Pity and kindness hurts," Ruth said. Attempted acts of kindness which seek to divert attention away from the reality of the circumstances do not help a crippled person, Ruth explained. "Elaine and I talked about this often," she said.

Although Elaine played down her accomplishments, many people were impressed by her achievements and her quiet determination.

Mrs. May Robertson, principal of Ellen Douglas School, a special institution for crippled children which Elaine attended for seven years, wrote to the Canadian Mennonite Bible College after Elaine's death:

Carole Elaine Penner

"I am Elaine's first teacher. She and her mother were always an inspiration to me. She was the only pupil whom I taught who always made a grade a year in spite of long periods spent in the hospital. She always wanted to be a teacher and she must have been so happy to receive her appointment with you."

From the Ellen Douglas School, Elaine moved to Churchill High in Winnipeg to complete her final two years of high school. The decision about the next stage in her education was difficult for the Penners. They finally decided on the Canadian Mennonite Bible College.

Despite some initial anxieties about her ability to cope with the rigors of dormitory life and getting around at CMBC, she fitted in well. Faculty members and students recall her as an outstanding student. And it was at CMBC that she began to test her ability to get around more without her wheelchair.

As she moved from one level of education to another, she developed new confidence and skills and gained a widening circle of friends. After CMBC she went to Bethel College in Kansas for a year. When she returned to Winipeg in 1970, she enrolled in a pre-Masters course at the University of Manitoba. She was scheduled to receive her MA degree at the University's fall convocation on October 19. The school may confer the degree on her posthumously if her friends succeed in putting the finishing touches on her thesis in time.

Some students who knew her bot at CMBC and later at university, remarked about her personal growth. "She was always a good listener," said one, "but now she was able t interact more."

"She liked people around," was on friend's comment.

Another person described her as genuinely patient and optimistic person. "She always responded to negative comments with a positive reply," she said.

A number of people recalled littl incidents which showed her outgoin nature. On one occasion she and another handicapped person, one wh had lost the use of her lower limb but who could drive a car with han controls, went for a picnic. She drove and Elaine managed somehow to hel her to disembark from the car once they had reached the picnic site.

Besides being an outstanding student, Elaine could draw, write shor stories, sew, crochet, cook, and even drive a car.

The invitation to join the CMBC faculty on a part-time basis this yea while she continued her PhD studie at the university was one of the highlights of Elaine's life. The prospect o having money-earning potential and of returning to her alma mater excited her.

Of the many people who are mourning Elaine's death, besides he mother and father, James and Margo Penner, none will probably miss her more than her six brothers and sisters, with whom she had a very close relationship.

Above all, Elaine was a woman of faith. She sometimes had doubts about some aspects of the institutional church, but her commitment to the Christian faith was firm. After her baptism at the age of seventeen, she became a member of the Elmwood Bethel Mennonite Church in Winnipeg, the congregation to which she belonged until her death. *Larry Kehler*

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Memories of a friend

Irene Friesen

My friendship with Elaine Penner began at Canadian Mennonite Bible College and grew during the two years we studied at the University of Manitoba. I first became acquainted with her as a scholar. We were both students of English literature, and both interested in the works of D. H. Lawrence. Elaine's interest led her to a further intensive study of the mythos of Lawrence for her master's thesis. We spent many hours over coffee discussing D.H.L., his acute sensitivity to the sensual in all men, his defense of women's rights, and his unique treatment of sexuality and sensuality in fiction. From this launching pad, we spent long hours talking about the role of woman in society, in relation to man.

Our friendship soon became more intimate, and we shared theologies, ideals, and dreams. We talked a great deal about our physical handicaps and found that although it was impossible ever to attain an acceptance of them, we could come to an understanding of ourselves in terms of our handicap. We talked about our potentials in a working society.

People rarely saw the frustration, anger, and hurt felt by Elaine when her dreams were crushed. Probably it is only Donna, her closest friend for many years, who knows the full extent of Elaine's struggle for personal identity.

But to the people around her, Elaine offered an ever-ready smile and the willingness to listen. In the words of George Eliot, a Victorian author whom Elaine studied, she offered the "inexpressible comfort of feeling safe with a person."

She was keenly sensitive to things intricate and beautiful. Her sensitivity was far-reaching. She was able to sense the moods of the friends who came to have tea with her, to listen and to empathize, when often she would much rather have studied. Many times she was frustrated when she had to listen so much and was able to say so little. There were many things she wanted to say. She had many friends and frequent visitors, but in a letter written shortly before her death she says, "I was so glad when Big Ruth moved into residence. There was no one I could talk to in the residence before she came."

Elaine listened much, but had to find her own way to express her thoughts since the people who drank at her well forgot to refill it, forgetting that she too got thirsty. Elaine developed self-expression through writing. She wrote letters to others and to herself. Her personal memoirs contain stories written as a type of self-therapy — her way of getting things off her chest. In her writings we also discover her sense of humor. Her letters are fascinating to read. Often the words she chose rather than the incident she described make her so intriguing.

I will never forget the time spent writing limericks and jingles to help pass the time in a stale linguistics class. The Jabberwocky of *Alice in Wonderland* enchanted her. Her delight in nonsense verse can be appreciated in this poem:

The maelstrom
Says Shalom
And Peace was
As Peace does
That is to say
Don't make hay
While the sun shines
For the moonshines
Of maelstrom
Are dumb. (sensibly, Elaine)

Elaine had many friends, but the people who meant the most to her at the time of her death were a group of international students— Simone, who had done some sketching with Elaine, Rachad and Sonia who found her relaxing to visit, Sambo who found caring. None of us will forget the picnic which Elaine planned in spring, the movie we made at the zoo, the peppernuts and cake. We miss her lively spirits.

Although she lives on in our memories and in her work, we miss her presence. Fouad, another international friend, says, "She has something . . . I don't know what it is. Everybody is her friend. Somebody meets her once and they become her friend. And she has time for all her friends. . . . And she is always smiling and happy. It isn't like that underneath all the time, I don't think, but she doesn't let us see that."

But what we do see is a strength and determination to achieve success as others achieve success, and by this strength she attained a success greater than our hopes for her, a success she didn't live to enjoy.

The end of the road

David Waltner-Toews

I have fled
trailing flowing robes of dust
until my only link with time
is a shadow.
I have not escaped.

My only reassurance
in the market
is the sound of my own voice
crying out.
I am not reassured.

Rocks cut my feet.
Trees drink their shadows
as I approach.
Dogs growl at my heels.
My body crumbles like dry clay.

I wait for you,
Breath of Life.

NEWS

Time is running out for Asians in Uganda

Hugo Jantz

The man chiefly responsible for the expulsion of the East Indians from Uganda has brought to a head a movement which has slowly been gathering steam since the early sixties.

Bluff, cheerful, and popular, President Idi Amin may have had various reasons for setting a November 7 deadline for the departure of the East Indians from his country, but that he finally decided to force them out had the support of the overwhelming majority of his countrymen.

Asians — Indians and Pakistanis—have lived a troubled existence in the East African countries of Kenya, Uganda, and Tanzania for a decade.

The East Indians with British passports in Uganda number between 60,000 and 70,000. They are the descendants of the East Indians who came to East Africa during the seventy years preceding the 1960s.

Most were traders, artisans, and professionals who came into the British colonies at the invitation of the English to occupy a middle position between the blacks and the whites. They lived in large separated communities, segregated from both Africans and the English.

An Afro-Asian journalist has described them as the "essential instrument of British rule over the indigenous population," and for that reason they had greater contact with the Africans than the British. They received more privileges than the Africans but they also "earned a lot more of the black resentment than the colonists did."

In many places they were the only traders in goods upon which both the blacks and the whites depended. Even in the outlying rural districts, the East Indians were often the only dealers in important manufactured goods.

The growing feeling against the East Indians is not limited only to Uganda. In 1968 Kenya, for instance, passed the first of many laws which largely barred Indians with British passports from holding jobs. (At about the same time, the British government put the quota on East Indian families at 1,500, later increased to 3,000.)

Uganda is the smallest of the East African countries, measuring only 91,076 square miles. In that area lives a population now estimated at about 9.5 million.

Uganda received its independence on October 9, 1962. It had been ruled for centuries by a succession of kings who were some of the most powerful rulers on the continent, though they occupied at least four separate kingdoms. The country was created by men in Europe who never saw Africa and who simply decided—in agreements concluded in 1886 and 1890—that East Africa should be divided into "spheres of influence" which gave territory above a certain line angling in from the Indian Ocean to Britain and below that line to Germany.

After years as a protectorate of the British, Uganda became a federal state built up from four kingdoms and one territory. The president was Sir Edward Mutesa, king (Kabaka) of Buganda, the richest of the kingdoms. The inevitable tensions developed, however, and in 1966 political unrest which focused around Colonel Amin and his superior, the Commander of the Army, led to a constitutional crisis which culminated in a new constitution, the overthrow of the President and Kabaka Sir Edward Mutesa, and the elevation of Dr. Milton Obote and Idi Amin. Obote took over as the head of government until January 25, 1971, when he was displaced by Amin while away at the Commonwealth Ministers Conference in Singapore.

At the time of the coup, Idi Amin charged that Obote's "economic policies were benefitting the 'rich big men' while Ugandans were becoming poorer."

Amin seems to have felt from the start that he needed to become much stronger militarily and is reported to have spent nearly $20 million on buying arms and constructing runways, while receiving only $11.5 million in annual aid from one of its major suppliers, the British.

While Uganda possesses many natural advantages, jobs in the cities are scarce and the extended family system robs many of those who might be enterprising enough to make a go of it of the incentive they might need to become a success.

The life expectancy of the population is still only forty years. For those who can't find a livelihood on the farms, life in the city has frequently meant only more intense frustration.

At the same time, most Ugandans can read and write, and expectations for a better way of life are high. Mission work in Uganda has been successful, and over half the population identifies itself as Christian. Uganda had the first university-type college in East Africa, Makerere in Kampala, where many of the prominent leaders of the continent's eastern half received part of their education.

The Asians who have tried to leave Uganda before the current crisis have suffered a great deal of indignity in their attempts. Said one bitterly, "Can you imagine what it is like to be one of us? To be subjected to this contempt? We trudge from embassy to embassy, hat in hand, begging for refuge. But everywhere we are unwelcome."

The problem of the East Indians was poignantly expressed by a little girl overheard in the Ugandan dusk. In her piping voice, she asked, "But Mommy, isn't there some medicine that will turn our skins black? Then we could stay."

Canada urged to open doors wide to Asians

MCC (Canada) has written to Prime Minister Trudeau urging his government to adopt an open-door policy on the admission of Asian refugees from Uganda.

Canada has already accepted between 3,000 and 5,000 applications from the Ugandans, but thousands of others will not have any place to go after November 7 because they do not qualify for admission into any other country.

The United States has indicated that it will accept a small number above its normal quotas, but the number is relatively insignificant.

Museum erects replica of early windmill

Leona Kathler Dyck

In pioneer times any community that had a windmill capable of gristing flour for all of its residents regarded its mill as a gift from God. This was certainly true of the early Mennonite settlements in Manitoba.

In an effort to preserve this vital aspect of the Mennonite heritage and pioneer life, the Mennonite Historical Society began the construction of a windmill at the Mennonite Village Museum in Steinbach, Manitoba, early this summer.

Dutch millwright Jan Mededorp arrived in Steinbach early in June to supervise the construction of the mill on the museum grounds. The mill is a replica of one used in the Steinbach area around 1877.

The method of constructing the mill is different from the techniques that modern builders employ. All the joints are made with an intricate sort of dovetailing and mortising.

The thirty-two-foot Douglas fir beams and crosspieces were raised August 12. Later in September the cap and fan tail were raised. The cap section weighs eighteen tons. The entire framework is covered with two-inch-thick boards of tongued and grooved fir. Over these boards, a layer of cedar shakes or shingles form the visible covering.

The mill, the only one of its kind in Canada, is scheduled to be finished by the time this article appears. An official opening ceremony is planned to be held in conjunction with the spring opening of the museum next May.

Eugene Derksen, chairman of the museum works committee, said that until the construction of the windmill began there was a great deal of skepticism about the project. "This," he said, "is disappearing due to the windmill because this is really something unusual."

Mr. Derksen feels that the windmill is the most exciting part of the entire museum project undertaken thus far. Costs he said, have not worried anyone because many large donations have come from businesses.

Fellows who were sure it just could not be done, said Mr. Derksen, are shaking their heads now that the mill is nearly completed. They just can't believe it.

Mr. Derksen related the unusual manner in which the museum project got under way. It all began when A. D. Penner bought a corner lot in Steinbach on which an original house from the 1870s had been marked. Mr. Penner wanted the lot for his car business and the old house came down under the blade of a bulldozer.

That incident woke up the Mennonite Historical Society, said Mr. Derksen. They realized that elements of the Mennonite heritage were being destroyed with no thought to their value. Plans were soon begun for the Village Museum.

The museum, as visualized by the museum committee, is a growing living institution that will be added to as each generation seeks to preserve the history of the preceding generation.

The museum has two objectives: to portray pioneer life in Manitoba and western Canada and to preserve the Mennonite heritage. It is located on a forty-acre site 1½ miles north of Steinbach.

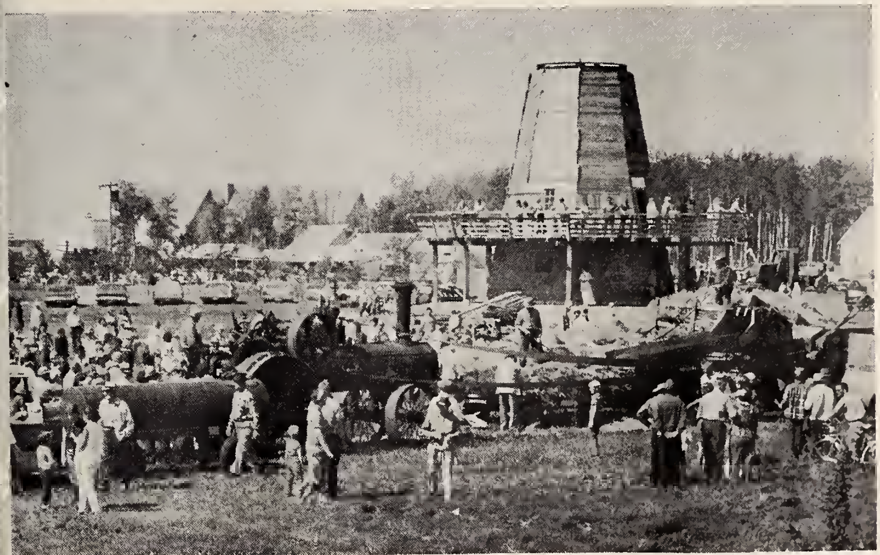
This season the museum had an average of 500 visitors per week, not including the hundreds of schoolchildren who converge on the site by the busload each spring.

The entire museum complex, as denoted by its name, is planned as a pioneer village. As in the past, the village centers around the farmstead with its combination house-barn structure. The house is an original moved from the village of Chortitz, 6½ miles southwest of Winkler, Manitoba.

Also on the village street is the church formerly used by the Old Colony Mennonites southwest of Winkler.

The village area is complemented by a large artifacts building which displays and preserves many of the priceless antiques that would otherwise be lost.

Also on the grounds is a stone monument to the memory of Johann Bartsch which was brought from Russia to Canada in 1968. It was erected in the southern Russian village of Rosenthal in 1890 to the memory of Johann Bartsch, one of the leaders of the migration of the Mennonites from Prussia to Russia in 1788.



A full-scale replica of the kind of windmill which was used in the Steinbach community nearly 100 years ago is being built at the Mennonite Village Museum. The above photo, showing the partially completed windmill, was taken during Pioneer Days at the museum in early September. The combined house and barn are shown at the right, and the artifacts building at the left.

Students share views on Bible institute

Lloyd Mackey

Can a Bible institute provide the necessary maturing process for a young person who has been spiritually influenced by his home church, the Jesus movement, or the recent revivals?

It appears, if increased enrollment at many Canadian Bible institutes is any indicator, that young people are willing to risk a year or two of their lives to find out if such schools can help them to maturity.

One of those schools, Columbia Bible Institute in Clearbrook, B.C., seemed to be doing some interesting experiments designed to help meet the needs of young and enthusiastic Christians. This writer decided to listen one evening to the views of some of Columbia's student leaders.

Columbia, which operates under a joint agreement between the Mennonite Brethren and General Conference churches in British Columbia, experienced an enrollment jump from 190 to 233 this fall.

The students we listened to were Herb Peters of Steinbach, Manitoba, president; Evelyn Jantzen of Vancouver, treasurer; Carol Funk of Lustre, Montana, secretary; and Dale Warkentin of Dinuba, California, vice-president.

Only Carol is a member of a General Conference church. On the lessons of inter-Mennonite cooperation that could be learned from the school's operation this journalist ran into dry ground. When the question was asked, both Carol and Evelyn said they did not even know, at that point, to which conference their roommates belonged.

It is slightly different with the Baptists on campus. There are about a dozen of them and the majority tends to rib them about their nonpacifism—presumably in a nonaggressive fashion.

"They seem pleased that they are Baptists and want us to know they are," said Carol.

Herb indicated that, compared to last September, spiritual life on the campus started out on a higher level. He credited that to a faculty decision to bring in the senior students (the school is on a two-year program) a few days early for an orientation session.

One of the highlights of that session was a communion service.

Carol spoke of the influence the communion service had in bringing seniors and faculty together, especially in the informal sharing sessions.

There was one complaint which might require some faculty or board action before too long. Evelyn noted some of the class sizes are simply too large—that faculty members are struggling to maintain the same personal level of student contact which they had last year.

She said some teachers, in apparent frustration, have encouraged students to try transferring to less crowded classes. History classes of sixty or seventy are especially difficult, she said, noting that discussion time is cut down and teachers must adhere almost entirely to the lecture method of teaching.

"Trust" is a key word at Columbia, based on the assumption that Christian young people whose lives are changed through spiritual experiences, given the necessary guidelines, can be trusted.

Some faculty members prefer to have students call them by their first names. And the students we listened to believe that such action engenders respect.

Herb credited Rudy Braun and his wife, the new houseparents, for being able, so far, to make greater dorm freedom work. Part of the success, he suggested, is that Mr. Braun works full time at the houseparent job, rather than having another job.

The hiring of one set of houseparents for both men's and women's dorms, instead of one for each, was a definite experiment in the freedom concept on the part of the administration.

It appears that, theoretically, all kinds of "wrong" things could happen under the system. But as Herb put it, "the Brauns' high hopes for us make us feel guilty if we are tempted to get out of line."

Gratis work as a form of punishment has been eliminated this year. And Mr. Braun, who was a food products salesman before going into full-time youth work (he was the Yarrow MB Church's first full-time youth director before joining the Columbia staff), stresses "positive dorm living" as his objective.

The Columbia Christian service program, which for the first time is a full curriculum alternative to majors in Bible and music, appears to be one of the faculty's major ways of helping students to mature spiritually.

The students in this program serve as teacher aides in the public school system, volunteer in the recreational therapy at a school for mentally retarded people, visit trainees in a young offenders' unit of the prison system, and work with senior citizens. Others, of course, are involved in traditional church experiences.

Each Monday morning, the participants get together to specifically ask the question: "How was my service activity distinctly Christian?"

Evelyn goes to Woodlands School for the Mentally Retarded in New Westminster each week. There are 1,250 residents there and she helps in the recreation program.

She indicated that when she first saw so many deformed or mentally deficient young people in one place, she simply could not understand why it had to be.

She still does not know the answers, and to her that is part of the maturing process in her Christian faith. The Columbia students working at Woodlands tended to get depressed at what they saw, she said, and we asked her if she believes God uses her there now.

The reply was a warm yes—not only in the area of faith sharing with other volunteers, but simply because of the fact that "God tells us to go out and become involved with our fellowmen."

Herb visits young offenders at the Haney Correctional Center.

Some of the maturing process for him was in finding out firsthand about the value system which a young offender becomes used to. That system, for a young person from a Christian home seems negative, and slowly the truth emerges—the young Christian does have something of value to offer to the young offender, if he learns to communicate it properly.

Some Columbia girls go to the all-male prison, causing one trainee to comment, "The only girls I ever talked to before were whores."

Herb said the trainees "don't exactly fight" over the girls, but they are enthusiastic about the opportunity to talk to them when they visit. He stressed that the enthusiasm, in his view, was not so much sexually based as it was a response to feminine Christian attractiveness.

Dale was the quiet person during our evening's conversation. As a first-year student, he appeared to be listening to his academic seniors.

For the past two years he had worked in a sawmill and had sensed a need for some "answers" related to his Christian faith. At his home church in Reedley, California, the largest Mennonite Brethren Church in North America, the school most promoted was Pacific College. But to Dale, the "answers" were not to be found on a college campus so much as in a "biblical" atmosphere.

It was the first time he had ever been in a school where classes began with prayer. And the faculty members appeared interested in even the "unimportant" things in student life.

His major disappointment was that the electives were filled up too soon—again, one of the difficulties arising out of the increased enrollment.

One common criticism of Mennonite schools—that the person who is not musically-oriented tends to feel "out of it," he discovered, did not seem to apply at Columbia. Everybody gets a crack at the oratorio choir, even if they cannot sing, and the broad range of activities defuses the musical stress, he indicated.

It should be noted that key faculty members knew that this article would be written strictly from the student viewpoint, and made no pre-conditions—maybe one more indication of the school spirit.

Pastors, wives will attend seminars on role, identity

Two seminars for pastors and their wives have been scheduled by the General Conference committee on the ministry.

The three-day gatherings will emphasize building marriage relationships, thinking through the role and identity of a pastor and his family, and finding inspiration through Bible study.

Central and Eastern district pastors have been invited to the seminar October 23-26 at Camp Friedenswald, Michigan. Northern and Western district pastors may attend the seminar January 8-11 at Rock Springs Camp near Junction City, Kansas.

Resource persons for the seminars will be Gordon Dyck, Elkhart, Indiana; Jake and Lola Friesen, Elkhart; Heinz and Dottie Janzen, Newton, Kansas; and Elbert and Ruth Koontz, Newton.

Evangelical group asks support for McGovern

An ad hoc group calling itself "Evangelicals for McGovern" has been mailing letters urging evangelical Christians to support George McGovern's candidacy for President of the United States.

"By contributing a significant amount, we evangelicals can both gain a vote and also declare publicly that orthodox theology does not necessarily mean a politics unconcerned about poverty, minorities, and inflated military budgets," wrote Ronald J. Sider, secretary of the group and professor at Messiah College, a Brethren in Christ college in Grantham and Philadelphia, Pennsylvania.

Chairman of the group is Walden Howard, editor of *Faith at work* magazine, Columbia, Maryland. Others listed on the group's board of reference include Cornelius J. Dyck, professor at Mennonite Biblical Seminary, Elkhart, Indiana; Paul Leatherman, director of North American voluntary service for Mennonite Central Committee, Akron, Pennsylvania; evangelist Tom Skinner; and Gilbert James, professor at Asbury Theological Seminary, Wilmore, Kentucky.

Bethel College approves new advisory council

The Bethel College board of directors at its semiannual session on September 29-October 1 examined and approved a revised budget for the coming year of $1,667,975. In other action the board approved the establishment of a new advisory board to be known as the President's Council of Advisors which will reach a maximum membership of twenty-five.

New officers for the 1972-73 year elected by the board are: Willard E. Kaufman, president; Marvin Zehr, vice-president; Phyllis Carlson, secretary; Milton Claassen, treasurer. Elected by the board to a full six-year term was Wesley Kroeker of Enid, Oklahoma.

On September 29, 350 corporation members attended the annual meeting of the Bethel College Corporation. President Harold J. Schultz reviewed the 1971-72 year and explained the efforts of the college to make the new goals study operational.

Elected by the corporation was Lawrence Hart, pastor of Koinonia Church and project director for Indian Committee of Concern, Clinton, Oklahoma. Other new board members within the past year are Vernon Neufeld, Fresno, California; Clayton Auernheimer, Reedley, California; and Melvin Voth of Hesston, Kansas.

Words and deeds

"Our first problem is finances," said Musa P. Nand, pastor of the Korba (India) Mennonite Church, on a recent visit to North America. "There are not many Christians with good jobs or highly educated, and unemployment of young people becomes a problem. We want the mission and the church to employ our own people. Church members are required to contribute 6 percent of their income to remain on the list of active members and to be allowed to vote and hold church offices. 'Ordinary' members do not have these rights. This has brought a good deal of strength to our church. Since the church structure became more centralized five years ago, each congregation turns over 70 percent of its offerings to the central treasury."

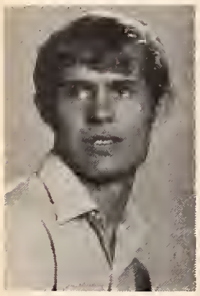
RECORD

Baergen

Ensz

Franz

D. Graber


T. Graber

Workers

Doreen Baergen, Tofield (Alta.) Church, has begun a one-year term of service with MCC as a day care assistant in Toronto, Ont. Doreen graduated from Tofield High School in 1969. She is the daughter of Frank and Helen Baergen, Tofield.

John Bak, Chicopee, Mass., entered voluntary service under the General Conference Mennonite Church on Oct. 9. As a member of the Sixteenth Street voluntary service unit in Oklahoma City, he will serve as a community worker in a public housing project. John has attended Harvard College, Cambridge, Mass., and is a member of St. Patrick's Catholic Church.

Elmer and Ruth Brandt, Tabor Church, Goessel, Kans., have entered voluntary service again in Denver, Colo. Ruth is a Head Start assistant at Inner City parish. Elmer is working in housing construction with Brothers Redevelopment Corporation. Length of their terms of service is indefinite.

James Ensz, First Church, Beatrice, Neb., has begun a two-year term with MCC as a teacher in Jamaica. James received a degree in industrial arts from Bethel College, North Newton, Kans., in 1972. He is the son of Robert and Edna Ensz, Beatrice.

Delwin Franz, Menno Church, Ritzville, Wash., has begun one year of voluntary service in Minneapolis. He will be working with the Mexican-American community there. Delwin holds a BA degree from Willamette University, Salem, Ore. He is the son of Robert A. and Minnie Franz.

Thomas and Diana Graber, Moundridge, Kans., will spend one year in French language study in Grenoble before going to Algeria for two years of teaching. Thomas received a BA degree in math and Diana a BA degree in secondary English from Bethel College, North Newton, Kans., in 1972. Thomas is a member of Hesston (Kans.) Inter-Mennonite Fellowship. Diana is a member of the Bethel Church, Marion, S.D.

John and Margaret Klassen are serving with the Mennonite Pioneer Mission at Matheson Island (Man.) Church, replacing Peter Warkentin.

Lloyd Klassen, La Riviere, Man., has begun a one-year term of service with MCC as assistant in foreign aid at Yarrow, B.C. Lloyd graduated from Pilot Mound Collegiate Institute, Pilot Mound, Man., in 1971. He is the son of Mrs. Sarah Klassen, La Riviere, and a member of Crystal City Church.

Marga Loewen, First United Mennonite Church, Vancouver, B.C., has begun a two-year term of service with MCC as a teacher in Newfoundland. Marga attended Vancouver City College and received a bachelor's degree in education from the University of British Columbia in 1972. She is the daughter of Peter and Margarete Loewen, Vancouver.

Rustin Moyer, Vernfield, Pa., entered two years of voluntary service in Wichita Kans., Oct. 1. He has attended Bethel College and is a member of Zion Church, Souderton, Pa.

John Neufeld, West Abbotsford Church, Abbotsford, B.C., has begun a one-year term of service with MCC working with retarded children in Dixville, Que. He graduated from Columbia Bible Institute, Clearbrook, B.C., in 1971. John is the son of Dietrich and Martha Neufeld, Abbotsford.

Susan Ortman, First Church, Halstead, Kans., entered the Wichita voluntary service unit Aug. 25 as a teacher in the public school system. She had taught there last year, but this year is living with the voluntary service unit and turning over her earnings for its use. Her term of service is for one year. Susan has attended Bethel College, North Newton, Kans., and holds a BA degree from Kansas State University, Manhattan.

William and Pauline Rappold, Telford, Pa., have begun a three-year term of service in the Teachers Abroad Program (TAP) with MCC in Lobatse, Botswana. They previously served in Nigeria in the TAP program from 1966-69. William received an MS in education from Cornell University, Ithaca, N.Y., and Pauline received a BSN from the Hospital School of Nursing, New York. William is the son of Henry and Eliza-

Klassen

Loewen

Neufeld

P. Rappold

W. Rappold

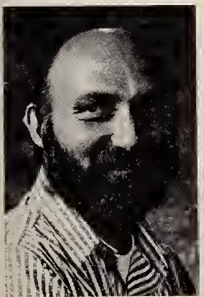
beth Rappold, Telford, and Pauline is the daughter of Paul and Caroline Gross, Long Beach, Calif. They are members of the Zion Church, Souderton, Pa.

John and Sara Rich, Bluffton, Ohio, have begun a two-year assignment with MCC in Whitesburg, Ky., central Appalachia, as family service workers. John received an AM in physics from University of Michigan, Ann Arbor, in 1968 and has been assistant professor of physics at Bluffton College since 1969. Sara received a BS in social work from Penn State University, University Park, Pa., in 1964. John is the son of Lester and Vivian Rich, Archbold, Ohio, and a member of the First Church, Bluffton. Sara is the daughter of Paul and Dorothy Hunsberger, Telford, Pa., and a member of Deep Run Church West, Bedminster, Pa.

Jack and Ruth Dyck Scott, Arlington, Va., have begun a three-year term as teachers at the Robert Blake School, Dowa, Malawi. Jack received a BA degree in comparative literature from Davidson College, Davidson, N.C., in 1972. Ruth received a BA in German from Goshen College, Goshen, Ind., in 1972. Jack is a member of the Little Falls Presbyterian Church, Arlington, Va. Ruth is a member of the Akron Mennonite Church, Akron, Pa.

Ruby Shoemaker, Newton, Kans., has taken the position of secretary for the voluntary service program of the Commission on Home Ministries. She is a 1971 graduate of Goshen College, Goshen, Ind., and a member of Hesston Mennonite Church, Hesston, Kans.

J. Rich



S. Rich

Marriages

Steven Barr and *Patricia Janzen,* Bethesda Church, Henderson, Neb., on Sept. 30.

Philip Bedsworth, First Church, Berne, Ind., and *Joyce Eicher,* Central Mennonite Church, Archbold, Ohio, on Aug. 20.

James Bell, Harvard, Neb., and *Marilyn Peters,* Bethesda Church, Henderson, Neb., on Sept. 2.

Charles F. Buchmueller, United Church of Christ, Pratt, Kans., and *Linda Claassen,* First Church, Beatrice, Neb., on Sept. 2.

John Burkhalter, First Church, Berne, Ind., and *Barbara Blair,* Grace Evangelical Church, New Berlin, Wis., on Sept. 9.

Barry Buzdygon and *Deborah Ritter,* Zion Church, Souderton, Pa., on Sept. 8.

Lee Carlson, American Lutheran Church, Westbrook, Minn., and *Carol Klassen,* First Church, Mountain Lake, Minn., on Sept. 2.

Thomas Wayne Carter, Kansas City, Kans., and *Mindy Sue Base,* Burrton (Kans.) Church, on Sept. 23.

Howard Dankert, Bethany Lutheran Church, Wichita, Kans., and *Idell Wilson,* First Church, Hillsboro, Kans., on Sept. 23.

Earl Ediger, Mennonite Brethren Church, Henderson, Neb., and *Evonne Friesen,* Bethesda Church, Henderson, Neb., on Sept. 23.

James Fetty, Methodist Church, Leoti, Kans., and *Kristie Dyck,* Tabor Church, Goessel, Kans., on Sept. 2.

Eric Gerhart and *Christine Nyce,* Zion Church, Souderton, Pa., on Oct. 7.

Russell Goering, First Church, McPherson, Kans., and *Joan Stucky,* First Church of Christian, Moundridge, Kans., on Aug. 19.

Glen Kleinsasser and *Sharon Hiebner,* First Church, Mountain Lake, Minn., on Aug. 18.

Leidy Knechel and *Mary Godshall,* Zion Church, Souderton, Pa., on Sept. 23.

Dennis Landis, East Swamp Church, Quakertown, Pa., and *Stephanie Bowman,* United Methodist Church, Allentown, Pa., on October 6.

David Lehman, First Church, Berne, Ind., and *Jean Purves,* First Church, Bluffton, Ohio, on Aug. 19.

Malcolm Lehman and *Robin Rosier,* First Church, Berne, Ind., on Sept. 23.

Claude S. Mumbauer, Jr., and *Nancy Elin Gossen,* East Swamp Church, Quakertown, Pa., on Sept. 24.

Joe Ormond and *Patty Stadalman,* Lorraine Ave. Church, Wichita, Kans., on Sept. 9.

Ralph Ratzlaff, Bethesda Church, Henderson, Neb., and *Glenelle Fassnacht,* United Lutheran Church, Hampton, Neb., on Sept. 9.

Wayne Regier, Buhler Church, Buhler, Kans., and *Darrelyn Luman,* Park Place Christian Church, Hutchinson, Kans., on Sept. 23.

Douglas Reimer, Shafter (Calif.) Mennonite Brethren Church, and *Leni Schmidt,* First Church, Hillsboro, Kans., on Sept. 1.

Stephen Root and *Mary Ellen Gore,* Bergthal Church, Pawnee Rock, Kans., on Aug. 5.

Thomas Lee Sauer and *Evelyn Wagler,* First Church, Ransom, Kans., on Sept. 16.

James Schroeder and *Donna Beth Held,* Alexanderwohl Church, Goessel, Kans., on Sept. 1.

Steven Schultz and *Clara Ellen Bauermeister,* Bergthal Church, Pawnee Rock, Kans., on July 22.

Larry Smith and *Cora Deckert,* Bergthal Church, Pawnee Rock, Kans., on Aug. 12.

Ralph Stayer and *Esther Lehmann,* First Church, Berne, Ind., on Sept. 15.

John C. Stutzman, Carlock (Ill.) Church, and *Erma Hunsberger,* Boden, Ont., on Sept. 9.

Maloye Thomas, Evangelical Mennonite Brethren Church, Marion, S.D., and *Margaret Adrian,* First Church, Mountain Lake, Minn., on Sept. 2.

Burton W. Unruh, Bethel College Church, North Newton, Kans., and *Valeta Marie Williams,* East Side Methodist Church, Newton, Kans., on Sept. 16.

Delmer Unruh, Munich, N.D., and *Verna Busenitz,* Zion Church, Elbing. Kans., on June 17.

Verlyn Willems, Protection (Kans.) Mennonite Church, and *Cheryl*

Wiens, Mennonite Community Church, Fresno, Calif., on Aug. 20.

Bill Williamson and *Janet Braun,* Bethesda Church, Henderson, Neb., on Sept. 9.

Verne Voth, First Church of Christian, Moundridge, Kans., and *Janet Lynn Wedel,* United Methodist Church, St. Paul, Minn., on Aug. 5.

Duane A. Yoder, Bethel College Church, North Newton, Kans., and *Jill Boese,* Walton (Kans.) United Methodist Church, on Aug. 25.

Allen Young, Methodist Church, Cheney, Kans., and *Corliss Graber,* Bethany Church, Kingman, Kans., on Aug. 4.

Deaths

Martha Ellan Berkey, Oak Grove Church, Smithville, Ohio, was born Feb. 19, 1882, and died Sept. 2.

Esther Friesen Dick, Grace Church, Dallas, Ore., was born June 17, 1918, and died Sept. 2.

George A. Friesen, Bethesda Church, Henderson, Neb., was born March 28, 1888, and died Sept. 20.

Harvey Gardner, Salem Church, Kidron, Ohio, was born Oct. 12, 1884, and died Sept. 25.

Jacob J. Gering, Salem Church, Freeman, S.D., was born Aug. 6, 1890, and died Sept. 4.

Edna C. Krehbiel Graber, Eden Church, Moundridge, Kans., was born Aug. 7, 1908 and died Sept. 27.

Sarah Hostetler, Oak Grove Church, Smithville, Ohio, was born March 12, 1875, and died Aug. 24.

Heinrich W. Jantzen, First Church, Hillsboro, Kans., was born Sept. 22, 1899, and died Aug. 16.

Herman J. Janzen, Bethesda Church, Henderson, Neb., was born Nov. 14, 1899, and died Sept. 15.

Edward R. Krehbiel, First Church, Pretty Prairie, Kans., was born March 14, 1903, and died Sept. 8.

Solomon Mendal, Salem Church, Freeman, S.D., was born Sept. 6, 1930, and died Sept. 17.

Frank R. Mitchell, Meadows Church, Chenoa, Ill., was born April 8, 1896, and died Sept. 16.

Karlena O'Neal, Meadows Church, Chenoa, Ill., was born April 14, 1888, and died Sept. 9.

Jennie Pease, North (Ill.) Danvers Church, was born Nov. 12, 1884, and died Aug. 10.

Tina Buller Ratzlaff (Mrs. Bernhard), Bethesda Church, Henderson, Neb., was born April 14, 1888, and died Aug. 27.

Johanna Regier, First Church, Newton, Kans., was born Jan. 11, 1896, and died Aug. 14.

Katherina Reimer, First Church, Hillsboro, Kans., was born Sept. 24, 1886, and died Aug. 13.

Harvey Ruth, East Swamp Church, Quakertown, Pa., was born in 1917 and died on Aug. 26.

Agatha Sawatzky, Clearbrook (B. C.) Church, was born May 19, 1899, and died Aug. 28.

Albert Schmidt, Herold Church, Cordell, Okla., was born April 5, 1898, and died Sept. 24.

Esther E. Schrag, First Church, Pretty Prairie, Kans., was born December 1, 1913, and died Aug. 30.

William A. Shutt, First Church, Sugarcreek, Ohio, was born Sept. 16, 1877, and died Aug. 6.

Thomas K. Stauffer, Hereford Church, Bally, Pa., was born Feb. 13, 1886, and died Aug. 8.

Agnes Toews, Grace Church, Dallas, Ore., was born Jan. 23, 1896, and died Aug. 7.

Elizabeth Wiebe, First Church, Beatrice, Neb., was born Jan. 21, 1882, and died Sept. 21.

Edward Ediger Wiens, Inman (Kans.) Church, was born April 21, 1904 and died Oct. 6.

Frank Wiens, First Church, Beatrice, Neb., was born Sept. 24, 1893, and died Aug. 31.

Oliver Yoder, Jr., Calvary Church, Washington, Ill., was born Aug. 26, 1923, and died Sept. 24.

Baptisms

Bethany Church, Freeman, S.D., on July 9: James Epp, Frank Graber, Jill Kleinsasser, Cynthia Preheim, Karen Walter, Ray Allen Walter, Andrew Wipf Jr., Don Wipf.

Boynton Church, Hopedale, Ill.: Evelyn Myers, Randy Myers, Richard Myers, Rita Myers.

Deep Run Church, Bedminster, Pa.: Janice Britt, Sherri Derstine, William Detweiler, Jeanette Wright, Marvin Wright.

Warden (Wash.) Church, on Sept. 17: Denise Boese, Jana Karber, John Allen Unruh, Julia Unruh, Mary Unruh, Sharla White, Alice Winship.

Calendar

Nov. 3-4—Mennonite Disaster Service, Region III, annual meeting, Sugarcreek Mennonite Church, Wayland, Iowa, Don Bakely, speaker.

Nov. 3-5—Western District and South Central District conferences, Bethel College, North Newton, Kans.

Northern

Nov. 22-26 — Annual missionary conference and harvest festival, Gospel Church, Mountain Lake, Minn.

Western

Oct. 27-28—"The church and the politics of peace," Arvada (Colo.) Church; Delton Franz, speaker.

Nov. 12 — Harvest mission festival, Bethany Church, Kingman, Kans.; Gerald Stucky, speaker.

Nov. 19—Seventy-fifth anniversary celebration, Bethel College Church, North Newton, Kans.; Russell Mast, speaker.

Audiovisual

Is peacekeeping a priority concern in North America? What are the alternatives to violence for international peacekeeping? These questions are asked by *Games of peace,* a fourteen-minute, color movie recently purchased by the Commission on Home Ministries. The film, produced for the Institute for International Order, focuses on four friends engaged in a heated discussion on the United Nations. The film is available from the Audiovisual Library, Box 347, Newton, Kansas, for a rental fee of $7.00. It was written, directed, and produced by Emmy Award winner Lew Sayre Schwartz and stars Art Carney, Godfrey Cambridge, Ron Carey, and Bob Dryden.

LETTERS

Nursing home psalm

Dear Editor: One of the members of our church has been in a nursing home for a number of years and helped me a lot with this poem she wrote. Like the Psalm, it faces some terrors and some resources of God that are stronger than the terrors. I am sending it along in case others get as much out of it as I did. The writer is Minerva Hilty at Richland Manor.

Nursing home psalm

It seemed I was discouraged.
Then has God forsaken me?
Sad things here at the Manor.
Dear God, why must these things be?

Eve, in her chair all day long;
Della for five long years has lain;
Old Josephine has cut her hand;
Una, in a wheelchair, with pain.

Ezra, with a broken hip,
Yells, "Nurse, bring me a pain pill."
Clara yells to feed her pigs,
Naught in hand the trough to fill.

Once a dear lady could go home,
Walking and smiling was she,
Now in March she's back with us,
A changed personality.

It is so hard to understand.
We hear strange wild cries from her bed.
"What has happened?" I sadly asked.
"Carrie has had a stroke," they said.

Cards and letters come in the mail,
Loving wishes come with them, too,
May God give courage and strength
And always stay close to you.

Out to see the stars one night:
There's Orion still on high.
"As of old, God is still here,"
Came the message from the sky.

Light broke through: "Trust in my love,"
Came God's word, so loud and clear,
"Before you will call, I'll answer,
While you are yet speaking, I'll hear."
*Isaiah 65:24

Stanley Bohn, Pastor, First Mennonite Church, Bluffton, Ohio 45819.

Dissent against big-think

Dear Editor: Thank you for Hugo Jantz's article, "A missing dimension in American evangelism" (September 26 issue). Mennonites have traditionally been wary of massive movements *because* of their massiveness, and not necessarily because of disagreement with their ideals.

It is even *less* warranted for us now to align ourselves with a massive program (not a movement), coordinated from the top down, and designed to "share Christ" with every North American household in 1973. I am especially uncomfortable with the heavy reliance on mass media throughout all of the phases and also with the appearance of "Christian artists, musicians, and actors" during Phase IV. Nothing is said about who some of these "big name" people might be.

The authentic posture for a tiny Mennonite minority in this situation is the same that it has always been—*dissent!* We *dissent* against the typically American big-think methodology which creates the illusion that a "television covenant special" will call our continent to commitment (Phase VI). We *dissent* against evangelistic window dressing at the expense of a call to radical discipleship. We *dissent* against the fragmentation of human personality implied in the Key 73 program: the planners have thought of everything except obedience! We *dissent* against illusionary attempts to "phase in" the gospel the way Nixon "phases out" inflation. *Melvin D. Schmidt, 1505 Fairview, Wichita, Kans. 67023.* Sept. 29

The same rainy season

Dear Larry: In reference to Mrs. Christena Duerksen's article, "Traveling with Anna" (June 20 issue), I wish to share a recent experience I had traveling in the "rainy season" in India. We were returning from the annual GCMM medical board meeting in Jagdeeshpur, approximately 125 miles from Champa. Having left Jagdeeshpur early in the morning, we had lunch in Raipur and proceeded on toward Champa. (I must add that because of high rivers during this time of year we have to take the long route to Jagdeeshpur which is 225 miles.)

Arriving at the Shivnath River, we noticed that the water level was even with the floor of the bridge. It was only twenty miles further along that we reached the Manyari River which was covered with eighteen inches of swiftly flowing flood waters. The road was barred. Vehicles waited on both sides. We decided to quickly try crossing over to Mungeli in order to get back onto our Champa road. We started back to the Shivnath only to find that it too was now covered with a foot or more of rushing water.

The plan having failed, our next step was to return to the nearby Baitalpur Leprosy Hospital for the night. The next morning, seeing that the water had receded only a few inches, we left our vehicle at Baitalpur and started out for home. First we (our party included a hungry rooster, which we had purchased from Helen Kornelson in Jagdeeshpur) crossed the angry river on a country road, boarded the waiting bus with many other people. Later we got to Champa on the local train from Bilaspur, almost forty-eight hours late.

Times have greatly changed many things in India, but the rainy season has its effects as in the past. It reminds me of God's words to Noah after the flood: "While the earth remaineth, seed time and harvest and cold and heat and summer and winter and day and night shall not cease." *Gredi Janzen, Champa, M.P., Bilaspar, Dist. M.P., India.* Sept. 22

REVIEW

Demons in the world today?!?

Demons: An examination of demons at work in the world today, *by Donald R. Jacobs (Herald Press, Scottdale, Pa., 1972, 55 pp.)*; Demons in the world today: A study of occultism in the light of God's Word, *by Merrill F. Unger, Tyndale House Publishers, 1971, 209 pp.)*; and Demon experiences: A compilation (*Tyndale House Pubilshers, 1972, 138 pp.*) are reviewed by Helmut Harder, who teaches at Canadian Mennonite Bible College, Winnipeg.

THE SIGNIFICANCE of the three books on demonology listed above lies not so much in what they say as in what they symbolize. In terms of content these books do not make a profound contribution to our understanding of demonology. The fact, however, that in our day writers are still seeking to understand demonology from a Christian point of view shows that demon experiences are to be taken seriously as a reality and as a problem for the Christian church.

The recent interest in and awareness of the reality of demon experiences—and, more broadly, the experience of the occult — comes as something of a surprise to western Christians. During the 1960s many persons read Harvey Cox's, *The secular city*, with great interest, and often with ready agreement. But more recently the central thesis of Cox's book has been called into question. We refer to his claim that, broadly speaking, man has moved through two major stages in history, and he is now entering a third stage.

First there was the "tribal" stage when man experienced the world as filled with spirits and sought to order his life in accordance with the spiritual forces which operated in the universe. In the second stage, which Cox refers to as the "town" stage, man institutionalized the spiritual forces within such structures as the church, and in this way sought to control life. In the third stage, the era of "the secular city" which man is now entering, the world rapidly becomes despirited, and man is left to assume responsibility for what happens in the universe.

Since the writing of *The secular city*, however, it has become evident that Cox's thesis is not watertight. It is being increasingly recognized (if one speaks in Cox's terms), that to some extent man experiences the world of today in terms of the "tribal" stage. The universe is still, it appears, filled with spirits which influence the affairs of men and which continually remind man that life is a mystery. The three books on the subject of demonology which are listed above remind us of this fact.

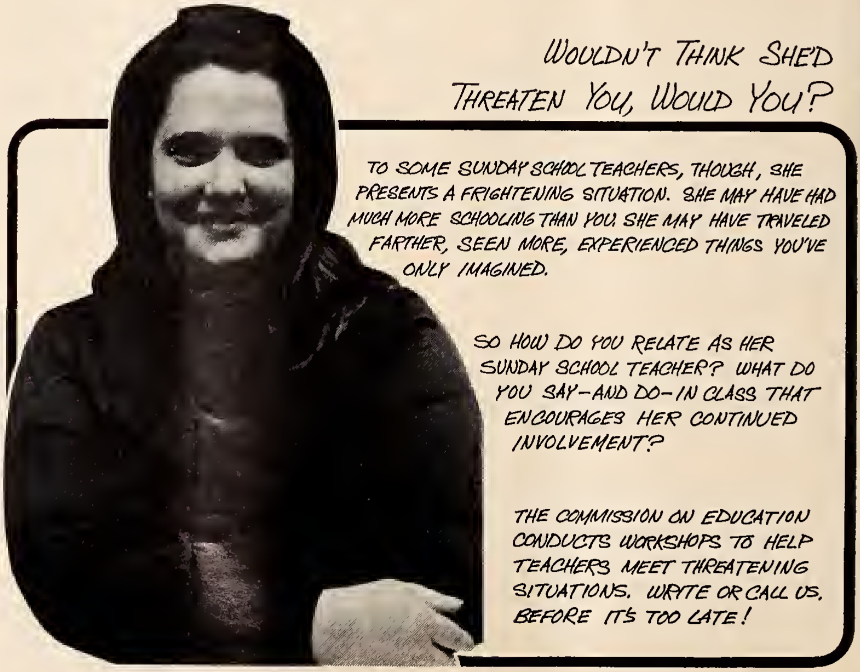
Besides reminding us that modern man does not live in a despirited universe, these books also make their own specific contribution to the growing discussion of the occult which we notice in our day. The study by Don Jacobs lacks thoroughness and breadth, but it does make the important point that missionary workers and pastors will need to consider demon possession as a reality rather than as so much hocus-pocus.

The book entitled *Demon experiences,* a compilation of experiences reported by missionaries, gives one the impression that missionaries in many fields are in fact treating demon possession as a stark reality.

Mr. Unger's study is attractive because of the author's awareness of the many biblical references to demonology, as well as his information on what is happening in the world of occultism today.

At many points, however, the study makes hasty and unwarranted interpretations of the Bible and of the present situation. For example, on page 68 Mr. Unger makes the judgment that, according to 1 Corinthians 13:8-10, inspirational prophecy ended when the Scriptures were completed; and on the same page he states that because Jeane Dixon's vision on July 14, 1952, involved a serpent, the vision was demonic.

The three books listed above agree on one basic point: namely that Christians have the right and the authority to cast out demons in the name of Jesus Christ. This claim is fundamental for the Christian church, but the practical application of this claim needs more discussion in the light of present-day occultism than these books offer.



WOULDN'T THINK SHE'D THREATEN YOU, WOULD YOU?

TO SOME SUNDAY SCHOOL TEACHERS, THOUGH, SHE PRESENTS A FRIGHTENING SITUATION. SHE MAY HAVE HAD MUCH MORE SCHOOLING THAN YOU. SHE MAY HAVE TRAVELED FARTHER, SEEN MORE, EXPERIENCED THINGS YOU'VE ONLY IMAGINED.

SO HOW DO YOU RELATE AS HER SUNDAY SCHOOL TEACHER? WHAT DO YOU SAY—AND DO—IN CLASS THAT ENCOURAGES HER CONTINUED INVOLVEMENT?

THE COMMISSION ON EDUCATION CONDUCTS WORKSHOPS TO HELP TEACHERS MEET THREATENING SITUATIONS. WRITE OR CALL US, BEFORE IT'S TOO LATE!

MEDITATION

Now I call you ere I sleep

FOR MANY YEARS Thucydides Smith had held firmly to the belief that when a person was grown up and living far from his parental home he should make an effort to keep in touch with the people who had brought him into this world.

Therefore regularly, once a week, he placed a telephone call to his parents' home in a distant part of the country.

If his father answered, Thucydides began, "My father who lives in California, may your name be held in high esteem. May good days come, may your work get done. . . ."

If his mother answered the phone, Thucydides would recite:

Now I call you ere I sleep.
I hope your health you still do keep.
If I should die before I wake
I hope you miss me—for my sake.

His routine never varied.

Never did he say anything more.

Or anything different.

Again and again his parents tried to break into his speeches. But each time he tenaciously kept going until he finished. Then he hung up.

His parents had questions they wanted to ask him. And they had things they wanted to tell him.

But Thucydides took time for nothing but his recitation.

His parents tried writing him. "We love you," they wrote. "We want to know how things are going for you. Communicate with us . . . please!"

Thucydides paid no attention to their letters.

Then one day as he was halfway through "Now I call you ere I sleep. . ." he suddenly sneezed violently. So violently that he lost his place.

"If I should die . . . If I should die . . . If I should die. . . ," he repeated like a cracked record.

"Thucydides!" his mother shouted, trying to make herself heard about his incantations. "Listen to me! Your father and I. . ."

But it was no use. Thucydides kept repeating the same words, over and over . . . over and over.

Finally his mother stopped trying to get through to him and hung up the phone.

"It's a pity," she said to Thucydides' father as she sank wearily into her chair, "that some people talk to their parents the way they talk to God."

Barbara Jurgensen

The tea-or-coffee decision

JAN WAS BUSILY preparing a meal for her friend Mike. He watched calmly as she scurried around the kitchen. When the meal was nearly ready to serve, Jan turned to Mike and inquired, "Do you want tea or coffee to drink?" He took her in his arms and replied wisely, "It doesn't matter."

As we are confronted with apparently urgent problems, we must remind ourselves, "It doesn't matter." Today's business disappointments, a friend's harsh words, that money foolishly spent, are of little more consequence than the "coffee or tea" decisions we make every day. Even in our mistakes we are surrounded by God's love. Only love matters.

Elvera Goering

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COVER

Mohamed Khalid celebrates his fourth birthday with a sandwich and an unsettled future after spending most of the day flying from Uganda to London. Mohamed was one of thousands of Asians forced to leave Uganda. See page 618 for background on the Ugandan situation.

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A congregation tackles a hard issue

THE SPEAKER was introduced simply as a friend of prison chaplain David Braun. That was all the members of the Crystal City congregation knew about the man when he got up to address them from their pulpit during a recent Sunday morning worship service. When he informed them that he was serving a life sentence for murder at Stoney Mountain Penitentiary, an electric silence swept across the audience. He then spoke about his own experiences in jail and his plans for the day he will be paroled.

Dave Braun, the prison chaplain for the Conference of Mennonites in Manitoba, had been invited to Crystal City for a Sunday morning and evening series of meetings to discuss the church's relationship to the offender. The meetings were arranged by this middle-sized congregation in south-central Manitoba as a result of a discussion on the offender which had taken place in the men's Sunday school class in spring.

The subject was controversial. The Manitoba and Canadian conferences' recent resolutions opposing capital punishment had been greeted with dismay by some members of the congregation. Several publications to which members of the congregation subscribe had recently given ammunition to advocates of a stronger law-and-order stance with feature articles. And there was the uneasy feeling afoot that the federal and provincial governments were molly-coddling prisoners.

The stage was thus set for a potentially explosive confrontation. The experience turned out otherwise, however. The discussion was vigorous, but in retrospect it can be seen as a good educational encounter.

The church was crowded that evening for the second session. A thirty-minute film by the National Film Board was used as an introduction. Entitled, *Two years or more,* this recently produced film shows the dehumanizing features of life in a penitentiary. Mr. Braun said that a number of prisoners with whom he had checked the film vouched for its accurate reflection of life in a penal institution. The guest from prison underscored several of the points made by the film, and then the discussion began. Some of the questions and comments from the floor were blunt. A frank exchange took place on the capital punishment issue. Dave Braun changed the subject finally when he began to sense that the expression of viewpoints on capital punishment had reached a point of diminishing fruitfulness.

"Our aim," said Mr. Braun, "was to be descriptive rather than argumentative."

Ernie Hildebrandt, who had helped to arrange Mr. Braun's coming and who was chairman of the evening meeting, said after the weekend experience, "All we hoped to do was to set people thinking, and that is what we feel has happened."

Mr. Braun thought that he noticed a shift in the congregation's understanding of the offender as a person during the two sessions.

It was observed by several people who participated in the discussion that the changes in attitude had occurred particularly among those who had not held strong opinions on the issue previously. This, they conjectured, probably included the majority of the people present. Some of the people who attended the meetings now want to get more involved in work with offenders.

The Crystal City congregation has begun the process of trying to discover its responsibilities concerning one of the perplexing issues of our day. Its approach may hold some helpful suggestions for other congregations which are seeking to come to grips with various problems.

First, they dared to tackle a controversial issue even though they knew opinions on this question were divided.

Secondly, they resisted the temptation to give the question a quick once-over and then to move on to something else. The discussion began in a Sunday school class and was then broadened to include the entire congregation. The subject was introduced during prime church time, at a Sunday morning service, and continued at a later session. Time was thus given for people to ponder the issue before the discussion began.

Thirdly, they employed outside resources wisely. The presence of Dave Braun and his companion gave the discussion a degree of credibility which would have been difficult to achieve in any other way. The film was another effective tool. LK

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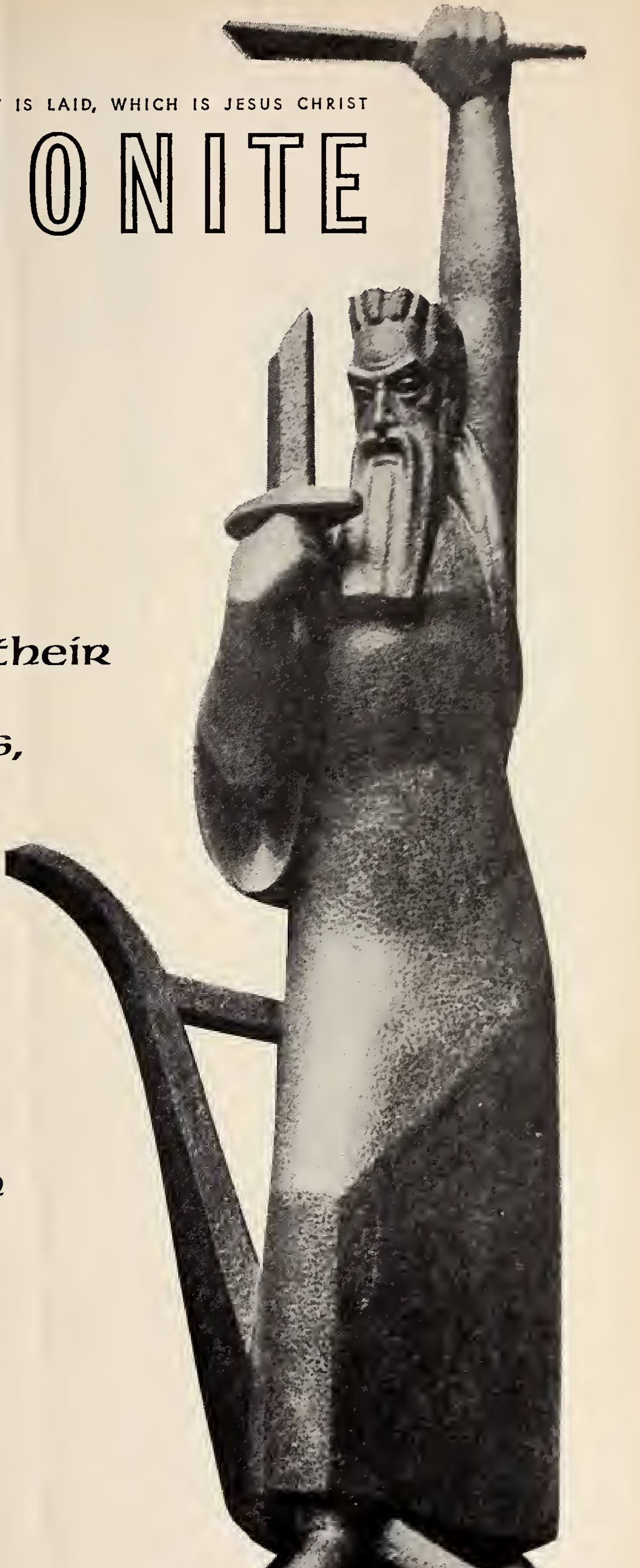
OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

87:39 OCTOBER 31, 1972



"... and they shall beat their
swords into plowshares,
and their spears into
pruning hooks;
nation shall not lift up
sword against nation,
neither shall they learn
war anymore."

isaiah 2:4

PEACEMAKING:

THE WAY OF DISCIPLESHIP

John A. Lapp

If there are two words that are at the heart of Mennonite insight into the gospel it is these: peace and discipleship.

MENNONITES pride themselves in being a peace church and rightly so. But we also have moments of uneasiness as well. When peace is a popular topic, where are our voices? The commitments we have held so dearly now appear more clearly and eloquently expressed by Roman Catholics like Thomas Merton, James Douglass, and Bernard Haring. Many in our midst are wondering in these changing times whether we can rightly call ourselves a peace church.

One reason for these feelings is the fact that we have distorted the meaning of peacemaking. On the one hand we have tended to separate our ethics from the heart of the gospel. Nonresistance has become a legalistic refusal to participate in warfare rather than a vision of reconciliation. We have even dichotomized our ethics to the point that some say, "War is wrong for us but right for them."

A second problem we have with our peace position is our passive approach to it. Nonresistance instead of reflecting the "God of the second mile" has too often become a cause to escape from the world and its tensions. We have in some cases gone so far as to use this historic doctrine of nonresistance to refrain from protesting evil or working for justice. We sometimes seem to have unwittingly taken over King James I of England's "doctrine of nonresistance" which meant don't resist the king because when he speaks he is the voice of God.

A third problem we live with is that of an establishment pacifism, a pacifism which has been so accepted by the powers that be that the pacifists thus favored are moved to become cooperative citizens in a military state.

So in the context of these concerns about varieties of peace and our own unease with the peace church tradition, it is fortunate and necessary that we sense afresh what we really mean when we say we have a peace position, why we refuse to engage in what our fathers called "carnal warfare." What does it mean to be a peace church?

Peacemaking and discipleship. The linking of peacemaking and discipleship is of course no accident. Nor are these strange words for the ears of most of us. For if there are two words that are at the heart of Mennonite insight into the gospel it is precisely these: peace and discipleship. In fact, we may use them so often they lose their freshness.

Disciple is a good biblical word. It is used to characterize those who left all and followed Jesus. It is the command of Christ to go and make disciples in all nations.

Mennonite historians have focused on the term *discipleship* as expressing the heart of Anabaptist thought. Harold Bender in his famous *Anabaptist vision* held that their core idea was the conception of Christianity as discipleship . . . a concept which meant the transformation of the entire way of life of the individual believer and of society so that it should be fashioned after the teaching and example of Christ. The great word, H. S. Bender said of the Anabaptists, was not faith as it was with the reformers, but "following" (*Nachfolge Christi*).

Menno Simons himself summarized the significance of this insight.

"For it can never be otherwise, as you well know, than that all who wish to obey and follow Jesus Christ and go in by the right door, Christ Jesus, and walk upon the proper highway to eternal life, the light of Christ, must first deny themselves wholeheartedly and then sacrifice all that they have. They must take upon themselves the heavy cross of all poverty, distress, disdain, sorrow, sadness, and must so follow the rejected, the outcast, the bleeding and crucified Christ. As he (Christ) himself said, 'If any man will come after me, let him deny himself and take up his cross and follow me.' "

I have recently been impressed in studying the book of Luke how Jesus called his disciples. When he called

Levi, the writer says, "He left everything and rose and followed him." When he spoke to Zacchaeus, the quick response was an ethical one, "Behold, Lord, the half of my goods I give to the poor and if I have defrauded anyone of anything, I restore it fourfold."

Conversion and discipleship. One of the interesting problems these illustrations raise is the relation of conversion to discipleship. The Scriptures do not in these cases discuss those dimensions of regeneration and new birth we believe to be so essential to the change from the old man to the new man. They don't focus simply on an ecstatic experience or sacrificial atonement but also on a new direction.

So even when it comes to such a central Christian position as conversion, perhaps the Mennonite insight into discipleship gives us a fuller explanation. There are many today who continue to focus on belief without the walk of faith, or as Conrad Grebel told Thomas Muntzer, "Every man wants to be saved by superficial faith, without fruits of faith, without the baptism of test and probation, without love and hope, without right Christian practices." Hans Denk put it more sharply, "No man can truly know Christ except he follows him in life."

Conversion is not only a new heart, but a changed mind. It is not only a new relationship but as Lesslie Newbigen says, "It means being so turned around that one's face is towards that *summing up of all things in Christ* which is promised and of which the resurrection of Jesus is the sign and first fruit. It means being caught up with the activity of God which is directed to that end." Conversion is the radical change that Menno referred to in his well-known statement, "The regenerated do not go to war."

Conversion is integral to discipleship. It is the beginning of an all-embracing way of life. The normative form of this way of life is found in Christ's own person and work. His message becomes the message of the disciple. The Lord's ministry of preaching and service, his sweeping rejection of social and political structures, his mobility and freedom from cultural attachments, his eschatological outlook, and his love and nonresistance are accepted as normative for all believers.

Conversion is also reconciliation. That which has separated man and God, man and man, is now brought together, conciliated. Reconciliation, Paul tells us in 2 Corinthians 5, is a new creation. And the task of the reconciled is to be agents of reconciliation.

What then does this have to do with peacemaking? First of all, discipleship is the base from which all dimensions of the Christian life follow. It is because Christ taught us to love that we love, it is because he taught us to work for peace among men that we are peacemakers, it is because he taught us to love our enemies that we do not shoot them, it is because Christ taught us to turn the other cheek and to go the second mile that we do not retaliate.

More than these teachings, however, Jesus also showed us in his life how he wants us to live. "As thou didst send me into the world, so I have sent them into the world." As he said, "I must preach the good news of the kingdom of God," so he sends us out to "preach the kingdom of God." As he took up his cross, he says, "If any man would come after me, let him deny himself and take up his cross daily and follow me." Even as I have loved you, you also love one another." Each of his teachings was constant with his own style of life.

Discipleship is listening to Christ and following the example of Christ. For those reasons, Hans Werner Bartsch writes, "Christian pacifism is not an end in itself, but the presupposition of the Christian witness. The meaning of Christian pacifism is not to become righteous, to carry out a principle, it is rather to be a disciple of our Lord." Peace is hence not a result of conquering an enemy, but from surrendering to God. Swords are beaten into plowshares as the forerunner of peace, not as the aftermath of war.

Jesus lived and taught in the real world. He encountered all the political and religious realities of a revolutionary situation. The Sadducees and Pharisees tried to enlist his support for the privileged position of the status quo. The Zealots urged him to join them in a war of liberation. He suffered the ignominy of living under a foreign occupation. But Jesus didn't simply accept the answers of his generation. He found new definitions and a new way of life. So he demands of us as his disciples new ways of thinking, a renewal of the mind, a reorientation toward new purposes and ideals.

The disciple is not only a follower. He is also an agent and advocate. Jesus didn't only say live peaceably, he also said, "Happy are those who work for peace among men: God will call them (peace workers) his sons." Jesus didn't only say, "Come, follow me," but urged those who followed to seek new followers. The same kingdom he proclaimed he expected his followers to proclaim.

A body of peacemakers. One of the problems we have inherited in the Christian world is that we have divided up the gospel into so many parts: some preach, some heal, some teach, some prophesy. Some of this is necessary, but some among us go further and say that the preacher has one gospel and the healer another, that those who proclaim the will of God for the individual have a different gospel from those who proclaim the will of God for society.

The interesting fact about the life of Jesus and the testimony of the entire Scriptures is that such distinctions are unknown. Jesus' one message, "The time is fulfilled, the kingdom of God is at hand, repent and believe in the gospel," was not only a call to each person, but an announcement that the rule of God is at hand. Christ is the Lord, the angels announced, not Caesar or Herod or Pontius Pilate. This continues to be the message of the disciple. These divisions of the Christian message have had all sorts of influence in the life

Conversion is integral to discipleship. It is the beginning of an all-embracing way of life. The normative form of this way of life is found in Christ's own person and work. . . . Conversion is also reconciliation. That which has separated man and God, man and man, is now brought together.

of the church, one being the separation of ethics from doctrine, another is the flight of the church from the real issues confronting man along with an acceptance and sometimes condoning of injustice and inhumanity.

Also in this regard our Mennonite tradition supplies some important correctives. If discipleship is at the heart of the Anabaptist vision and is in itself a corrective, the Mennonite view of the church is only slightly less important. For while our fathers believed most firmly that Christ was Lord, they were realists enough to know that not everyone accepted his lordship. The church was the collective new creation which accepted Christ as Lord and lived accordingly.

In this new community, the old gods were banished, and one Lord reigned supreme. In this new community the tensions and hatreds and selfishness of the old life were transformed into a community called a brotherhood.

More strongly than any of the other reformation groups, the Anabaptists felt the profound corporateness of the gospel. They correctly sensed the covenant nature of salvation history. In the church, the company of the committed, reconciliation first becomes apparent. Here is the coming together of the separate, the restoration of the broken. Conversion meant not only the choosing of a new master, but joining a new community whose builder and maker is God.

Peaceableness is an earmark of this new community. Here mankind sees that "God is love" in the way men relate to each other. It is this community that demonstrates that the language of their interrelationships is the same language used in their relationship with God. It is this community where shalom is realized, where war is declared over, and the ways of peace are practiced. It is this community that "looks at the world out of the eyes and heart of Jesus Christ."

The reconciled community is made up of ministers of reconciliation, people actively working for peace. Disciples in and through the church are the agents and advocates of peace.

The witness of the church as a brotherhood is first of all an affirmation of their new leadership. It is a witness that is observably different from surrounding society. Here there is faith amidst unfaith, love amidst hate, unity amidst fragmentation. These stark contrasts between the church and the world sometimes lead to confrontation. For the faithful brotherhood will have to say no to evil and abstain from attitudes and actions which do not represent the will of God. E. Stanley Jones, the veteran missionary to India states it well: "It is impossible to cast out the devil by acting like the devil."

Such a church is the model of the new order initiated by Christ. It is not a perfect order, but a salt and light amidst the darkness of humanity. And though racked with indecision and fear, ofttimes unfaithful, the church carries the burden of history. As Hans Werner Bartsch also says, "The task of the church is not the harvesting of the reconciled out of the world, but the extension of the reconciling task to the world." That, too, is a peacemaking task—being a peaceful society spreading the word that peace is the will of God for all men and mankind.

Being the church. Mennonites along with the Quakers and the Church of the Brethren have been known as a peace church. This simply means that from our beginnings we have taken the gospel so seriously that we have tried to sense its applications to all of life, especially to war and social evils. So deeply committed have our fathers been to this tradition that they were ready to suffer and die lest they become guilty of unfaithfulness.

Today nearly every Christian body has within its fellowship strong peace groups. We may be presumptuous in continuing the designation of historic peace churches. But even the loss of such a title should not be an embarrassment. Peter Brock in his book *Twentieth-century pacifism* lists the peace churches as one of the four most important roots of the modern peace movement. One might say the Lord has preserved us as just such a light for such a time as this. But the commitment to peace and nonresistance will only be a valued tradition if they are understood as intrinsic to the gospel itself.

The question confronting us today then is not simply whether we are nonresistant but whether we are indeed disciples. Is there ethical content in our view of conversion?

The question is not simply whether we are a peace church, but are we a church. Are we a body of reconciled people who are truly a demonstration of God's will for all people?

Peacemaking properly understood is located right in the midst of what we call the Christian faith. For peacemaking is a Christian witness, a witness to the reality of love and the will of God for Christian disciples.

Richard McSorley, a Jesuit who in recent years became a pacifist, describes the freshness of such a witness for our own time.

"The new ways initiate a return to the gospel of love and peace, the gospel which depicts Christ as a lamb and not as a wolf, and the spirit of God as a dove and not an eagle. It brings back the gospel story which speaks of Christ as a Prince of Peace, not a soldier at arms.

"Peace means revolution. It means that we must change the conditions of the world to make such a revolution come about. We must have a vision of the revolutionary world of peace that we want to create. . . . [For] peace is just as total as war, just as war takes life and destroys every institution of man, so does peace preserve and give life and develop every human institution."

THE MENNONITE seeks to witness, teach, motivate, and build the Christian fellowship within the context of Christian love and freedom under the guidance of the Scriptures and the Holy Spirit. It is published weekly except biweekly during July and August and the last two weeks in December at North Newton, Kans. 67117, by the General Board of the General Conference Mennonite Church. Second-class postage paid at North Newton, Kans. 67117. Subscriptions: in U.S. and Canada, $5.00, one year; $9.50, two years; $14.50, three years; foreign, $5.50 per year. Editorial office: 600 Shaftesbury Blvd., Winnipeg, Canada R3P 0M4. Business office: 722 Main St., Box 347, Newton, Kans. 67114. Postmaster: Send Form 3579 to Box 347, Newton, Kans. 67114.

Anniversary of a telegram

Mary Ferguson

We regret to inform you . . . stop . . .

The unrelenting flight of time
Frightening in its speed
Has not healed your dying
By its passage.

The hot lead that pierced your body
Seared my faltering soul,
Leaving there a raw, quivering wound
Unseen by the world,
Disguised by the monotony
Of daily living—
Like a body hidden
By a white avalanche of snow,
Frozen in the glacier of my heart—
Its beating muffled thirty years ago.

And the dove of peace still searches
For a roost.

NEWS

Church leaders get evangelism training

About thirty General Conference ministers and other men in church leadership met in Chicago September 27-28 to receive training in helping local congregations to set goals.

The Chicago seminar was sponsored by the General Conference Commission on Home Ministries as a part of Key 73 evangelism emphasis.

"But we have avoided saying, Key 73 is it," said Palmer Becker, CHM executive secretary. "Goal setting will have effects far beyond 1973. It should take us beyond piety to action."

The seminar, also attended by several Mennonite Church observers, was conducted by Forrest Schwalm and Bill Wortman of Worldwide Evangelism-in-Depth.

The Commission on Home Ministries has signed a contract whereby Worldwide Evangelism-in-Depth will train General Conference leaders and area facilitators in goal setting, supply study materials, and provide consultative services for one year to CHM.

Ten of the persons at the Chicago seminar, in consultation with CHM, will conduct similar seminars for pastors of churches interested in goal setting.

A suggested outline for congregational goal setting includes determining over-all goals (Suggested goals include total evangelization, total mobilization of the church members, and visible unity of Christians.), gathering of information on the church's past performance and of the needs of the community, analysis of information, setting measurable one-year goals, appointing task forces, and evaluation.

The cost to the congregation for the goal-setting process and the help of an area facilitator will be 50 cents to $1.00 per member, depending on the district.

The Evangelism-in-Depth goal-setting process is really management by objectives, adapted from the business world for the church, Mr. Becker said.

During the next month, the ten primary consultants who attended the Chicago training session will be presenting the program to other ministers in their district or province.

These consultants include Floyd Bartel of Eastern District, Jacob T. Friesen of Central, Edwin Nickel and Elbert Koontz of Western, Ben Sawatzky of Northern, and Paul Roth of Pacific District. Persons receiving primary training and resources in Canada, in addition to Henry Gerbrandt of the Winnipeg offices, were Peter Nickel of British Columbia, Abe Neufeld representing Alberta and Saskatchewan, and Ernest Wiebe of Manitoba.

The seminar was preceded by a district and area ministers' meeting at which district participation in Key 73 was discussed.

The Central District has had an evangelism retreat. The Eastern District is considering employment of a full-time evangelism consultant. The Canadian Conference is encouraging congregations to participate in Key 73, but is not setting up elaborate conferencewide machinery for this. Other districts are publicizing Key 73, but are not planning a great number of new programs.

The district and area ministers decided to change the format of next year's meeting or provide for large blocks of time for unstructured sharing among the ministers, with less time devoted to General Conference input. The ministers felt they should first be enablers for congregations, rather than necessarily promoters of General Conference programs.

Indians discuss MCC, 1973 gathering

Indian Mennonites and Brethren in Christ met in Clinton, Oklahoma, October 3-5 to plan for a 1973 gathering and to discuss with representatives of the Mennonite Central Committee the role of MCC in Indian communities.

The idea of an all-Indian Mennonite gathering had been suggested by the inter-Mennonite Home Ministries Council. Those at the Clinton meeting said "yes" to such a gathering and set the date for July or early August next year. They pointed to the need for fellowship among Indian Christians whose contacts with each other are often limited. The gathering could also serve as a place to share spiritual, social, and economic problems, to encourage Indian leadership, to discuss Indian thought forms of sharing the gospel, and to celebrate.

Groups represented at the Clinton meeting were Mennonite Brethren (Sioux), Mennonite Church (Navajo and Choctaw), Brethren in Christ (Navajo), Mennonite Pioneer Mission — Canadian Conference (Salteaux), General Conference Mennoniite Church (Cheyenne and Arapaho). There were no representatives from the Church of God in Christ, Mennonite, or from the Northern Light Gospel Mission in Ontario.

Before planning the inter-Mennonite gathering, the group explored, with Paul Leatherman of Mennonite Central Committee and Lloyd Fisher of Mennonite Economic Development Associates, ways in which MCC could help in Indian communities.

Indian leaders outlined the needs for: youth workers in recreation or job training, teachers in specialized areas, such as adult basic education, program for delinquency prevention, alcoholism programs, providing jobs, and keeping in touch with legislation in Washington, D.C.

Some services which MCC might provide are supplying a newsletter or another system to share ideas and information among Indian Christians, asking the Peace Section Washington Office to be alert to Indian concerns in Congress, writing proposals for federal or foundation grants, marketing crafts, or providing volunteers.

Indian leaders also discussed other common concerns. One suggestion was to market kits in Indian history and background to be used in public schools or churches.

Study on ministry ready for distribution soon

Pastoral leadership, ordination, and the gifts of the entire congregation will be included in a study on the ministry, being suggested to all congregations by the General Conference's committee on the ministry.

The study on the ministry was promoted by a number of current pressures on the pastoral ministry, Heinz Janzen, general secretary, said.

"Young ministers coming up are asking if the traditional patterns of the ministry are biblical or Anabaptist. District ministers are observing an identity crisis which causes many of our more creative and committed men to drop out," he said.

The committee on the ministry is encouraging congregations to undertake the study on the ministry in connection with the church goal-setting process which the Commission on Home Ministries is urging. Information from congregational studies is to be shared with the General Conference and district or area committees on the ministry. The General Conference committee will bring the findings together in a statement to be presented for approval at the 1974 General Conference sessions.

A study guide will be available about November 1.

In its September meeting, the General Conference committee on the ministry made final plans for the study and discussed a number of other issues concerning the ministry: divorce and remarriage, ordination of women, who should ordain those who serve outside the General Conference, and the long-proposed worship leaders' manual.

The committee did not take action on the issue of divorce and remarriage of ministers, but decided that, for the present, each church would have to deal with specific cases on the local level. The committee raised the question of what divorce and remarriage mean for a person who wants to continue in the ministry. "Is there an unforgivable sin?" someone asked.

With the district ministers, the committee discussed ordination of women. The committee agreed to stand by the statement in its "Study paper I": "Affirming that in Christ there is neither male nor female, and that God is no respecter of persons, there are no barriers as to who may be called to serve as a pastor. Neither age, race, nor sex is a proper criterion. The sole criterion is whether the person has the necessary gifts to serve the church."

But one question was not settled: If a local church requested the ordination of a woman, would the district conference have the authority to deny this?

A new worship leaders' manual, first proposed several years ago, is still under study. The committee said that, at this point, it is difficult to produce a worship manual that is usable by conference congregations with such a variety of worship patterns and so much experimentation. Almost any worship manual would be dated before it was off the press. Committee members suggested a looseleaf manual to which items could be added periodically.

The committee pushed back to the local congregation and the district and area conferences the problem of ordaining ministers who plan to serve in other denominations or agencies.

Experimental farm in India helped by Poverty Fund

An experimental farm in Saraipali, India, has begun operation following receipt of an $8,000 grant from the Poverty Fund.

Work on the project started when Jacob Giesbrecht, General Conference missionary, returned from furlough last summer.

The Poverty Fund money is to be used to add another eight acres to the present eight-acre farm, construct an approach road, fence the property, dig an irrigation well, construct a workshop-residence, plant lemon and mango orchards, connect electricity, and purchase two electric motors with pumps.

Money for the grant was awarded to the Poverty Fund by the Hesston Foundation, Hesston, Kansas.

Survey looks at pastors' salaries—how much, why

How do congregations decide how much to pay their pastors? Primarily by the amount a new pastor received at the last church he served, said Jacob T. Friesen, Central District conference minister.

A recent study of pastors' salaries in the Central District shows that the amount of compensation is hardly related to the size of the congregation.

Furthermore, said Mr. Friesen, the salary is related less to education, abilities, experience, or need than to the salary the pastor received in his previous pastorate.

Mr. Friesen said most congregations and pulpit committees determine a new pastor's salary by raising his previous salary slightly, even if this is $3,000 more per year than they had paid their latest pastor. These are often the same congregations that quibbled over small raises for the previous minister.

Elbert Koontz, Western District conference minister, agreed that the only way most ministers get an increase in salary is when they change churches.

"It's hard to get congregations to change the salary without changing the pastor," Mr. Koontz said. "Most congregations are trying to keep up with inflation, but that's about all."

The Central District survey, conducted last spring, shows a salary range (including estimated cost of housing, allowances, insurance, and social security) from $5,040 to $14,838 for full-time pastors.

The size of the congregation had only moderate influence on the amount of salary. In churches with more than 500 members, the median salary was $11,685; 400-499 members, $9,738; 300-399 members, $13,250; 200-299 members, $10,700; 100-199 members, $9,000; and less than 100 members, $8,056.

Mr. Friesen felt that a sensible method of determining salaries was to pay pastors at about the same rate as other professionals in the community with equivalent education and experience.

Burundi torn apart by tribal conflict

The following interpretive report was written by Ray Brubacher, MCC Africa director.

Little sores often can be the most painful. Burundi, one of the smallest and most densely populated countries in Africa, tragically illustrates that tribalism is still one of the greatest impediments to progress. That 15 percent of the people can so thoroughly dominate the other 85 percent reminds one of the other minority regimes in Africa.

During the last half year, an estimated 100,000 people have been killed in Burundi, about 95 percent of them Hutu and the rest Tutsi tribesmen. Another half million are homeless, many having fled to the neighboring countries of Tanzania, Zaire, and Rwanda. The roots of this conflict go back for centuries.

Originally inhabited by a pygmy people, Burundi has been populated mainly by the Hutu, a peaceful agricultural people of Bantu origin. Later, the famous Tutsi, well known for their height, their ability to make war and their dances, reduced the Hutu to serfdom. Burundi's population now stands at four million of which 85 percent is Hutu, 15 percent Tutsi.

At independence in 1962, a constitutional monarchy was set up under the traditional Tutsi king; both tribes were represented. In 1965, a Hutu uprising was suppressed and Defense Minister Micombero was granted extensive powers by the king who then went to Europe. The king's nineteen-year-old-son usurped the throne as King Ntare V and made Micombero prime minister. While Ntare was in Zaire (formerly Congo), Micombero seized the government and declared himself president of the new republic. Ntare went into exile in Europe.

During the last few years, there has been a growing unrest among the Hutu as well as between two factions of the Tutsi. The Tutsi feared that they would be overrun by the Hutu as were their Tutsi brothers in Rwanda when in 1959 the Hutu overthrew the Tutsi Government of Rwanda in savage fighting; most Tutsi fled Rwanda to neighboring countries and have not returned.

In March 1972, Ntare V returned to Africa. Ugandan President Amin obtained written assurance of security for Ntare from President Micombero before Ntare flew on to Bujumbura, Burundi's capital. But, "for his own security," Ntare was immediately put under house arrest.

News from Burundi has been skimpy, speculative, and contradictory. But it appears that fighting broke out between the Tutsi factions on April 29, the day after President Micombero abruptly dismissed his entire cabinet. Ntare V was mysteriously killed. The ensuing disorder aroused Hutu discontent and Hutu rebels rose up against their traditional oppressors. The Tutsi-dominated army quickly crushed the uprising, but did not stop there.

Hutu leaders or potential leaders were slaughtered. Half of the country's 8,000 teachers were eliminated, as were civil servants, executives, and businessmen. Hutu students were dragged from their classrooms and killed en masse. One expatriate stated, "The Tutsi killed the sons of the educated Hutu to try to buy for themselves another generation of survival."

Many church leaders, probably because of their education and leadership, were killed. All but one elderly pastor of the fourteen-member Baptist executive committee were killed. Most Baptists are Hutu.

Faced with accusations of geno-

Members of the Hutu tribe rest in a field in Swima, Zaire, after fleeing their homes in Burundi. Some reports indicate that Hutu are still being killed by members of the ruling Tutsi tribe in reprisal for an attempted coup against the government of Col. Michel Micombero in April. A recent United Nations report on the situation in Burundi said that 40,000 Burundis have sought refuge in neighboring countries.

cide, the government defensively stated that 80,000 have been killed, one quarter of these Tutsi. But other authorities say 100,000 to 200,000 have been killed, 95 percent of these Hutu.

The fighting has unified the two Tutsi factions who believe they have narrowly escaped a Hutu uprising in which all Tutsi would have been the eventual victims. Sources state that the massacres have stopped, but the "selective" killing still continues.

Most international relief efforts have been blocked by the government. Missionaries have not been expelled, but their activity is limited. Catholic Relief Services has been able to continue some relief operations.

In the mid-sixties, Mennonite Central Committee workers in collaboration with Church World Service and World Relief Commission were forced to abandon their relief and development efforts in Burundi when the government did not renew their agreement. Until reentry into Burundi becomes possible, MCC's efforts for the people of Burundi will have to be limited to aiding refugees in Zaire and Tanzania.

A Swahili-speaking Paxman has been sent to the Zaire-Burundi border to work with the Church of Christ in Zaire in assessing the needs of the refugees. Hoes and machetes are being distributed to help them plant their own crops. Depending on how long the refugees remain, more long-range projects such as schools and agricultural programs will be considered.

MCC director in Zaire, Vern Preheim, reports that there are 35,000 refugees in the Zaire-Burundi border area. MCC contacts with the Tanzanian church have not yet yielded concrete results in efforts to help Burundi refugees in Tanzania.

One hopes that somehow the churches in Africa will be able to help negotiate a peace settlement as they did recently to end the seventeen-year Sudanese civil war. The church has usually been satisfied with aiding victims. To actively participate in the peacemaking process is much more difficult.

Volunteer works for Indian fishing rights

Voluntary service worker Gary Kaufman spends one day a week working in a Head Start program for preschoolers. But most of his time is spent trying to educate the public in the State of Washington about Indian fishing rights.

Mr. Kaufman, a native of Hudson, Illinois, and a member of the Seattle voluntary service unit since last December, is executive secretary of Citizens for Indian Rights, an ad hoc group dedicated to informing non-Indians in Washington about the special treaty status of Indian fishermen.

"The Indians do in fact possess certain rights that non-Indians do not possess," said Mr. Kaufman. "The Washington State Game Department has been illegally denying them these rights by arresting Indians who attempt to fish off reservation."

"Our purpose as an organization is to create a citizens' lobby to support state legislation that will prohibit the Game Department and the Fisheries Department from harassing Indians who are fishing within their federal treaty rights."

Citizens for Indian Rights has a speakers' bureau of about twenty people operating in Seattle, South Seattle, Olympia, and Tacoma. Speakers show a film, *Treaties made—treaties broken,* and ask people to sign up to write to their legislators or help in other ways when fishing rights legislation is introduced.

The treaties to which Citizens for Indian Rights refers were made in 1854-55 between the U.S. Government and the Indian tribes of western Washington. These tribes were guaranteed certain rights to fish at their usual and accustomed places on rivers off reservation forever. In return, the tribes agreed to withdraw to reservation lands.

Since then, says the report of the Governor's Indian Advisory Task Force, these western Washington "fish-eating" tribes have continued to fish for subsistence and for commercial purposes at their "usual and accustomed places." Such fishing still provides an important part of their livelihood, and for some tribes with small land holdings, their fishing tradition is the single link with their ancestral heritage that provides cultural identity.

The U.S. Justice Department and the Department of Interior have charged that the Washington State Game Department has harassed, arrested, and threatened Indian fishermen who do not follow the same game regulations as non-Indian fishermen. The state has released Indian-caught fish and confiscated Indian fishing gear.

Legislation to abridge the Game Department's law enforcement powers over Indians was introduced unsuccessfully last year in the state legislature.

"The important thing," said Mr. Kaufman, "is that a whole lot hasn't really changed in the realm of Indian-non-Indian relations. The fishing rights situation, to me, is just another example of the white man stealing something from the Indian, another broken promise, another theft to add to the long list: his land, his tribal structure, his resources, his identity."

Hopi New Testament will be available soon

The Hopi New Testament which has been in translation for decades, will finally be received from the printers by the American Bible Society in mid-November, Jonathan Ekstrom of the Wycliffe Bible Translators reports.

Work on translating the New Testament into the Hopi language was begun by early Mennonite missionaries. The four Gospels and a portion of the book of Romans was completed. This early work was brought to a halt by theological controversy and changes of personnel.

In 1954 Jonathan and Molly Ekstrom, in collaboration with a number of Hopi Christians, began the task of revising the earlier Mennonite work and completing the translation of the New Testament. One of his collaborators was Otto Lomavitu, who had worked with the early Mennonite translators. Another Hopi who gave major time to the project was Elsie Polacca.

Psychologist says, Treat offender in community

Federal prisons should be abolished and offenders should be treated instead in community programs, said E. V. L. Shelley, chief psychologist of Ingham County Probate Court, Lansing, Michigan.

Mr. Shelley was the keynote speaker at an offender ministry seminar, October 6-7, at Goshen, Indiana, sponsored by the Central District Peace and Service Committee (General Conference) and Region IV of the Mennonite Church.

The seminar, the first of two planned by the Mennonite groups, focused on the offender and his needs. A second in February will discuss the prison system and changing the structure.

Mr. Shelley told the seventy-five people at the seminar that if the community does its job well in treating offenders, only half as many people would be in penal institutions.

Among the changes Mr. Shelley advocated was use of jails and other retention centers only for those people who would otherwise be a menace to the public and themselves. Other suggestions were taking chaplains off the prison staffs, tutoring, supporting halfway houses and work-release programs, beginning one-to-one inmate-outside volunteer programs, and abolishing parole boards. Parole decisions should be made by the persons who work with offenders, not by boards who see only files.

The criminal system just doesn't work, said Mr. Shelley, pointing to the high rate of recidivism.

He felt that, beyond changing the penal system, Christians should do something about America's poverty, racism and other problems that cause crime. Programs to deal with predelinquency and early delinquency should be established. National and district church conferences should pass resolutions on penal reform addressed to government officials.

Mr. Shelley called on the people at the seminar to "clean up the crime and delinquency within us" and to minister to each other.

Also speaking at the seminar were: Ray Keim, social worker at Oaklawn Psychiatric Center, Elkhart, Indiana; Judge Stanley Raymer, Elkhart Superior Court No. 2; Boy Haydon, Elkhart County rehabilitation director; and Mike Oyer, Elkhart probation officer.

Lois Rensberger, Middlebury, Indiana, chaired the seminar.

Seminar participants did not urge establishment of a large inter-Mennonite organization for work with the offender, but preferred community-centered approaches. At least one person planned to organize a local seminar on the offender.

Participants did suggest the need for some form of printed communication with each other, such as the Mennonite Central Committee newsletter *Liberty to the captives.*

This seminar was one of several regional seminars on the offender planned within the next year and growing out of a seminar on the offender sponsored by the Mennonite Central Committee Peace Section in September 1971 in Washington, D.C.

Kansas area Mennonites are planning a seminar, January 12-13, in Newton, Kansas. Cooperating groups are General Conference Mennonite Church, Mennonite Church, Mennonite Brethren Church, and Church of God in Christ, Mennonite.

Mennonite Central Committee (Manitoba) is planning a seminar for Mennonites in Manitoba and Saskatchewan in Winnipeg, February 9-10.

The General Conference and Mennonite Church peace offices have a joint grant from the Schowalter Foundation through the MCC Peace Section to support these offender ministries.

Ohio church pays campus pastor's expenses

First Mennonite Church of Wadsworth, Ohio, is contributing $3,500 to Bluffton College to support the expenses of a campus pastor again this year.

Richard Moman, a student at the Methodist Seminary in Delaware, will serve as campus pastor for the third straight academic year.

Peanut and wheat seed are being rushed to Bangladesh

For the farmers of Bangladesh, 57,000 pounds of top quality peanut seed is not just "peanuts." It is their hope for the future. In fact, since farmers can plant peanuts during the Bangladesh "winter" season, they may be able to increase significantly their annual food production.

Following an urgent request from Art DeFehr, Mennonite Central Committee director in Dacca, MCC offices from Winnipeg to Akron to Reedley began the intensive search for an adequate supply of the needed type and quality of peanut seed at a reasonable price. The supply was located in Texas at thirty-one cents a pound.

A ship carrying the 57,000 pounds of seed peanuts left a Texas port the end of September and should arrive in Chittagong by late November, just in time for the winter planting season.

At the same time that the search was on for peanut seed in North America, the MCC office in Dacca was making arrangements to buy locally available varieties of seed wheat from India. They found a supply in Delhi.

Peanuts and wheat seed are only one aspect of the larger over-all development program proposed by Sudharam Thana Central Cooperative Association for the delta lands in the Noakhali District of Bangladesh. Other voluntary agencies are also shipping seed, including potatoes from the Netherlands and vegetables from the United States.

For this winter's crop, the co-op will provide local farmers with seed. At harvest time, farmers will return a proportion of their crop to support the co-op and assure seed for the next planting season. A proportion they will keep as their own wage.

Seed is both symbolically and realistically at the heart of agricultural development in Bangladesh where agencies and government have learned that it is more economical to provide seed and fertilizer for local farmers than to buy rice to feed everyone.

RECORD

Workers

Larry and Debby Bentch, Versailles, Mo., began two years of voluntary service Sept. 14 in Philadelphia. Larry will serve as a hospital worker. Both have attended Hesston College, Hesston, Kans., and are members of the Bethel Church, Fortuna, Mo. Larry is the son of H. D. and Mary Bentch. Debby's parents are Victor and Patsy Coursey.

Elfrieda Bergen, Nordheim Church, Winnipegosis, Man., has begun a one-year term of service with MCC working with adult education in Cincinnati, Ohio. She attended the University of Manitoba, Winnipeg. Elfrieda is the daughter of Mrs. Mary Bergen, Winnipegosis.

Curtis and Phyllis Dorsing, Othello, Wash., have begun a twenty-seven months term of service with MCC in Bolivia. Curtis attended Big Bend Community College, Moses Lake, Wash., and Phyllis received her RN from Central Washington Deaconess Hospital School of Nursing, Wenatchee, Wash. Curtis is the son of Karl and Margaret Dorsing, Othello, and Phyllis is the daughter of Frank and LaVerne Horst, Warden, Wash. The Dorsings are members of Warden Church.

Ardith Fransen, Newton, Kansas, has begun work as editorial assistant for *The Mennonite.* In her new job, she is responsible for proofreading and styling. A member of Grace Church, St. Catharines, Ont., Ardith holds a BS degree in elementary education from Bethel College, North Newton, Kans. She is the daughter of Henry and Othiela Fransen.

Irene M. Friesen, Winnipeg, Man., has begun a one-year term of service with MCC as a secretary-accountant in Winnipeg. She is the daughter of George and Louise Friesen, Crystal City, Man., and a member of Fort Garry Fellowship, Winnipeg.

Emilie Hamman, Lansdale, Pa., has begun a 2½-year term of service with MCC as a nurse's aide in Berlin, Germany. Emilie will be working at Evangelische Johannesstift, an institution which helps handicapped and ill people. She attended Bluffton College, Ohio. Emilie is the daughter of Robert and Doris Hamman of Lansdale, and a member of the First Church, Bluffton.

Allen Harder, Clearbrook, B.C., has begun a thirty-months term of service with MCC in Kama, Zaire. He will be working in agricultural extension. Allen attended Canadian Mennonite Bible College, Winnipeg, Man. He is the son of Mrs. Susie Harder, Clearbrook, and a member of West Abbotsford Church, Abbotsford, B.C.

David Knox, Fisher, Ill., has begun a two-year term of service with MCC in Harpers Ferry, W.Va. He received a degree in horticulture from Danville Junior College, Danville, Ill., in 1972. David is the son of Roy and Lola Knox, Fisher, and a member of Dewey Mennonite Church, Dewey, Ill.

Wendy Koehn, Bethel College Church, North Newton, Kans., has begun a two-year term of service with MCC as a nurse in Haiti. She received an RN from Bethel Deaconess Hospital School of Nursing, Newton, Kans., in 1970. Wendy is the daughter of Galen and Martha Koehn, North Newton.

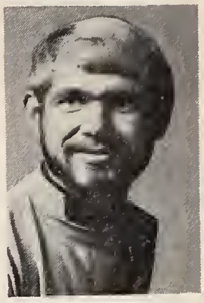
Barry Lesser, Hague Church, Hague, Sask., has begun a thirty-months term of service with MCC in agricultural extension work in Zaire. He received a diploma in general Bible studies from Swift Current Bible Institute in 1972. Barry is the son of Henry and Helena Lesser, Hague, and a member of Hague Mennonite Church.

Helen Loewen, Yarrow, B.C., has begun a one-year term of service with MCC working in a home for emotionally disturbed girls in Toronto, Ont. She graduated from Abbotsford Senior High School in 1969. Helen is the daughter of Bernard and Elizabeth Loewen, Yarrow, and a member of the United Mennonite Church, Yarrow.

Susan Loewen, United Menionite Church, Yarrow, B.C., has begun a one-year term of service with MCC at a day care center in Lancaster, Pa. She graduated from Sardis Secondary School, Sardis, B.C., in 1971. Susan is the daughter of Bernard and Elizabeth Loewen, Yarrow.

L. Bentch

Bergen


C. Dorsing

P. Dorsing

Friesen

Hamman

Harder

Knox

Koehn

Lesser

H. Loewen

S. Loewen

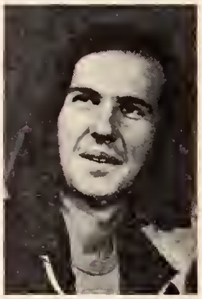
A. Miller

J. Miller

R. Miller

Morris

Mueller


P. Parker

S. Parker

Schellenberg

H. Schmidt

I. Schmidt

Jan Lugibihl, First Church, Bluffton, Ohio, began two years of voluntary service in Wichita, Kans., Sept. 11. Her assignment will be tutoring and counseling with school drop-outs. Jan is a graduate of Bowling Green State University, Bowling Green, Ohio.

Anita Miller, Hurley, S.D., has begun a two-year term of service as secretary in the treasurer's office at the MCC headquarters in Akron, Pa. She received an AA in business from Freeman Junior College, Freeman, S.D., and a BS in business from Bethel College, North Newton, Kans., in 1972. Anita is the daughter of Edgar and Evelyn Miller, Hurley, and a member of Salem Church, Freeman.

Richard and Janis Ramseyer Miller, Normal, Ill., will spend one year in French language study in Grenoble before going to Zaire for two years of teaching. Both are graduates of Bluffton College, Bluffton, Ohio. Richard received an AB in math and German in 1968 and Janis an AB in elementary education in 1971. Richard is a member of First Church in Normal. Janis is a member of the Oak Grove Church, Smithville, Ohio.

Christy Morris, Grace Church, Dallas, Ore., entered voluntary service in September in Philadelphia. She will spend one year working in the Crossroads Community Center, sponsored by Mennonite congregations in the Eastern District Conference. Christy has attended Oregon College of Education in Monmouth. Her parents are John J. and Miriam Morris.

Elaine Mueller, Wichita, Kans., has begun a year of service in Upland, Calif. In her work as a nurse, she will be an earning member of the Upland unit. Elaine has received her RN from Bethel Deaconess School of Nursing, Newton, Kans. She is a member of First Mennonite Church, Halstead, Kans., and is the daughter of Paul and Ruth Boese.

Paul and Susan Shiner Parker, Ottawa Church, Ottawa, Ont., have begun a two-year term with MCC as teachers in Newfoundland. Paul received a teaching certificate from Ottawa Teachers College in 1972. Susan attended Carleton University, Ottawa and Algonquin College, Ottawa. Paul is the son of Lionel and Betty Parker of Ottawa. Susan's parents are Eric and Dorothy Shiner also of Ottawa.

Ed Schellenberg, West Abbotsford Church, Abbotsford, B.C., has begun a two-year assignment with MCC as a maintenance worker in Boy's Village at Smithville, Ohio. Ed graduated from Abbotsford Senior High School in 1970. He is the son of Jacob and Mary Schellenberg, Abbotsford.

Henry and Irene Schmidt, Charleswood Church, Winnipeg, Man., have begun a twenty-seven-months term of service with MCC in Brazil. Henry attended University of Manitoba, Winnipeg, and Irene received an RN from St. Boniface School of Nursing, St. Boniface, Man., in 1970. Henry is the son of Waldemar and Pauline Schmidt, Winnipeg, and Irene is the daughter of Henry and Katherine Kroeker, Steinbach. The Schmidts are members of Charleswood Mennonite Church, Winnipeg.

Tom and Doris Schumacher, Pandora, Ohio, have begun a three-year term as teachers in Shenge, Sierra Leone. They graduated from Bluffton College, Bluffton, Ohio, in 1972. Tom received a BA degree in biology and Doris a BA in elementary education and music. Tom is the son of Vernon R. and Lucille M. Schumacher, Pandora, and a member of St. John Church, Pandora. Doris is the daughter of Robert and Doris Hamman, Lansdale, Pa., and a member of the First Church, Bluffton.

Joe and Alice Slager, Boynton Church, Hopedale, Ill., have begun a twenty-seven-months term of service with MCC in northeast Brazil. Joe will be a technical advisor to a farmers' co-op and Alice will be teaching nutrition and health. Joe received a BS in agriculture engineering from the University of Illinois College of Engineering, Urbana, in 1972. Alice received a BS in home economics education from Illinois State University, Normal, in 1972. Joe is the son of Clarence and Lois Slager, Hopedale, and Alice is the daughter of David and Aldine Bachman, Hopedale.

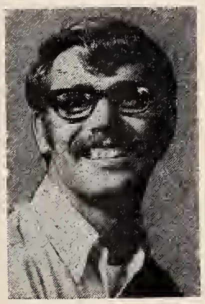
David Wasser, Bluffton, Ohio, began one year of service in Wichita, Kans., Oct. 1. He has attended Bethel College and is a member of Zion Church, Souderton, Pa.

Ernie and Charlotte Wiens, Glenlea (Man.) Church, have begun a three-year term as teachers in Moeng College, Botswana. Ernie received a BSA degree and certificate in education from the University of Manitoba, Winnipeg. Charlotte attended the School of Nursing, Brandon, Man., and graduated as a registered nurse in 1970. Ernie is the son of Jacob F. and Mary Wiens, Glenlea, Man. Charlotte's parents are Peter and Margaret Unger, Chilliwack, B.C.

D. Schumacher

T. Schumacher

A. Slager


J. Slager

C. Wiens

E. Wiens

Calendar

Nov. 16-18 — Mennonite Central Committee Peace Section assembly, YMCA Hotel, Chicago.

Dec. 28-30—Mennonite Graduate Fellowship, Southwest Community Center, Lincoln, Neb.

Northern

Nov. 7-9 — Ministers' conference, Bloomfield, Mont.

Nov. 20-23—Thanksgiving festival, Bethesda Church, Henderson, Neb., Kenneth Bauman, speaker.

Nov. 24-25—Peacemakers' retreat for young people, Swan Lake Camp, S.D.; Ted Koontz, speaker.

Western

Nov. 3-5 — Western District and South Central conferences, Bethel College, North Newton, Kans.

Nov. 18-19—Thanksgiving mission festival, First Church, Hutchinson, Kans.; Robert Ramseyer, speaker.

Baptisms

Bethesda Church, Marion, S.D., on Oct. 8: Lorene Becker, Janalea Engbrecht, Bonnie Ensz, Ronald Ensz, Ramona Ewert, Ranae Schmidt, Robert Schrag, Norman Tieszen, Julie Wiens.

Southern Hills Church, Topeka, Kans., on Sept. 3: Karen Jantzen.

Deaths

Rose Epp, Bethesda Church, Henderson, Neb., was born May 10, 1907, and died Oct. 4.

Emma Myers Shelly, West Swamp Church, Quakertown, Pa., was born Sept. 27, 1904, and died Oct. 11.

Agnes Voth, Tabor Church, Newton, Kans., was born Dec. 19, 1902, and died Oct. 3.

Marriages

Allen E. Busenitz and *Sue Ann Neiswander,* Grace Church, Pandora, Ohio, on Aug. 12.

Steven M. Franz and *Marlys Ratzlaff,* First Christian Church, Hillsboro, Kans., on Aug. 21.

Michael Freese and *Carol Ann Beckham,* Bethesda Church, Marion, S.D., on Sept. 12.

Michael Dale Gundy, Calvary Church, Washington, Ill., to *Debra Murlea Cowley,* Morton, Ill., on Sept. 23.

William Holtgreven and *Frances Baumgartner,* Grace Church, Pandora, Ohio, on Sept. 2.

Ronald Lewis and *Barbara Eddington,* Grace Mennonite, Pandora, Ohio, on Sept. 22.

Ronald Reese, Good Shepherd United Methodist, Beutan Ridge, Ohio, and *Joan Schaublin,* Grace Church, Pandora, Ohio, on Sept. 16.

Larry Lee Schmidt, Bethesda Church, Marion, S.D., to *Janice Elaine Dairs,* Presbyterian Church, Parker, S.D., on Sept. 1.

Fred Steiner, Methodist Church, Bluffton, Ohio, and *Annette Krehbiel,* Zion Church, Donnellson, Iowa, on Aug. 6.

Max Waters and *Connie Yoder,* Maplewood Church, Fort Wayne, Ind., on Aug. 12.

James Weaver, Sugarcreek, Ohio, and *Jane Luginbuhl,* First Church, Bluffton, Ohio, on Aug. 19.

Published

A new *Guide to mission study* on the theme, "Bear one another's burdens," has been published by the literature committee of the Women's Missionary Association. The guide for 1972-73 contains lessons on South Africa, Taiwan, global brotherhood, the church and the offender, minority groups, freedom and fulfillment of women, small groups, and Christian education in the family. The book also includes worship services, several skits, an installation service, and a comprehensive section on alternative resources. Dorothea Dyck, WMA executive secretary, said a free copy has been sent to each women's group in the conference. Additional copies are available at 50 cents each from the WMA office, Box 347, Newton, Kans. 67114. Although the eighty-eight-page guide is published by the WMA, the information is general and adaptable to any study group, Miss Dyck said.

REVIEW

Draft and military refugees in Canada

War resisters Canada: The world of the American military-political refugees, *by Kenneth Fred Emerick (Knox Pennsylvania Free Press, Box 399, Knox, Pennsylvania, 1972, 320 pp., $4.95) is reviewed by Walter Klaassen, associate professor of history, Conrad Grebel College, Waterloo, Ontario.*

THIS VOLUME appears to be the first one that seeks to provide a comprehensive description of the American draft and military refugees in Canada. The author states that the study is based on "personal contacts with hundreds of resisters," the formal questioning of thirty-three resisters (who also provided the statistical tables), and talking with resisters on campuses, street corners, coffee houses, and crash pads over a period of nine weeks in Ontario, Quebec, New Brunswick, and Nova Scotia.

The figure of 60,000-100,000 resisters in Canada, which the author accepts as reliable, is an unconfirmed figure based upon estimates issued by the aid centers in various Canadian cities. I suspect that the figures are somewhat inflated, but there is no way of either disputing or confirming them since any figures here are guesses. On the other hand, the figures of the Pentagon which placed them at less than 2,000 are pure invention.

The numerous statistical tables which accompany the text are based on such a minute segment of the total number that they may also be open to question. One wonders, for example, how the thirty-three on whom the study depends were chosen, although he does tell us that they came from every part of the nation and have considerable occupational spread.

At one point it is necessary to point to a fault. Although at several points the author refers to undesirables among the resisters, such as drug addicts and men with criminal records, these do not really appear in the survey at all. Yet they should, since in the relatively small sample of resisters that contacted me (perhaps fifty to seventy-five in all) there were several who were involved with drugs and who committed criminal acts while in Canada. There is no question that resisters were involved especially with drugs more extensively than Mr. Emerick implies. This judgment will be confirmed by the personnel in the various aid centers. It should, however, be added that it was sometimes the pressure of the resister's situation, the psychological and social strain that drove him to drugs.

The study is almost effusively complimentary to Canada. That is so because the author allows the resisters to speak for themselves in large measure. My own experience is that more Canadians than Mr. Emerick allows were opposed to Canadian acceptance of the draft resisters. This was true even among Mennonites, whose memories are often as short as their hair.

Nevertheless, this is a book every Mennonite ought to read, for the misconceptions about the draft resisters in Canada are as common among us as among others. Even among educated Mennonites in the United States. I have occasionally detected the idea that most of the resisters are slovenly, long-haired, pseudo-revolutionaries who did not have the stamina to stay at home and sort out their confusions. This study effectively punctures that stereotype and my personal experience fully supports the author's own conclusions. The study reveals, for example, that well over half of the resisters had significant contact with the church. Among the causes that led to their having reservations about the war, Christian impulses were high on the list in second place.

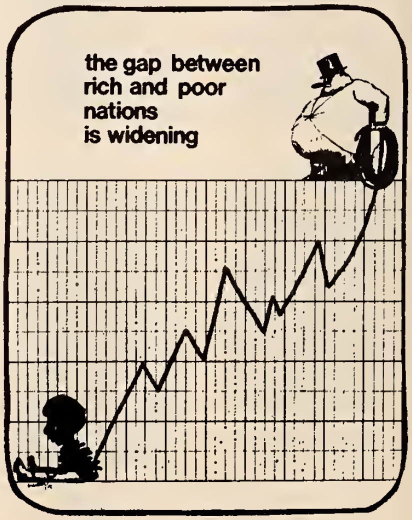
The majority came from solid middle-class homes with few home problems such as divorce. Only one of the sample of thirty-three could be classified as a radical protester. They were anything but societal misfits; in fact the over-all conclusion is that they were an above-average group. Unquestionably they represent a highly desirable immigrant group for Canada and a considerable loss to the U.S.A.

The author has reproduced many pages of verbatim statements of these resisters on why they left the United States, their attitudes to American society and culture, their views on Vietnam, their reflections on their actions, and other subjects such as the help they got in Canada and the possibility of amnesty.

They came primarily because of deep disillusionment with the spiritual and societal disintegration they perceived in the U.S.A.; the draft and service in Vietnam became the specific cause for leaving.

As the author repeatedly emphasizes, these men are political refugees. This has not been acknowledged in either the U.S.A. or Canada. America cannot admit to consciousness that some of her choicest sons would want to leave her for reasons identical with those that brought to her shores their ancestors. And Canadians cannot imagine that the U.S.A could be the source of political refugees, for that would place this cradle of democratic institutions in the same league with the dictatorships of Europe and Asia.

This book should help in clarifying some of these misconceptions and prod both Americans and Canadians into greater perception of the reality to which these young men are pointing. That reality is that America is in the midst of a crisis of major proportions, the issues being the life or death of America's dream of a just society. And Canada cannot be separated in any way from what happens south of the forty-ninth parallel.



MEDITATION

A prayer for peace

O God of peace and God of life,
We hear of bombs dropping on innocent peasants, and we shudder in agony and shame.
We hear of murder and violence at a world festival of sport, and it reminds us that in this world hate often cancels out brotherhood.
We see violence in Northern Ireland between Catholics and Protestants, and we cry out at such bloodshed in the name of Christianity, whose founder was the Prince of Peace.

And yet into such a messed-up world, you still bring new life.
In Vietnam, where death rains from the sky daily, babies are still being born.
In Northern Ireland and in Arab refugee camps, babies are being born, only to be taught how to hate.
In Harlem and Mississippi, babies are being born, only to find themselves victims of a society that will deny them the basic dignities.
In nice, clean hospitals in Newton, babies are being born, and mothers do not have to worry about bombs or guerrilla attacks or the cold or where the baby food will come from.

And because this is so, we recognize the injustices of our world.
And because we claim to have accepted your gospel, where the least is the greatest, we began to see our responsibility to build a world of peace and brotherhood and justice.

A world where mothers can stroll peacefully with their children under sky filled only with the sound of singing birds instead of the drone of B-52s.
—a world where gently falling rain replaces the deadly bombs
—a world of parks and gardens and animals instead of defoliation
—a world of games instead of combat
—a world of equality and nourishing food instead of oppression and hunger.

Lord, we pray desperately for such a world.
Yet we know too that such a world will never come about unless we help build it.
We confess our apathy when we hear of the sufferings of others, being thankful only for our well-being and the well-being of our children.
Forgive us our narrow thanks.
Remind us that even one child killed by an anti-personnel bomb, or even one child denied its basic human rights, is a denial of your fatherhood.

So fill us with your love, and such a commitment to your gospel, that we might rise up with one voice and proclaim to those who make inhumane decisions and push the buttons that bring death where life ought to be, that in the name of the God who in the infant Jesus sent the Prince of Peace, this madness must stop.

And then may all the little Stephens of the world live in peace, brotherhood, and dignity.

Myron D. Schrag

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COVER

This week's cover and several of the features inside are intended to help us to prepare for Peace Sunday, which this year falls on November 5.

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Mary Ferguson resides at 4746 Ridgeway Ave., Norwood, Ohio 45212.

Myron Schrag, pastor of Faith Mennonite Church, Newton, Kans., used the prayer in the Meditation section two days after his son Stephen Jon was born on the Sunday in September when churches everywhere were urged to pray for peace.

Annemarth van Lelyfeld's poem is taken from Tune in, ed. Herman C. Ahrens, Jr. (Philadelphia: Pilgrim Press). Copyright © 1968 United Church Press. It is used by permission.

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Into your hands we lay the world

Annemarth van Lelyfeld

Father,
In your hands
we lay the giants of this world;
In your hands
we lay the black and the white,
the rich and the poor,
the young and the old;
In your hands
we lay India and Pakistan,
North and South Vietnam,
Egypt and Israel,
America and Russia;
In your hands
we lay China,
all the nations that try to develop,
and all the nations that are developed.
All the gaps—we lay in your hands.

Help us
to build bridges
and not widen the distances any
further,
to demask giants
and not blow them up any bigger,
to look realities in the face
and not shut them out from
confrontation.

Help us
to choose between
the right and the wrong things to do;
between going along with or being
opposed
to what our government, our society,
our community, our schools are
doing;
to choose between
the draft and conscientious objection;
to participate critically and be real salt
instead of sugar.

Enlighten our minds,
Give us vision,
Make us creative.
Help us struggle
for the sake of the world, your world,
the one world you promised us,
Our Father, who art in heaven.

Paul Roten
2800 Benham Ave.
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OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

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The church can help the alcoholic

Carlton C. Buck

A MAN definitely ill with an advanced case of alcoholism gripped my hand, looked me in the face, and said, "Will you help me?" When he did this he was expressing the cry of several million people who are now away from the church because of their own guilt feelings and because they feel that the church does not want them.

In spite of neglect, the alcoholic continues to look to the church and its representatives for help. It is a rare minister who has not heard the words, "Pastor, I need help. I think I'm an alcoholic."

At the Utah School of Alcohol Studies we learned that members of the clergy are sought out by 70 percent of all victims of alcoholism and are asked for help. Other studies have shown that ministers are the first to be contacted by 42 to 45 percent of those needing help.

In a recent report released by the Department of Health, Education, and Welfare of the United States Government, the number of alcoholics in the United States is placed at nine million. Each of these persons brings emotional distress to at least five others who are members of his family or otherwise close to him. Of the country's four major public health problems, alcoholism is considered by many to be number one. Others are heart disease, cancer, and mental illness.

Despite this tremendous need, many churches remain aloof. They act as though the problem didn't exist or that it is none of their business. This is due in large part to the fact that *the drunk* has been looked upon as a moral delinquent; that he is a bad person rather than a sick person. Therefore, he has been condemned rather than helped.

A few years ago the American Medical Association defined alcoholism as a disease. It may begin as a life style, then develop into a central nervous system dependency, and from there many physical ailments can result, among them cirrhosis of the liver and brain damage.

I have frequently used two working definitions to help people understand the problem: 1) An alcoholic is a person who has become dependent on alcohol, and 2) An alcoholic is a person who has lost control in the matter of drinking. We must remember that many people who get drunk are not alcoholics and that some alcoholics seldom if ever get drunk; they merely drink each day in order to feel *normal.* A nonalcoholic may choose not to drink; but the alcoholic does not find this choice an easy one. Anyone who has had experience with a person who has an advanced case of alcoholism can have little doubt that the person is sick. The alcoholic becomes ill physically, psychologically, spiritually, socially, and domestically.

What can the church do about this public health problem which destroys so many homes, blights so many lives, and brings a multibillion-dollar economic annual loss to the nation? It should and can become involved in the healing process for these desperately ill people, whose names in many instances can be found on church rolls. It has been the church's belief since the time of the apostles that Jesus came to make men whole. The alcoholic needs that wholeness.

If the minister does not feel comfortable or adequate in dealing with the alcoholic or the problem drinker, he can at least assure the person of the love of God and that the church does care. After he has done this, he may then make a referral to a community agency or other persons who can be of assistance. There are councils on alcoholism in many cities in the United States and Canada, as well as in other parts of the world.

Howard Clinebell, in his excellent book *Understanding and counseling the alcoholic* (Abingdon Press), mentions three religious approaches to the problem. He also has a chapter on "An alcoholism strategy for the congregation."

One approach is the dramatic conversion which brings about deliverance rather than recovery. Every gospel mission and many evangelical churches can give examples of this kind of experience. I, personally, have seen two men enter the Christian ministry after attaining sobriety through the help offered by the church.

A second approach may be described as a combination of the spiritual and the scientific, using the modern scientific knowledge and therapy along with spiritual help.

The third approach might be termed self-help group therapy. The worldwide Alcoholics Anonymous movement uses this method. A group not so well known is Alcoholics Victorious, whose home address is 28 South Sangamon Street, Chicago, Illinois. This group has a deep spiritual content and is church oriented. Bible reading and spiritual growth are stressed. Churches could start chapters to serve their own communities and in this way give spiritual encouragement to many who have felt that the church isn't interested.

Churches can open their facilities to groups working with the problem of alcoholism. In our church, the First Christian Church of Eugene, Oregon, we maintain an extension telephone of the Lane County Council on Alcoholism. When the council's executive secretary is not at her phone, members of the church staff answer the extension. Twice each month an Al-anon group meets in one of the church rooms. Al-anon groups are made up of spouses of alcoholics. By meeting together they learn how to cope with the family problem, and many times

A new U.S. Government report has labeled alcoholism as the nation's greatest drug problem, afflicting some 9.6 million Americans and draining the economy of $15 billion a year. Dr. Morris Chafetz, director of the National Institute on Alcohol Abuse and Alcoholism which prepared the report, said the alcohol-abuse problem dwarfs that of heroin or any other drug, but "American society and most of the health professions consciously push alcohol problems under the rug." The public, Dr. Chafetz added, has been preoccupied with the Skid Row alcoholics—such as illustrated here—but they make up no more than 3 to 5 percent of the total problem.

this is the beginning of help not only for the family but for the sick person himself.

Representing the church in the community, the writer helped organize the council on alcoholism and establish Carlton House and Behanna House for the rehabilitation of men and women respectively. The women of the church have been active in their support of these "halfway houses."

Every church library should have good books on the subject of alcoholism and problems associated with it. The above mentioned book by Dr. Clinebell is one of the best in the field. Other helpful books are: *Ministering to alcoholics,* by John E. Keller (Augsburg Publishing House); *God is for the alcoholic,* by Jerry G. Dunn (Moody Press); *Marty Mann's new primer on alcoholism* (Holt, Rinehart and Winston); and *Helping the alcoholic and his family,* by Thomas J. Shipp (Prentice-Hall).

Dr. Shipp, a Methodist minister in Dallas, Texas, has several hundred "recovered alcoholics" in his congregation. Rather than to say that an alcoholic is cured, experts in the field prefer to use the term "an arrested case of alcoholism." Like the diabetic, the alcoholic must keep his problem under control. And as every AA member will tell you, this is done through total abstinence.

In addition to books for the church library, I would suggest the records by Gertrude Behanna (Word Records). Mrs. Behanna, an Episcopalian, tells the exciting story of her deliverance from the enslavement of alcohol. She gives her Lord credit for sobriety. To listen to her spoken word in the recording, "God is not dead," is a rewarding and inspirational experience. A current movie on her life, "The late Liz," is now showing in various parts of the country.

Preventive classes for children, youth, and adults alike can be offered in the church school and thereby head off the sickness before it gets started.

There are educational opportunities for church leaders available each year that will aid them in becoming aware of new methods of treatment and which will give them insights into the problem enabling them to be of service to the many people in their communities who are in need of the church's help.

Among the outstanding summer sessions are: the Utah School of Alcohol Studies, held at the University of Utah; an International School, held at the University of North Dakota; and the Rutgers Summer School of Alcohol Studies, State University, New Brunswick, New Jersey (formerly the Yale School). There are others. Local councils on alcoholism will be glad to give information concerning opportunities of study, or one may write to the National Council on Alcoholism, at 2 East 103rd Street, New York, N.Y. 10029.

Alcoholism is a complex problem. To work with the alcoholic can be a discouraging and frustrating experience. This is possibly why churches haven't done more. If we are to follow our Master, we dare not "go by on the other side" and leave those who are wounded with no proffered help or attention. If we, as the church, are to meet our responsibility, we have no choice but to offer love, understanding, and help to these millions who need to know that the church cares.

When a church makes it known that it is interested, people with the problem will seek it out, and those who would otherwise be difficult to reach with the church's message will come under the influence of the church's ministry. Through an educational process the entire congregation should be made aware of the existing need. Attitudes must change from those of condemnation to those of acceptance. Not that we need to accept drinking or drunkenness but the individual must be accepted as a person in need and given any assistance possible.

The church would do well to emulate the spirit of Jesus, who said, as recorded in Luke 4:18 (NEB), "The Spirit of the Lord is upon me . . . to proclaim release for prisoners and recovery of sight to the blind, to let the broken victims go free."

NEWS

Mennonites and participation in politics

To what extent should the Christian participate in politics?

The answer to that question has changed throughout the Mennonite history, and even at any one time, opinions have been divided.

In the sixteenth century, when many Anabaptist leaders were urging no participation in government, the Waterlanders in Holland permitted their members to hold local offices not involving capital punishment. Even Menno Simons, in his later writings, became less certain whether a Christian could be a magistrate.

Later, in the eighteenth and nineteenth centuries, while Mennonites in Switzerland and North America had an attitude of complete nonparticipation in government, Russian Mennonites were governing their own villages, and in the early 1900s elected representatives to the Duma, the national parliament.

Mennonites still do not have unanimity on the subject of government, according to preliminary results from the Church Member Profile, a wide-ranging survey of members of five denominations in the United States and Canada: the Mennonite Church, General Conference Mennonite Church, Mennonite Brethren Church, Brethren in Christ Church, and Evangelical Mennonite Church. The full results of the survey will be published next year by Herald Press, Scottdale, Pennsylvania.

On a political participation scale, combining attitudes on voting, holding office, and influencing governmental bodies, 46 percent of Mennonites and Brethren in Christ ranked high, 32 percent ranked in the middle, and 22 percent ranked low. Differences among groups were great, however, ranging from 19 percent of Mennonite Church members ranking high in political participation, to 73 percent of General Conference members in the high category. Mennonite Brethren and Evangelical Mennonites had 66 and 64 percent respectively, ranking high. Brethren in Christ had 37 percent in the high category.

A majority in all five denominations believed that members of their denomination should vote in public elections for state, provincial, and national offices. That majority ranged from 56 percent for the Mennonite Church to 98 percent for Mennonite Brethren and 96 percent for the General Conference.

But these same members did not always put their beliefs into practice. Only 20 percent in the Mennonite Church had actually voted in most or all recent elections; 60 percent had not voted in a single recent election. Other percentages voting in most or all recent elections were: General Conference, 76 percent; Mennonite Brethren, 69 percent; Brethren in Christ, 37 percent; and Evangelical Mennonites, 62 percent.

Few Mennonites and Brethren in Christ outside the Mennonite Church believed that church members should not hold any government office—24 percent in the Mennonite Church and only 3 to 9 percent in the other denominations. In addition, 22 percent of all surveyed were uncertain whether they should hold office.

That uncertainty, said William Keeney, North Newton, Kansas, chairman of the Mennonite Central Committee Peace Section, may be the result of conflict between the traditional views of the church on nonparticipation in government and the views of society as a whole.

"Mennonites are increasingly accepting what they learn in public schools about the responsibilities of citizens," said Mr. Keeney. "They want to be good Americans, but at the same time be biblical Mennonites. The clash of these two ideas produces a high degree of uncertainty."

Uncertainty was also shown in questions regarding Christians' attempts to influence government in other ways.

On the item, "It is not the business of the church to try to influence the actions of government in regard to such issues as war and peace, race relations, poverty, etc.," 25 percent of the total group surveyed agreed, 20 percent were uncertain, and 56 percent disagreed.

A similar item, "Church members should witness directly to the state (nation) by writing to legislators, testifying before legislative committees, etc.," had 61 percent in agreement, 30 percent uncertain, and 9 percent in disagreement.

In the United States, for example, only 11 percent were uncertain about their position, should they be subject to the draft. Seventy-one percent would choose alternative service, an option acceptable to both the government and the church's teaching in recent history.

However, 33 percent were uncertain about refusal to pay that proportion of their income taxes designated for the military. Fifty-five percent opposed nonpayment of war taxes.

The Church Member Profile did not survey attitudes about candidates in the current elections in Canada and the United States, but it did ask for the political party positions with which church members were most in sympathy.

In Canada, 31 percent checked Conservative; 25 percent, Liberal; 6 percent, New Democrat Party; 15 percent, Social Credit; 0.7 percent, independent; 23 percent, no position at all.

The Canadian responses may show a shift away from the Liberal Party which many Mennonites supported because of Liberal leader Mackenzie King's efforts to help Mennonites immigrate following World War I.

In the United States, 6 percent con-

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idered themselves Democratic liberals; 5 percent, Democratic conservatives; 9 percent, Republican liberals; 35 percent, Republican conservatives; 1 percent, American Party; 0.2 percent, Socialist; 8 percent, independent; and 35 percent, no position at all.

"Republican conservative" was the most frequently checked category in all five denominations, with a range from 29 to 59 percent. The exception was the Mennonite Church, in which 47 percent took no political position at all.

The General Conference, with 12 percent, had more than twice as many Democratic liberals as any other denomination.

The Church Member Profile shows a smaller percentage of Republican preference among the U.S. General Conference members than surveys of readers of *The Mennonite* in 1964 and 1968. In the 1964 mail-in survey by *The Mennonite*, preferences were 72 percent Republican, 14 percent Democratic, and 14 percent independent, and 3 percent with no answer.

In the Church Member Profile, 47 percent of GCs leaned toward the Democrats, with 9 percent independent, and 23 percent with no position at all.

Even accounting for the fact that those with no position at all would probably not, in the earlier poll, have mailed a strictly political survey, the percentage of Republicans in the General Conference seems to have slipped in recent years.

On a scale of political permissiveness in the Church Member Profile, Mennonites scored medium to low. Questions included in the scale asked whether it was proper for the congregation to encourage its members to study political issues and candidates, urge its members to vote, encourage groups within the church to take political action, permit candidates to speak in the church building, or endorse candidates for office.

Leland Harder, Mennonite Biblical Seminary professor, in his study of political behavior of northern Indiana Mennonites, found that low political permissiveness was simultaneously the result of high religious commitment and low-income and education. The result might be expected, since political noninvolvement has been a part of Mennonite history for over 400 years. But, said Mr. Harder, as members rise in social class and increase their level of education, the very faith that legitimizes withdrawal comes to require greater involvement in the problems of the world.

For Mennonites and Brethren in Christ across North America, the question of involvement in government remains difficult. But discovering the views of each other is one step toward reaching a solution. *Lois Barrett Janzen*

Voluntary service workers wanted in Rapid City

Mennonite voluntary service directors are encouraging a continued ministry in Rapid City, South Dakota.

VS administrators from several Mennonite and Brethren in Christ denominations met October 10-11 in Chicago and decided to recruit one voluntary service couple to work in Rapid City, where 1,200 homes were destroyed by flood in June.

Mennonite Disaster Service helped clean mud from six hundred homes, and forty homes were repaired. But MDS operations have stopped temporarily because the city is not issuing new building permits.

The voluntary service workers to be recruited would be jointly supported by Mennonite Disaster Service, the General Conference Mennonite Church, Mennonite Church, and Mennonite Brethren Church.

Armory becomes relief center

Five 105 mm howitzer guns and a number of military vehicles were rolled into a corner of Wilkes-Barre's huge armory last month to make room for fifty Mennonite Disaster Service volunteers and truckloads of relief supplies for flood victims in this Pennsylvania community. Supplies came from many sources for the distribution. The Lancaster, Pennsylvania, MDS *unit sent in a truckful of materials daily for two weeks. The* MCC *material aid center in Ephrata sent 250 blankets a week for four weeks. One county sent in twenty-four trailerloads of used winter clothing, and civil defense units from two other counties channeled food supplies and clothing through the* MDS *operation.*

Canadian Amish celebrate Sesquicentennial

Donald Quinlan

Mennonite history is a unique crucible of blood, fire, peace, and love which has produced a rather curious alloy of stability and change. The Old Order Amishman stands juxtaposed with the new generation of Mennonites serving in far-flung places in a wide variety of positions and vocations. Yet they share a commitment and a sense of history. Every once in a while, a community enters into a dialog with its history and in doing so, attempts to sort itself out and define the present and the future in terms of its past. It is often a difficult, unsettling process, but one which must be carried out periodically if the community is to find direction and strength.

Recently the Mennonite Historical Society of Ontario and the Western Ontario Mennonite Conference sponsored the Sesquicentennial celebrations of the Amish Mennonites in Ontario. The purpose was to recognize the religious faith which has been a vibrant theme throughout the movement of the Amish and to offer to those who wished to take part in the celebrations a renewed understanding of the Amish heritage and the Christian faith.

The celebrations centered on Wilmont Township in Waterloo County of Ontario. It was here in 1822 that Christian Nafziger, an Amish Mennonite from Bavaria, found an end to his lonely quest for religious freedom and land for his family and brethren to settle. Unfortunately Christian and his wife died before any significant inroads were made on the giant palisade-like stands of virgin forest. But Nafziger had come and paved the way for others and an Amish community was soon thriving. The land was rich and good when cleared, and the Amish lived their faith in freedom.

The story of these people and their descendants was eloquently and movingly told in the play, *This land is ours,* especially written and produced by Urie Bender, a native of Wilmont Township. *This land is ours* was a work of faith and love and delivered with great professional and technical competence. Aside from playwright-producer, Mr. Bender, director Loretta Yoder and assistant director Margaret Foth, the cast of eighty-five was drawn from the surrounding Mennonite community. Many worked long hours in preparation and stole precious hours from farm and household chores.

Cover illustration from a book, The Amish of Canada, *by Orland Gingerich, which will be coming off the press later this year.*

The play, actually an historical pageant, aside from weaving the threads of Mennonite history from the time of the Anabaptists to the search of young Mennonites to come to terms with their past into a fabric rich in texture and striking in color, also proved to be a living testimony to the central themes of the whole Sesquicentennial, commitment and brotherhood. As one young actor remarked, "It was a total, cooperative effort."

Eager young children, energetic students, and mature farm families produced a work of intensity and strength. This dialog with history worked so well that popular demand pushed the number of scheduled performances from four to six, and there could have been ten but the cost on the cast (a three-hour performance) and other commitments would not allow for any more performances at Stratford, Ontario's Avon theater.

The *Martyrs mirror oratorio,* with text by John Ruth and music by Alice Parker, proved to be another rich touchstone of Amish Mennonite history. Several arresting performances were given by the Menno Singers of Kitchener under the direction of Miss Parker and supported by a children's choir and an instrumental ensemble.

Programs in the Pennsylvania German dialect, German hymn sings, and slide lectures were also a central part of the activities for the period, October 2-9.

An essential part of the celebrations was the generous hospitality extended to the visitors who attended the celebrations. In one instance a busload of Toronto high school students who were taking a world religions course was enthusiastically received by the community and billeted on farms. One student seemed to sum up the tone of the Sesquicentennial when she remarked, "This community is so very together."

Commitment to their faith, to their brethren, and to their fellowman was the resounding motif of the Sesquicentennial. When the Amish Mennonites prepare to peer into the depths of their history in the next 150 years, it seems that they will likely draw strength from the example of their brethren in 1972.

The East Zorra Mennonite Church near Tavistock, Ontario, is the second largest congregation in the Western Ontario Mennonite Conference, which until 1963 was called the Ontario Amish Mennonite Conference.

Religion faculties discuss war, educational process

Two dozen teachers from seven Mennonite colleges and two seminaries met in Elkhart, Indiana, for a day of study and sharing, highlighted by extended discussion of war in the Old Testament.

The group which met October 6-7 was a volunteer professional gathering of individuals who teach Bible, church history, philosophy, and world religions in Mennonite schools. This was the group's second meeting. It met in May 1970 to discuss the theme: "The historical Jesus, the Anabaptist vision, and the Christianity of the future."

In their opening session the participants shared reports on program developments in their own schools. Most Mennonite colleges represented have in recent years reoriented their general education offerings in ways which integrate the religion materials into other studies of history, culture, and communications.

The theme of war in the Old Testament was pursued in two three-hour study sessions introduced by Old Testament teachers Waldemar Janzen of Canadian Mennonite Bible College, Millard Lind of Associated Mennonite Biblical Seminaries, and Elmer Martens of Mennonite Brethren Biblical Seminary.

It was generally agreed that the phenomenon of war under the command of the Lord, so prominent in early Israel, not only does not refute the demand of Jesus for Christian pacifism but in fact throws important positive light on the nature and mission of the people of God in old covenant and new.

The closing session returned to issues of educational process. There was an exploration of whether or not the religion programs in the several schools would be served by the development of common religious knowledge placement tests, the production of common textbooks, and ways of developing and maintaining a common theological stance.

A planning committee was named to prepare for a similar meeting in the fall of 1974.

College arranges 70 church visits

A variety of presentations is scheduled this year as part of the thrust on better communications between the church and Bethel College. Over seventy appearances are planned for the year by such groups as the male quartet, traveling chorale, and dramatic play presentations. In addition, members of the administration, faculty, and student body will be speaking and sharing in worship experiences.

Last year forty-two General Conference churches received visits from Bethel College in teams made up of college board members, faculty, and students. In addition, President Schultz spoke thirty-four times in the churches during his first year as president of Bethel College.

Council of Mennonite Seminaries meets

The Council of Mennonite Seminaries met in an expanded session on October 5-6, at Elkhart, Indiana. Organized in 1965 and normally including the presidents and deans of member schools, this council has been meeting annually to share information on institutional developments and to undertake common educational projects.

For this year's session, board of trustees representatives were also included to expand counseling and decision-making resources.

Projects of the Council of Mennonite Seminaries in the past have included sponsoring several summer evangelism institutes, an inter-institutional theological colloquim at Aspen, Colorado, in 1969, and a transcultural missionary training workshop in Mexico in 1971.

Applications for mental health scholarships invited

College juniors and seniors and graduate students with a declared major and a vocational interest in an area related to the mental health field are eligible for a 1973 Mennonite Mental Health scholarship.

Mennonite Mental Health Services and MCC voluntary service administer four annual scholarships of $500 each awarded in equal parts on September 1 and February 1. The scholarships are made possible by the donated earnings of MCC voluntary service workers at Brook Lane Psychiatric Center, Hagerstown, Maryland.

Candidates must show evidence of a vital interest and participation in the Christian church and must have a minimum college grade average of C plus. Factors taken into consideration in awarding the scholarships include financial need of the candidate, the voluntary service experience of the candidate, attendance at a church-related undergraduate college, and membership in a Mennonite, Brethren in Christ, or Church of the Brethren congregation.

Requests for applications should be made to Mennonite Mental Health Services, 1105 North Wilson, Fresno, California 93728.

Graduate fellowship will discuss life and death

This year's Mennonite Graduate Fellowship meeting will be held December 28-30 in Lincoln, Nebraska.

The theme for the seminar will be, "Issues of life and death." The discussion will deal with the bio-ethical questions of abortion, population control, and euthanasia.

Several resource persons will be attending but student participants are invited to present papers on these topics. Papers should be submitted before December 1. A registration fee of $15 will cover food, lodging, and other program expenses. Travel scholarships are available to those who apply.

The graduate fellowship is an informal organization of graduate students which meets once a year during the Christmas holidays. Each year the group decides if another meeting should be held and elects a steering committee to plan the program.

Further information and registration instructions may be obtained from Richard Friesen, 844 Hiawatha Drive, Elkhart, Indiana 46514.

Home ministries group talks about ministry to retarded

A congregation of three hundred can expect to have nine retarded persons in its families, said Vernon Neufeld of Fresno, California, representing Mennonite Mental Health Services (MMHS).

Mr. Neufeld and Jack Fransen reported on MMHS before the Home Ministries Council, a group of Mennonite and Brethren in Christ agencies working in North America. The group met October 11-12 in Chicago.

The questions Mr. Neufeld brought before the council were: What should MMHS be doing for the mentally retarded in behalf of Mennonite and Brethren in Christ churches? What are these church groups themselves doing so we can coordinate?

MMHS interest in mental retardation goes beyond institutional care, said Mr. Neufeld, to helping parents with personal problems and questions, informing pastors and congregations about mental retardation, and fostering a community approach to mental retardation.

The Home Ministries Council asked MMHS, in addition, to gather information on retreat programs for the retarded to share with church retreat committees.

The Home Ministries Council also discussed ministries to the offender.

Mennonite Mental Health Services is working primarily in the area of delinquency prevention.

The council saw a role for the Mennonite Central Committee Peace Section in collecting and distributing information on offender ministries which could be carried out in the local level. Among the proposals of the Peace Section in this area are: creating a reference committee in this area; continuing to support the newsletter *Liberty to the captives;* following prison legislation; preparing a position paper on the Christian view of dealing with deviant behavior; and holding occasional consultations on offender ministry or Christian views of punishment.

The council felt it did not want to establish a centralized structure, but that "at a minimum we need to provide a forum for sharing."

"Invisible" emergency

According to standards fixed in the public mind by Biafra and Bangladesh, the invisible emergency in Afghanistan is a "small affair." Perhaps forty to fifty thousand persons are seriously threatened. They are locked away in Afghanistan's central province of Ghor—an area that is hard to get to at any time of the year and completely inaccessible during the winter months—so they are not very visible. Until recently, their plight was almost overlooked by the world. There has never been a census, but Ghor's population is estimated at three hundred thousand. Rugged, barren mountains, rising to fifteen thousand feet, dominate the landscape, with here and there a strip of green along a valley where a trickle of melting snow from the peaks makes cultivation possible. Northwestern Afghanistan experienced a severe drought in 1970 and 1971. Thousands of small farmers have been so impoverished by the drought that they are unable to recover. It is these farmers and their families—the ones who were not just hurt by the drought but ruined by it—who may starve if they do not freeze to death first over the coming winter. Here, a mother clutches her child to her breast. In their impoverished state, their embroidered costumes have become rags.

Mission conference gets a new look

Mission festivals aren't always what they used to be.

That's what Howard Habegger and Verney Unruh, Commission on Overseas Mission staff members, discovered when they participated in a recent mission conference at Mayfair Mennonite Church, Saskatoon, Saskatchewan.

The emphasis, said Mr. Unruh, was less on reporting and inspiration and more on discussion of the issues.

The weekend conference was arranged by the congregation's missions and service committee, composed of several young adult couples.

On Saturday afternoon, Mr. Habegger said Mr. Unruh led a lively discussion with about thirty church leaders on the subjects of financing, attitudes toward missionaries, interpretation of COM's Goals-Priorities-Strategies study, and new directions for missions.

During the afternoon, church members filled out a mission questionnaire with such questions as "What is a missionary?", "What do you like about missionaries?", and "What annoys you about missionaries?"

Respondents liked missionaries' dedication, honesty, "unbiased criticism of our Canadian churches," aggressiveness, vision, and love for others. Annoyances included boring reports, slide shows with too much scenery and not enough of their places of work, lack of information, conceit, and missionaries' not relating their problems as well as the positive aspects of their work.

Mr. Unruh said the commission plans to have conferences like this next year in a number of areas with several nearby Mennonite churches.

Lay leaders in India will get theological training

Theological training by extension is beginning in India, according to Edward and Ramoth Burkhalter, missionaries on furlough.

The Burkhalters, in high school work for the last ten years, will continue their involvement in education with theological training of laymen when they return to India next July.

"The need to train laymen has arisen," said Ramoth, "because many congregations can't support pastors."

Under the new extension program, sponsored by several Indian seminaries, Edward will be one of the teachers of seminary courses to laymen.

"A Yeotmal seminary professor will give the exam, the same exam given to regular seminary students," said Edward.

In this way, many Christian high school teachers can get the training to become leaders in congregations which cannot afford a full-time pastor. Eventually, a student in the extension program could receive a bachelor of divinity degree.

Zaire group for economic development to set goals

Fremont and Sara Regier, working in economic development in Zaire, report that an October goal-setting meeting had been planned for SEDA (Agricultural Development Service).

Sixty to seventy people were expected for the "GPS of SEDA," said Mrs. Regier, comparing it to the Goals-Priorities-Strategies study of the Commission on Overseas Mission last summer.

She said Fremont had preached September 24 in the Nyanga Church, where the attendance was 1,103. One of the attractions at the Sunday morning worship service is the music—ten to fifteen numbers of special music on the average Sunday morning.

Sara wrote, "The leader mentioned again that music is the flowers that enhance and beautify our worship and prayers." One singing group—young men from the Nyanga village—used drums, an empty bottle with a fork, and iron with a fork, and little tin cans and gourds filled with stones—a lot of rhythm and folksong-like hymns with a solo part repeated by the groups.

"When they get up to sing," wrote Sara, "the doorways are darkened by people who are sitting outside."

New exchange rate brings money problems for AIMM

North American Mennonite groups supporting the Africa Inter-Mennonite Mission (AIMM) in Zaire will have to provide more finances because of a new currency exchange rate established by the Zaire Government.

The new financial problem was one of the main items of discussion at the annual meeting of the AIMM board October 13 in Chicago.

Since the end of August, AIMM has been complying with the new Zaire law concerning exchange rates. Thus, in order for missionaries to continue receiving the same salaries in zaires, 1973 salaries—in dollars—must be increased $54 per month per single missionary and $108 per month per couple.

AIMM has seventy-two missionaries in Zaire, of whom forty-nine are sent by the General Conference's Commission on Overseas Mission.

North American constituent groups of AIMM must also increase contributions to AIMM for the Zaire Mennonite Community's budget supplement.

The AIMM board approved a $114,145 budget for AIMM for 1973. This is about the same as last year, but does not include missionary salaries or the increase required by the new exchange rate.

Words and deeds

A Poverty Fund project in Taiwan has used the "mutual sharing method" to help mountain people become self-sufficient in agriculture, small businesses, health, and education. "Why is it that a concerned branch of the government couldn't use equally constructive methods to improve the lot of the mountain people? asked the *United Daily News,* a Tawianese newspaper with a circulation of 200,000. The paper said Mr. T. C. Tseng in the village of Shwei-Yuan received a sow last March through the project. This year the sow had a litter of nine. He sold seven and returned two to the project to help start someone else in hog raising.

Rockhounding enriches retired pair's life

Lloyd Mackey

Next time you are wandering through the Badlands near Drumheller, Alberta, don't be surprised if you should cross paths with Jake and Barbara Dyck of Clearbrook, British Columbia.

On the other hand, you might find them in the hills near Yakima, Washington, or on a gravel bar in the middle of the Fraser River in British Columbia.

The Dycks are a couple of retired people who like to go places to rockhound. And they are excellent examples of Mennonites in retirement who find great joy in doing things together, making friends, learning to appreciate their Creator's creation, and escaping the rat race of materialism.

They knew each other when they were younger, outlived their first spouses, and married after Mr. Dyck retired from mixed farming near Didsbury, Alberta.

Their style of life is a blend of Christian appreciation and a desire to be close to nature, and they believe their various activities complement each other in providing full and satisfying living in their retirement years.

Mr. Dyck always was interested in rocks. Ever since he was a boy, he had wanted to open rocks that he found on the farm, to see what they looked like inside, never dreaming that one day he would have an oil-lubricated saw which would do just that.

Shortly before he retired from farming, he read an article in a farm magazine by Oscar Green of Calgary on rockhounding.

Nothing would satisfy him until he had the chance to visit Mr. Green, and what he saw there convinced him to take up that hobby as his own.

Today he and his wife have a showcase full of polished rocks in their home, and their basement is lined with shelves of their finds, waiting to be polished.

They have a station wagon set up to sleep in, and weekdays they often head out with no particular fixed plans in mind but to enjoy the place they head for.

Jake and Barbara Dyck of Clearbrook, British Columbia, show off some of the results of their rockhounding.

Rockhounding is not their only activity. In fact, part of their enjoyment comes from the fact that if one thing is not working out, they can switch to another.

They both fish, and they may fish for a while, find the fish are not biting, and switch to hunting the riverbank for rocks. Or they may try their other avocation—wood hunting. After taking up rockhounding, Mr. Dyck also became interested in the craft of woodpolishing, and some of the wood he and his wife find eventually becomes a coffee table or lamp.

When the Dycks showed this writer their rocks, they were able to recount a few dozen interesting stories and opinions about what they had found.

There is the petrified wood near Yakima, where Mr. Dyck's son led them to some of their best "finds." In some cases, the wood is actually "opalized" and appears as shiny as glass.

On the Nechako River near Prince George, B.C., they found some "concretions" — smoothly rounded rocks which looked as though they had been turned on a lathe.

The river had actually done the work, they learned, discarding their earlier theory that the concretions might have been Indian artifacts. One of the items they showed took the shape of a "shmoo," one of those little rounded white creatures which occasionally appear in the Li'l Abner comic strip.

Mr. Dyck's knowledge of farm machinery came in handy when he wanted to set up his polisher, which operates eight hours a day. It consists of an old electric motor and a drive system made up of an old bicycle wheel and the rollers from a wringer washer.

The polishing job can involve up to three months—thus the reason for the continuous operation of the polisher.

And the description of the polishing process by Mr. Dyck reminded Mrs. Dyck of the time early in their rockhounding days when she would rush over to her husband with a suspected agate, and get him to spit on it to produce a temporary polish for identification purposes.

"Now I do my own spitting," she laughed.

We asked the Dycks how their leisure-time activity affects their Christian faith. "It strengthens it," said Mr. Dyck, and his wife very simply added, "We see the handiwork of God when we see some of these stones."

Their friendship with other kinds of people than Mennonites is something they value, too, and they indicated that people who go into retirement knowing only Mennonites might just be missing something.

The Dycks attend Olivet Church in Clearbrook, although their membership is in United Mennonite at Mission, where they lived for a while.

And a recent church activity helped them and other retired Mennonites to recognize the value of their hobbies. The pastor suggested they bring samples of their hobbies to display, and they were surprised to discover the numbers of painters, amateur mechanics, and others with interesting and satisfying avocations in the congregation.

For the Dycks, at least, and probably for quite a few other retired Mennonites, life began at sixty-five.

Latin America tops MCC/missions agenda

A review of developments in Latin America received prominent attention at the semiannual meeting of Council of Mission Board Secretaries and MCC administrators in Rosemont, Illinois, September 28-30. The group also spent time in review and reflection on the Mennonite World Conference. At another session the group spent a morning in a search to discover some of the signposts that are appearing in the new era of missions.

The recommendations coming out of the Second Latin American Mennonite Conference held in Montevideo, Uruguay, July 11-15, just prior to the Mennonite World Conference, were the focus of the discussions on Latin America. Among these were a call to the Mennonite churches to "profoundly study our Anabaptist heritage," and a plea to "evaluate all factors regarding political issues and social action" and to seek to find ways "to give expression to our doctrine and Christian life, attempting to determine in what manner it is possible to participate in the solution of various problems."

Still another urges the churches to "prepare themselves to serve in aspects of reconciliation and nonviolence, including the renouncing of injustice, as a service to society."

Eleven delegates representing the countries of Latin America where Mennonites work attended the conference. Before adjourning the group called for a third all-Mennonite Latin American conference in 1975.

For the discussion on the future of missions by the COMBS/MCC group, papers were used. These included "The missionary in the angry seventies," by David Adeney, veteran missionary and student worker in Asia, "Mission in retrospect and prospect," by Wilbert R. Shenk, overseas secretary for the Elkhart board, and the recent GPS statement by the Commission on Overseas Mission of the General Conference.

Mr. Adeney urges that missions "be willing to listen humbly to the critics, recognizing that we cannot divorce ourselves from our political, economic, and cultural background." He also pleads for a reexamination of the church's attitude toward the injustice and suffering in society.

"We must discover in new dimensions that the Holy Spirit is the agent of mission . . . the role of the Spirit in mission has been largely ignored in the past," is a major thrust in Mr. Shenk's paper.

The COMBS group elected Vernon Wiebe to serve as chairman for a two-year period and adopted an administrative budget of $1,600. A project budget of $7,800 was also adopted to be shared by those with specific interests. *Verney Unruh*

Fund established for Canadian research

The Conference of Mennonites in Canada has received a large gift to fund research. The donor, John Penner of the Foothills Church, Calgary, has designated the board of directors of the Mennonite Foundation as responsible for administering the fund.

The fund is available to support research efforts by members of the conference. An immediate concern Mr. Penner would want to see studied is the status of Mennonite young people after they leave high school. Organized church programs exist only for those young people who attend university or church colleges and Bible schools. Since only a minority of Mennonite young people attend these institutions, Mr. Penner indicated that there was a need to determine where the majority of the young people are.

On the basis of such a study it might be possible to form new church programs.

Beyond this initial concern, the sole limitation set by Mr. Penner on the use of the fund is that the research is to be of benefit to the Conference of Mennonites in Canada. He is hopeful that the fund might grow as he and possibly others contribute additional monies.

Questions about the fund or applications for use of the fund should be directed to Mennonite Foundation, 102 - 1483 Pembina Highway, Winnipeg, Manitoba R3T 2C7.

J. W. Fretz resigns college presidency

J. Winfield Fretz, who will be completing his second five-year term as president of Conrad Grebel College (Ontario) on June 30, 1973, has resigned effective next year. He is sixty-two.

"The trend is against long careers in college administration," Dr. Fretz said. "Better to err in going too soon than in leaving too late."

In accepting his retirement from the administrative post, the board expressed the hope that he would continue full-time on the faculty, devoting his time to his first love, teaching, research, and writing.

Some of his heaviest responsibilities of late have been as president of the Mennonite Historical Society of Ontario, co-sponsor of the Amish Sesquicentennial.

On the side he has been researching the sociology of Waterloo County Mennonites with the help of a 1971 Opportunities for Youth group.

He hopes to write a book on that subject as soon as he steps down from the presidency.

Women's meeting will follow peace assembly

A forum for the discussion of peace issues, the MCC Peace Section assembly, will be held at the Chicago YMCA, Thursday evening, November 16, through Saturday noon, November 18. The discussion will focus on "Militarism, money, and peacemaking."

The assembly is planned for lay people as well as people in full-time church work. In past years, several hundred lay people, many connected with community peace groups and others simply interested in discussing peace issues, attended each assembly. Anyone is welcome.

Immediately following the assembly, 1:30-5:30 p.m., there will be an informal meeting of women interested in the Mennonite church and women's liberation. The meeting is planned so that women with this common concern can learn to know each other, set up a system of communication among themselves, and plan future action.

RECORD

Workers

Vogt

Wilkin

Hilda Vogt, First United Mennonite Church, Vancouver, B.C., has begun a two-year term of service with MCC as teacher of grades 4, 5, and 6 in McCallum, Nfld. Hilda received a bachelor's degree in elementary education from the University of British Columbia, Vancouver, B.C., in 1972. She is the daughter of Rudolf and Margarete Vogt, Vancouver.

Hilda Wilkin, Mayfair Church, Saskatoon, Sask., has begun a thirty-months term of service with MCC as a nurse's aide in West Berlin, Germany. She will be working at Evangelische Johannesstift, a large institution designed to help handicapped and ill people of all ages. She is the daughter of Mrs. Sarah Andres.

Ministers

Jackson

John Jackson was ordained as pastor of the Grace Mennonite Church, Meadow Lake, Sask., on Oct. 8. Mr. Jackson, a native of Kansas, spent four years farming in Montana before completing a BA degree in pastoral ministries at Grace Bible Institute, Omaha, Neb. He has served Grace Church since September 1971.

Calendar

Canadian

Nov. 11-12—Ontario conference in St. Catharines.

Western

Nov. 12—Mission festival Sunday, Buhler (Kans.) church; Mr. and Mrs. Lubin Jantzen, speakers.

Nov. 12—Harvest mission festival, Burrton (Kans.) Church; Donovan and Naomi Unruh, speakers.

Marriages

Joseph Beck and *Sandra Jane Klaassen,* Emmaus Church, Whitewater, Kans., on Aug. 4.

Rodney Curtis Holt, Evangelical Free Church, Windom, Minn., and *Aganetha JoAnn Harder,* First Church, Mountain Lake, Minn., on Sept. 30.

Leigh Jenkins and Vera Pooyouma, Bacavi (Ariz.) Church, on Sept. 23.

Duayne Koerner and *Lynette Wiens,* Salem Zion Church, Freeman, S.D., on Sept. 2.

James Palmer and *Marjorie Hammerschmidt,* Zion Church, Souderton, Pa., on Oct. 14.

Deaths

William T. Dick, Buhler (Kans.) Church, was born May 16, 1901, and died Oct. 16.

Marjorie Gage Fretz, Lorraine Avenue Church, Wichita, Kans., was born March 29, 1911, and died Oct. 4.

Jacob S. Kaufman, Eden Church, Moundridge, Kans., was born Sept. 28, 1885, and died Oct. 14.

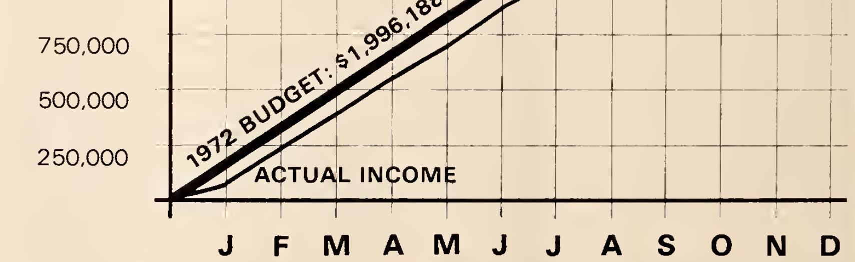
Anna Nickel, Alexanderwohl Church, Goessel, Kans., was born May 7, 1917, and died Sept. 30.

Key 73

is not a big meeting in Montreal or Washington. It is you evangelizing your community with the help of your Christian neighbors. Commission on Home Ministries, Box 347, Newton, Kansas 67114.

Conference budget

September



Receipts dropped substantially in September compared with September a year ago. For the year we are still about $92,000 ahead of last year. This, in terms of budget percentage, puts us 7.8 percent ahead of last year at the end of September. *Wm. L. Friesen, conference treasurer*

LETTERS

Must choose lesser evil

Dear Editor: Although I respect the sentiment and sincerity in the poem, "To Tanya" (October 3 issue), I also wish I knew. Had Russia bowed to Hitler and Nazism, the little Russian girl's life might have been spared, but would it have been right for future Tanyas to grow up learning that the extermination of Jewish Tanyas was a good thing? Should we allow Communist nations to enslave other nations and teach a generation of Tanyas that Communists have the right to take over the world by force?

I don't pretend to know the final answer to such things, but believe there are times when our human frailty and limitation make it necessary to choose between the lesser of two evils. I feel that Richard Nixon is a man doing his best in a confused, imperfect, and often tragic world. I also believe that he is a man of feeling who does not delight in the death of little Tanyas around the world, in spite of poets who imply otherwise. It is even possible that our president bears a private cross heavier than that of those who depict him in this way. *Orville Allen, 435 W. Bancroft St., Toledo, Ohio 43620.* Oct. 7

Meetinghouse—good idea

Dear Brother Kehler: You ask for reader response to the project *Meetinghouse* (September 26 issue), an inter-Mennonite venture of cooperation in the field of journalism.

Congratulations to you as well as to the editor of *Gospel Herald* for taking the initiative in this cooperative venture.

Just as Mennonites are cooperating in several other areas, as you indicate in your editorial, it makes only good sense that we continually strive to broaden the areas of cooperation between the various persuasions of Mennonites. We read in Psalm 133, ". . . how pleasant it is for brethren to dwell together in unity," and the step you have taken exemplifies the type of unity of which the psalmist speaks.

I pray for your continued success in this venture, and will be looking forward to other, yet unexplored areas in which cooperation could have only a positive effect. *John D. Wiebe, RFD 3, Beatrice, Neb. 68310.* Sept. 25

In defense of pastors

Dear Editor: I was glad that the article, "Who is holding the layman back?" (October 3 issue), was written by a minister. Maybe he was only trying to wake up the laymen, but I feel someone should write in defense of our fine pastors.

I am certain the best-trained ministers with whom I have worked have not been the "know-it-all" kind and have welcomed "dialog" and "feedback." Usually in discussion groups it is the pastor who works hard to get the laymen to contribute.

And how I've been thrilled by good sermons! Now I read that worship services and good preaching are outdated. Am I old-fashioned? I don't want them to be outdated. I've wanted the worship services to be the "prelude" of the week, bringing me into contact with God and preparing me for the daily ministry in my schoolroom.

I miss going to church very much now that it is no longer easy for me to go. But because some faithful "called laymen" bring me the tape and player, I get to listen to the church service every week. I appreciate this because it makes me feel that I'm still a member of the fellowship even though I cannot attend.

Years ago I penned into my Testament a good quotation from Paul Lederach in his effort to stimulate laymen. He said, "We huddle like frightened children behind the doors of the church when we should be out witnessing like soldiers of Christ." I admit I have a feeling of safety and comfort in church. I think the news of Key 73 is exciting. It is my hope and prayer that we laymen, after the benediction and inspirational service, will be good evangelists. *Minerva Hilty, R. 2, Bluffton, Ohio 45817.* Oct. 13

Taiwan question still open

Dear Editor: After reading Verney Unruh's article (September 5 issue), I came to the conclusion that he has not satisfactorily answered David Janzen's earlier indictment: "We failed Taiwan church" (Letter, March 29 issue). However, I do believe Mr. Unruh is moving from an earlier naive conservatism to a chastised realism when he calls the present government a "totalitarian system." (Compare this article with the one written by the COM on Taiwan after Canada gave China recognition.)

In some circles it was the general opinion that the present government in Taiwan was oppressive. Political prisoners are numerous. And only a religious position in keeping with the government's internal and external affairs would be tolerated. Consequently, an accommodation as far as the commission is concerned becomes in reality a compromise with numerous ramifications.

In regard to Mr. Unruh's fourth alternative, "in light of the needs" one could develop a service. The article does not tell us why this is rejected. Why not ignore government pressure to register? Do we not have enough precedents in the Mennonite church for going this route? Possibly the commission failed the Taiwanese church.

The above point is crucial. If the sponsoring body fails in its commitment, it cannot expect individuals to make a similar commitment. Consequently, we as churches are fostering a personal and subjective peace position. Menno Simons' position is not adhered to.

Mr. Unruh's last paragraph on "hasty conclusions" also bothers me. I still would like to pray for these brethren, but I find it difficult when conclusions have been made hastily and not based on a proper biblical perspective. *Alfred Heinrichs, 2205 Lobban Rd., Abbotsford, B.C.* Oct. 17

Church budgets can be winners

Lyle E. Schaller

In many congregations a common procedure is for the finance committee to prepare a proposed expenditure budget for the coming year. After this has been given at least tentative approval by the congregation, a procedure is developed to use this expenditure budget as a means of asking each member to make a pledge to the church for the coming year to help meet the expenses listed in this budget. The typical church budget usually uses categories such as salaries, postage, insurance, utilities, building maintenance, benevolences, and perhaps debt payments.

When this budget is used in discussing church finances with members, it often tends to produce responses such as these:

"Is the total amount higher or lower than last year?"

"Aren't there any places where this can be reduced?"

"What is my share?"

Try a program budget. Today many congregations are responding to this agenda problem by developing a program budget *in addition* to their traditional expenditure budget. The typical expenditure budget explains *who* gets the money. The program budget explains *why* the money is being spent and relates the expenditures to the purpose of the organization.

One congregation groups all of its anticipated expenditures under four categories: worship, outreach, education and nurture, and fellowship.

Another uses five categories: worship, outreach, pastoral care, education, and fellowship.

A third uses three categories: ministry to our members, ministry in this community beyond our membership, ministry beyond this community.

A fourth divides all proposed expenditures among these three categories: congregational care, evangelism and witness, and mission.

When a program budget is used to explain the proposed expenditures of the congregation to the members, it tends to produce responses such as these:

"Why is the percentage for this category so low (or high)?"

"I don't understand why our church should be spending so much (so little) on this."

"How can we change these proportions?"

In these discussions the agenda tends to be on purpose and on ministry. This is a winner. The business of the church is ministry.

A channel of communication. In many congregations, the annual budget already is a heavily used channel of communication between the congregation as an organization and the individual member families. A copy of the church budget either is mailed or delivered personally to each member household. A carefully organized system of personal visits is made to many families in which the proposed budget for the coming year is the basis for explaining the total program and ministry of the church to the members. The response to this financial campaign to "underwrite the budget" often is used to communicate to the members, to denominational leaders, and to others the current strength and vitality of the congregation as an organization.

When the budget is used as an intentional channel of communication within the congregation the *quality* of the communication often can be improved by use of the program budget concept, by enlarging the opportunities for two-way communication, and by carefully reviewing the assumptions on which the process is based.

Multiyear planning. A common procedure in preparing the church budget for next year is to use a sheet showing last year's actual expenditures, this year's budgeted figure, and a blank column for the proposed budget figure for next year.

One way to begin to encourage the leaders in the congregation to plan two or three years ahead is to add two more columns to this worksheet. Using this procedure a worksheet for the finances committee working on the 1973 budget would have these five columns for each expenditure item.

1. Actual expenditures for 1971
2. Budgeted for 1972
3. Proposed 1973
4. Anticipated 1974
5. Anticipated 1975

Each committee, program area or need would be required to complete all five columns in submitting its budget request for 1973. This tends to encourage the development of a future orientation.

Zero budgeting. In the vast majority of organizations, the most influential single factor in determining the allocations in next year's budget is this year's budget. Precedent, tradition, and custom are influential forces.

Zero budgeting is one means of breaking this pattern and reducing the power of precedent. This procedure allows for use of the current year's budget as a guide for preparing the budget for the coming year, but the dollar figures are all replaced with zeroes. Thus instead of beginning with the previously budgeted figure as the base for planning the new budget, the base figure is zero.

The presumption is that the future will be a zero unless someone, *without reference to the budgeted figures for the current or previous years,* can justify changing the amount from zero to a larger number. Each case is then considered on its current merits, not on the basis of precedent. Instead of allowing precedent and tradition to control the purposed, goals, and program of this organization, zero budgeting offers an opportunity to break that pattern.

Warning. Do not overload the system by trying to adopt all of these changes in any one year!

"SOMEHOW I DON'T GET MUCH OUT OF WORSHIP."

MEDITATION

Genuine stewardship

"YOU KNOW, we could solve many of the problems of this church with a program of genuine stewardship!" (Translation: We need more money to buy a dishwasher for the kitchen and uniforms for the softball team.) Such profound comments regularly come from the committee commissioned to trim the budget or from a member of the team conducting the every member canvass for fund pledges.

But like complaints about the weather, nobody does anything—at least, too few churches. And in too many churches, financial drive is followed by financial drive *ad nauseum*. "Soon as we finish our fall canvass, we appoint a committee to get ready for next year," a minister fumes. "Someday all this fund raising has got to come to a screeching halt—*if* we're serious about being the church!"

Mounting a program of genuine stewardship involves one thing: laying before a congregation's members the demands of the gospel to which, if they seriously claim the name Christian, they will respond in love and obedience with their time, their talents, and the material goods over which God has given them temporary control.

"That doesn't get the bills paid!" you say. Correct! And that's as bad for a church as for individuals. But if stewardship programs are designed primarily to pay a church's obligations, they hinder—not help—a church's nurture of its members and its mission to the world. The church that makes genuine stewardship an integral part of its life from its founding builds its budgets on the basis of its members' response to the gospel—and that church never fails to pay its light bill or its pastor's salary!

We can't realistically expect a church with a long history of fund-raising to embrace suddenly a program of genuine stewardship—no more than you could expect $5.00-per-week givers suddenly to begin tithing $30 each week. But the stewardship standards of a church and its individual members can be raised gradually with year-round education—not "drives" every fall—and with a lot of prayer!

You don't help sinners grow in the grace of liberality by hassling them for money. Stewardship grows in an environment of love and commitment.

Ben Hartley

Interception

There's a portion of a treasure,
When the bloom has gone away,
To reflect from every sunset,
After heralding the day.
In all life's major scale,
Joy can elevate the soul,
From the dirge of mourning veil,
To the human, righteous goal.
Born anew, the mountain flower;
With the dawn new hoofs elope;
Lullabies at twilight hour—
Behold the ecstasy of hope.

David Livingstone Lantz

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CORRECTION: The article "Time is running out for Asians in Uganda" in the October 24 issue was written by Harold Jantz, now on leave from his position as editor of the MB Herald.

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Couple offers savings to MEDA

The following letter was received recently by Lloyd J. Fisher, executive secretary of Mennonite Economic Development Associates (MEDA).

DEAR BROTHER FISHER: In the four years of our association with the Mennonite church, my wife and I have been impressed and enthused about all that we have heard of Mennonite mission programs, and would like to help in the work of the church overseas. We have a sum of money which we would be interested in loaning interest-free for the purpose of economic development of "third world" countries. . . . A friend from our church has advised us that we might be able to make this loan through MEDA, and so I am writing to seek your suggestions.

My wife Melinda and I are both age twenty-nine. I am currently a graduate student at Northwestern University seeking a PhD degree in industrial engineering and applied mathematics, with which I hope to obtain a university teaching position.

I grew up on a farm in southern Illinois. . . . It was only in my senior year at the University of Illinois that, primarily through the ministry of InterVarsity Christian Fellowship, I made a commitment of my life to Christ.

After reexamining my career plans and considering my gifts (and weaknesses), I felt strongly that Christ intended for me a vocation of teaching in a college or university with a ministry to students. So, after completing my BS and MS degrees (in mathematics), I came to Evanston in 1966 and combined study at Garrett Seminary and teaching in the YMCA Junior College in Chicago.

In 1968 I married Melinda, whom I met at the University of Illinois while we were both working in a coffee house ministry. She had graduated the same year as I and was teaching in an elementary school in Kenosha, Wisconsin.

We first began attending the Evanston Mennonite Church in the fall of 1968, our first contact with a Mennonite fellowship. We immediately found both the theology and the spirit of the fellowship to our liking. . . . The orientation of the Mennonite church and the Anabaptist vision were what I had been looking for. The emphasis on personal faith, while taking the demands of discipleship seriously, the sense of community prevailing among the believers, and the awareness of the seductive nature of contemporary culture seemed unique, and a sorely needed witness today.

In 1969 I took a job at IBM as a computer programmer, staying with them for two years, and then began my present program of studies last fall. As a result of the IBM job together with Melinda's savings from her teaching jobs, we accumulated over $10,000 in savings, thanks to Melinda's innate frugal nature.

I feel uncomfortable about accumulating such a large (to me) sum, even while tithing. Perhaps a study of the Herald Press book, *Let my people choose,* two years ago, aggravated this uncomfortable feeling. I've become convinced that having this money invested in a bank is not good stewardship. There it merely contributes to the excesses of American culture and its consumerism. . . .

We are able to meet current living expenses with an assistantship from Northwestern University. Our only foreseeable use for these funds would be for the eventual purchase of a house. As I have about two more years of graduate study ahead, this would certainly be no less than three years in the future, and would probably be later still. At that time we would have to consider again what stewardship requires. I hope that this is not a compromise—that we are not trying to retain some claim on the money which God wants us to give up altogether.

Therefore, we would like to offer the use, without interest, of $10,000 for at least three years, and possibly longer. We are looking forward to hearing your suggestions. Signed, *Dennis*

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THER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

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Watershed issues in missions

James Bertsche

James Bertsche, veteran missionary to Zaire serving under the Africa Inter-Mennonite Mission (formerly Congo Inland Mission), delivered the keynote address at the Goals Priorities, and Strategy study conference sponsored by the Commission on Overseas Mission in June. His penetrating analysis of the contemporary issues facing world missions is reprinted here in a somewhat condensed version.

A CLEAR-EYED appraisal of the traditional western-based missionary enterprise with its white-skinned personnel quickly reveals a scene of swiftly moving change. Familiar frames of reference are in the process of disintegration; comfortable presuppositions are being called into question in a wholesale manner; reassuring old guide posts are disappearing. Some of the more salient features of the changing mission scene are:

- the passing of many people to political independence with consequent strong feelings of nationalism;
- a reappraisal of all that western culture has introduced, including the Christian faith; the resurgence of old cultural traditions and values;
- the emergence of autonomous churches in all the mission areas of the world;
- discontent with established mission policies and practices among some national church leaders;
- severe criticism of missions in general and missionaries in particular by western agnostics, humanists, and social scientists;
- restrictive actions by governments of some countries in relation to established non-Christian religions;
- loss of confidence on the part of ex-colonial areas in western patterns and increased frustration in their dealings with international bodies;
- the growth of conflict within the communist world with the east-west confrontation seemingly becoming less ominous;
- the ever widening gap between the developed and underdeveloped areas of the world with a north-south axis of friction becoming ever sharper and more resented;
- runaway population increase in areas where hunger is a chronic problem and fear.

Given this era of flux and the particular set of problems and issues it poses for us as a western-based commission on missions, how do we go about continuing our task?

A theological watershed

Through the early years of growth of our modern era of missions, though there was a wide spread of church tradition and doctrinal persuasion, there was broad unanimity among the pioneering groups with regard to basic issues. The goal of confronting the unbeliever, wherever he was to be found, with the person and claims of Jesus Christ as Lord was comprehensive, universal, and urgent.

But problems and trends were soon encountered which began to exert an abrasive pressure on the classical view of missions. Mission activity, carried out as it was primarily by western churches in unilateral fashion, came eventually to stir feelings of second-rate status among the younger churches. Afro-Asian Christians began to feel the pressures of the anti-western attitudes of their non-Christian fellow countrymen. As old religions and cultural values reasserted themselves, proselytism became a nasty word.

A final radical post-war shift from the traditional understanding of mission, according to Peter Beyerhaus, is the recent "supplanting of all basic religious issues by political-social concerns. Because of this trend, theological interest moves away from the vertical dimension to the horizontal, i.e., away from the religious relation between God and man to the social relation between man and society." This new view of church and mission rapidly came to have influential advocates among the leaders of the World Student Christian Federation and the World Council of Churches.

There is the oft-referred-to tendency for *mission to become missions,* i.e., for programs and arms of outreach to become ends in themselves rather than means to an end. Schools which were initially conceived as a means o reaching and bringing youth to Jesu Christ come to take increasing pro portions of available personnel and funds, the while going their semi-autonomous way vis-a-vis the founding mission-church body.

A hospital which was born of a legitimate dream to demonstrate Christian compassion in unmistakable terms comes to absorb the energy and resources of the founding group more and more and this, usually, to the detriment of an aggressive confrontation of the unconverted with the person and claims of Christ. Insofar as this is the case, we are in effect guilty of compromising our true biblical mission.

Elton Trueblood speaks clearly to this issue when he says:

"If we try to maintain the far-flung social services without the concerns for the central message, the day may come when the services will be impossible because the central motivation will have been lost. The call to be fishers of men precedes the call to wash one another's feet."

An ecclesiological watershed

All are familiar with the three "selfs" which have for so long been advanced in mission literature as the criteria for evaluating the maturity and selfhood of emerging churches i.e., self-government, self-support, and self-propagation. While this concept served a useful function during the time when a smothering paternalism characterized much of mission work passing time has shown these criteria to be inadequate.

A church can be self-propagating and still be an exact replica of the western religious community from which the pioneering missionaries came. Or, a church can be self-governing and follow unquestioningly the traditions left by missionaries who earlier had control. A church can even be self-supporting, as is the case with many an American church, and still have no sense of mission, no concern for outreach, no vision for witness.

One of the features of the contemporary mission scene is the rapid emergence of autonomous churches in many parts of the third world.

In Warren Webster's opinion, "Simply establishing indigenous churches s no longer seen as an adequate end and goal of biblical missions unless such churches become *sending* churches in and from their own setting. The New Testament knows nothing of *receiving* churches which are not also n turn to be *sending* churches."

It is strangely ironic that at the very moment when many mission boards are gratefully viewing the emergence of autonomous churches in their fields of endeavor, both sending and receiving churches risk failing the ultimate test of church-hood, i.e., that of being continuing sources of dynamic outreach and witness. Mission boards, if they are to remain true to their reason for being, must aggressively search out new avenues of proclamation even as they seek to relate positively and helpfully to the churches they have had a share, under God, in bringing into being.

One of the exciting possibilities that now invites study is that of new joint missionary projects between existing mission boards and the young churches of the third world. As many are pointing out, we must deliberately disabuse ourselves of the long standing presupposition that missions is the prerogative of the West. At the very least we should seek to help our younger churches to develop their own patterns of missionary expression . . . whether in cooperation with expatriate co-workers or entirely apart from them.

An ideological watershed

All mission boards, in the early stages of their work in new areas of the world, operated from the basis of a common set of premises. Pioneer work in remote regions made many demands upon the commitment and ingenuity of both board and missionary personnel, but at least the relations between board and field were uncomplicated. Operating from his cultural context of technological sophistication, it was easy for the missionary to fall into the composite role of evangelist, educator, initiator of program, blazer of trails, maker of decisions, and dispenser of largesse.

Inherent in all of this were varying degrees of paternalistic possessiveness. The *giving-receiving, teaching-learning* relationships were taken for granted. And yet in all of this there was the long-range, oft-repeated goal of one day seeing an autonomous church emerge as the final evidence of God's blessing upon years of witness. This emergent, autonomous church, however, for years lay comfortably in an indefinite future.

But the churches of the third world are not only emerging, they are here. Suddenly the key *debate* in mission circles has to do with mission-church relations. While no clear trends seem yet to have emerged, one thing is already abundantly clear: national leaders of third world churches intend to bring to a close the chapter of unilateral missionary activity and to open a new one which will record their efforts to join the world community of Christ's followers in their own right.

But there are problems. There are

still needs: the need for more and better trained church leaders, for financial undergirding to carry on institutional programs launched by mission initiative, and for expatriate Christians willing to share technical skills within the framework of a church program. The national church leader, even as he works hard for the autonomy of his church, finds it expedient — indeed necessary — to request continued help from the founding mission. The struggle is on to find a pattern of relationships which will assure a sensitive, positive help that will neither stifle the maturation process of the church nor hobble the mission in new and needed areas of initiative.

Whatever the shape of things to come, it seems clearly unwise for a mission board to sit in session in its western headquarters and to attempt to impose arbitrary blueprints for mission-church relations at long range. Each church has its own cultural and historical setting, its own distinct personality, and its own strengths and weaknesses. In every instance local church and missionary leadership must be heard as plans for future relations are laid.

A sociological watershed

It has always been easy to discuss the mission of the church in terms of theology, philosophy, anthropology, economics, administration, and program. But all stands or falls on the success or failure of flesh and blood people to communicate the good news intelligibly and persuasively to other flesh and blood people. Boards, commissions, and budgets win no one to Christ. Only people win people.

That missionaries have been "earthen vessels" there can be no doubt. While some of the pioneers live enshrined in the hearts and memories of those whose lives they touched and changed, there are others who will be remembered for reasons other than their saintly characteristics.

If within the framework of colonial administration and western ascendency missionaries were tolerated and even accepted in spite of traits of aloofness, self-importance, clannishness, and authoritarianism, we must recognize that in more and more areas of the world a white skin is now a handicap rather than a ticket to preferential treatment. More and more the missionary goes strictly on his own merits and is judged, accepted, or rejected on the basis of these same merits. The immediate problem has to do with the present missionary corps that is living through this time of transition. There is no escape from the necessity to adjust and adapt to the rapidly changing socio-political environment in which they serve.

But what of the future? What about new personnel? What are the traits, qualifications, attitudes, and gifts that are needed? R. Pierce Beaver quotes Dr. Yong of Korea as saying:

"It is necessary for the missionary today to have more personality than intelligence, more sincerity than knowledge, and more humility than precept. Nothing can replace the new posture of genuine humility with grace and goodwill. It is also necessary that he be more Christian than the businessman type of mission executive, more pastor than missionary, more friend than an American or strong representative of a foreign ecclesiology."

There is and will continue to be a place for expatriate servants of Christ among many of the emerging churches of the third world. But to be effective they must be possessed of a deep love for Christ. They must be prepared to accept and treat fellow believers of other cultures and races as equals and fellowmen, not only at a superficial intellectual level but also at more profound and significant emotional and psychological levels. They must also be willing to accept the role of servanthood in a spirit of true discipleship.

Key words for the 70s

The human scene of our day is in flux but the divine imperative for witness and discipleship lies upon us no less for that. Compared to the mission program of our era, the apostolic context of witness offered little security or stability. Indeed, there was a certain *expendability* that characterized the existence and experience of the early church.

David Shank sounds much the same note when he suggests the need for increased mobility, flexibility, and *dispensability* on the part of missionary personnel and board policy. What might an attitude of increased dispensability mean for a mission board? Could it perhaps mean some of the following?

- hanging a bit looser relative to investments and holdings overseas;
- being less rigid as to the priorities for financial *gifts* to overseas churches;
- being willing to explore opportunities for broader cooperative efforts of witness, whether with fellow North American church communities or with overseas churches, or both.

Another key word for the 1970s could be *creativity*. Much is being said about the necessity for breaking out of old molds and traditions in missions. We are being challenged to innovation.

And we must add *availability*, a term which speaks of constant expectancy in the presence of God, of constant renewal of purpose, of committal of self and resources to God's will for us individually and corporately. There is spiritual stirring on every side in our day. Evidence is multiplied all about us of the sovereign moving of the Holy Spirit. God grant that our commitment to our Lord may be of such a nature that we may be instruments of his purpose in this decade.

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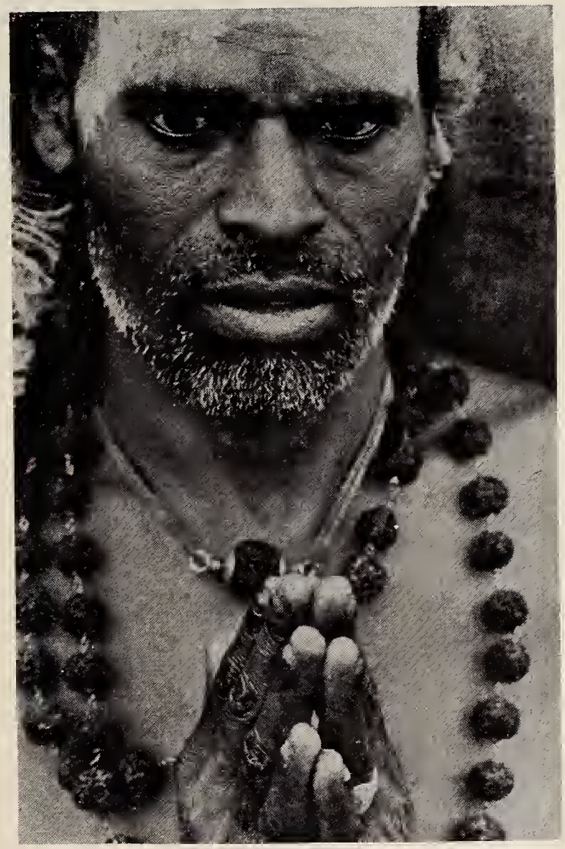

Faces of India

India, the world's second most populous nation, contains a wide variety of peoples. While two major ethnic strains predominate—Aryan in the north and Dravidian in the south—there are also a sizable aboriginal population and some Mongoloid peoples in the northern mountain regions. A few of the varied faces of India are shown here. Upper left—A mother teaches her son the alphabet during a literacy class in a rural village. Upper right—An aboriginal man listens to the proceedings of an open court, a para-legal system of justice presided over by a disciple of Gandhi in this area. Lower left—A Hindu holy man prays. Lower right—a village mother holds her son.

NEWS

Mission in Paraguay under MMKfP

Gerhard Goerzen

What is the MMKfP? The initials stand for Mennonite Missions Committee for Paraguay. The functions of this committee are as follows: "The Mennonite Missions Committee for Paraguay (MMKfP) is an arm of the Mennonite churches (the Evangelical Mennonite brotherhood and the Mennonite churches) of Paraguay. Our churches believe they are fulfilling part of their witness and their share of world evangelization by sending out missionaries."

As a Mennonite mission committee we affirm: When God lays his hand upon a person and says: "Be my disciple; follow me!" then invitation and commission become one. To be in Christ means to be a missionary. No disciple of Jesus may withdraw himself from the witness for Christ.

At present we have twenty-eight persons working under this committee. The work of the MMKfP is divided into two zones: the Indian work in the northwest of Paraguay, and the work among Paraguayans mainly in the east and south parts of Paraguay.

The Indian mission

As early as 1949, when the churches and colonies were not yet able to support themselves, the idea of missionary activity was noticeable. The Indians in the Chaco lived without Christ. Should Christians be able to watch that unmoved? A proverb says: "To be saved brings the desire to save others."

Evangelization and church planting. Johann Funk wrote a sad story concerning the death of Indians. "It was the custom of the Indians that when a fellow member of a family contracted an incurable or contagious disease, he was tied to a tree. The diseased person had no choice but to await the end of his life tied to a tree." In several instances, Mennonites found such Indians. They untied them and tried to help them.

Since that time, much has changed among the Indians. Several thousand Indians have accepted Christ as their Savior. These Indians are instructed for baptism and added to the church.

The writer of the accompanying article, Gerhard Goerzen (left), is chairman of the Mennonite Missions Committee for Paraguay. He is shown here with four other members of the committee.

Today three large Indian congregations have come into being through the labors of MMKfP at Nueva Vida, Pozo Amarillo, and Loma Plata. Their total membership is about one thousand. Each congregation has its own pastor and deacon. The Indians gladly listen to the Word of God and are committed to it. It is a real joy to tell these people of the Lord Jesus.

Social work. Social work is carried on with the Indians along with the evangelistic endeavors through schools and the resettlement programs. The poverty of some 8,500 Indians is at the doorstep of our churches. Some Indians walk through the Mennonite villages with their children begging. Repeatedly we are exhorted to give for the relief of this poverty. Farmers often give cows, peanuts, and clothes. Thousands of dollars are gathered through this unimpressive means of assisting the Indians.

Settlement programs. In spite of all this giving, poverty among the Indians remains. In the earliest years of our mission activities there was an attempt to give a small piece of land to the Indians for cultivation. That program was fairly satisfactory, but the necessities of life and the requirements of the Indians soon revealed that this program was not sufficient.

Today there are thirty-two Indian villages and five work camps. Naturally such a vast resettlement program could not be carried on by the Paraguayan colonies alone. The MCC has been and is now actively participating in this work with both guidance and material help. Every family that wants to settle down receives fifteen hectares of land, but there are still no self-supporting farmers.

Education. Matthew 28:20, "teaching them to observe all things I have commanded you," contains the expectation that everyone should be able to read that which Jesus has passed on to his disciples. At present about one thousand children are being educated in thirty-three schools. Most of the thirty-five teachers are Indians who had the privilege of earlier education. The school curriculum is that of the national program of Paraguay, and the medium of instruction is Spanish. Since they have the opportunity to learn to read and write, more and more Indians are in a position to read the Bible.

The MMKfP has employed three couples to work in the Indian mission. In addition, the committee pays the U.S. $4,000 to the resettlement treasury which is exclusively for Indians. It is my judgment that we should also begin a program for the aged and the sick among them. I want to urge the brothers and sisters who read this to do something for the aged who have either been deserted by their families or who have no family living. This concerns people who are unable to work and for whom the mission would like to make provision. One plan might be to build a home for the aged. The Indians will probably not be able to undertake the support of such a need.

Some medical help to the Indians is provided by a doctor and a nurse.

Mission to Paraguayans

This work was begun in the mid-fifties through a summer vacation Bible school and through a Christmas program put on by the VBS children of Paraguay. (Summer is in December in Paraguay.) It became apparent that one could not bring many persons to Christ in these few weeks although the program offered many good contacts.

In response to this need, one couple was sent to the very southern part of Paraguay. Not long after, the mission work under MMKfP was begun at Kilometer 81, Itacurubi, and Villa Hayes. In 1964 a Christian bookstore was opened in Asuncion. In 1967 a retreat center was begun for the mission congregations and the home churches jointly by the Mennonite Brethren mission and the MMKfP, but it belongs to all the Mennonites in Paraguay. There are now twenty-two workers on the east side of the Paraguay River.

The evangelistic work in East Paraguay is different from that carried on among the Indians in the Chaco. Modern methods of evangelism have been utilized but often remain ineffective. More recently the idea of an evangelistic team traveling throughout Paraguay has been considered. Such methods would mean a considerable increase in budget. A car would be needed as well as a projector and at least four workers. A plan was formulated for such a joint work with the Mennonite Brethren mission. The possibilities for such a joint venture are great.

The planting of churches in east Paraguay has been difficult. In spite of this, three congregations, with a total membership of about one hundred, have come into being here. There are many more preaching places where the Word of God is proclaimed each Sunday. In ten different locations, house visitation and Bible study are carried on.

This year a new ministry is beginning in a home for the aged near Asuncion. The home houses 120 elderly persons living in two large rooms. Eighty men live in one room and the forty women in the other. They eat their meals out under the trees even during storms and bad weather, using planks and sawhorses for crude tables. None of the residents in this home has his own clothes. No religious work at all is being done at present. We are planning to place a missionary couple here.

The church at Itacurubi, with thirty-four members, became self-supporting during this year. Our missionary is still living there but is beginning a new work in a town ten kilometers away where there was no evangelical (Protestant) group.

The three schools located in east Paraguay are fully supported by the MMKfP. This year they have nine teachers and 220 students. The national syllabus is being followed so that students can transfer to other schools. All of our schools are recognized by the government. Naturally the schools are concerned with more than just transmitting knowledge; they also teach Bible. One of these schools includes a dormitory in which we have the children for nine months of training. This year we have three teachers in our schools who are products of our mission congregations. With aid from the MMKfP they have earned the recognized teaching certificates and have become capable workers reaching out for the Lord Jesus. In 1973 we expect two more such teachers.

It seems to me that we should emphasize education even more. For the future we might even be able to place Christian teachers in Paraguayan schools. Any teacher who is a convinced Christian will have many chances to contact parents in regard to their child. We often complain that our mission work is carried on only on the outer rim of society and among poor people. Could not our work in the field of education become a means of reaching the middle class? Furthermore, we as a church need to recognize that God has entrusted us to minister to the whole person, not only his soul.

Many people say, "Yes, these mission organizations — if I only knew where my money goes, I would give." Do you know that the Commission on Overseas Mission heavily supports this mission work in Paraguay? If you do not know it, I am telling you that MMKfP receives some U.S. $16,000 each year from COM. What would we do if COM should decrease our budget or cut it off completely?

I want to say something else: COM and MMKfP know that they have a living Lord who has ways to open men's hearts and hands by his Spirit. Your mission board seeks only to be an instrument of God and of the church. It seeks to win persons for Christ in your name and this cannot be done without your help.

This large group of Indian Christians was baptized at Pozo Amarillo in the Paraguayan Chaco in February 1972. The three Indian Mennonite congregations in the Chaco have a membership of one thousand.

Grosvenor Place—an alternative to jail

Henry and Marie Dueck are the houseparents at Grosvenor Place in Winnipeg. Henry has filed the following report on the probation hostel's first year.

It is over a year now since Mennonite Central Committee opened Grosvenor Place, its pioneer project in the field of corrections, in Winnipeg, Manitoba. During this time the Manitoba courts and probation department have referred nineteen people to Grosvenor Place.

Grosvenor Place is a probation hostel with room for seven eighteen- to twenty-five-year-old men who have made their first appearance in adult court. In most cases the offense warrants a jail term, but because of MCC's alternative facility the men get a chance at closely supervised probation.

Theft and breaking and entering are the most common charges laid against the men coming to the hostel. In over half of these cases the men had been drinking. Other charges include public mischief and willful damage, assault, fraud, forgery, and trafficking in drugs. Fourteen of the nineteen residents have had juvenile records and nine residents have been in some form of juvenile institutional programs. Several have had or still have serious drug problems. Four of the men have come from Mennonite backgrounds.

We are frequently asked whether the program is successful. We wish that the statistical record would look better, but in every case, I believe, a lasting impression has been made on the person staying with us. Four residents have gone to live on their own and continue at their place of employment. Eight men became reinvolved in criminal activity. Three of them received jail sentences, one is awaiting trial, two left Grosvenor on their own and two were recommitted to us. One person with a strong suicidal tendency was admitted to the Selkirk Mental Hospital, but has since succeeded in taking his own life.

Our program of rehabilitation consists mainly of setting up stable living conditions for the residents. We help the men acquire jobs, since in most cases they have a poor work record. Once a week we have a house meeting to discuss various aspects of life as it affects us—on the street, on the job, or here in the house. We also try to arrange for some group activity, such as swimming or attending a sports event. It is often difficult to get the residents to function as a group.

Grosvenor Place, an MCC-sponsored probation hostel in Winnipeg, is now in its second year of operation. The hostel has room for seven young men. The residents eat their meals in a home-like atmosphere.

The residents are free to visit their family or friends and to spend nights out occasionally, especially on weekends. As we live and do things together, there are many opportunities to counsel with the men. They show little interest in discussing spiritual matters, but when appropriate opportunities present themselves we share our faith in Christ with them.

The length of residence varies from person to person. The average stay during the first year of operation has been 4.75 months. The longest stay to date has been 8½ months. One of the men who was sentenced to a jail term had been here eight months.

C. N. Friesen, the Grosvenor Place director, has his office in the hostel. He attends to admissions counseling, job placement, program planning, and administration. As houseparents my wife, Marie, and I are in charge of cooking, cleaning, and general supervision of the house and residents. Often this simply means being around, being available, and keeping abreast of what the men are doing. Sometimes one of the fellows baby-sits for our five- and seven-year-old children. Once a month we get the whole weekend off. Various couples from Winnipeg move into Grosvenor for the weekend and we then occupy their house. Sometimes our director and his wife take over.

We are generally happy about the project. We have a good working relationship with the courts and probations department. The courts recognize Grosvenor Place as an alternative facility to imprisonment. Most of the time the residents are appreciative of the break they received. They are usually cooperative but there are the usual hassles when some of their immediate plans are thwarted. We feel that an underlying attitude of the residents is reflected in a statement one of them made recently. While talking about the fact that it was almost five months since he came, he said, "It seems as if it were yesterday."

Fort Wayne Church sets goals for ministry

Maplewood Mennonite Church in Fort Wayne, Indiana, is one of the first General Conference congregations to begin the goal-setting process of Evangelism-in-Depth.

Leonard Wiebe, pastor of the congregation, reported that Palmer Becker, executive secretary of the Commission on Home Ministries, helped the church begin its goal setting in October. During the next twelve months, Jacob T. Friesen, Central District conference minister, will be primary consultant to the congregation.

During the weekend, members of the Maplewood Church made a brief but comprehensive study of the neighborhood and its needs. Other members studied congregational statistics from the past twelve years: membership, giving, and involvements of the congregation in housing rehabilitation, nursery school, bookstore, and lay visitation.

On Sunday morning each member completed a questionnaire on his relationships to Christ, to each other, to his neighbors, and to the task of outreach.

The congregation established one-year goals in the areas of Bible reading, family prayer, and witnessing, Mr. Wiebe reported.

"The response to the goal-setting encounter was positive," he said. "The entire experience has given a new sense of direction to the congregation."

The goal-setting process of Evangelism-in-Depth is available to other congregations in the General Conference through their districts.

MDS to repair Hopi homes damaged by heavy rains

Torrential rains damaged at least fifty houses in the Hopi village of Moencopi, Arizona, October 18-19, according to James Frazier, pastor of the Moencopi Mennonite Church.

In addition, the dam creating Hopi Reservoir, broke and flooded the nearby Navajo community of Tuba City. Extent of damage to Navajo homes was not reported. Moencopi Wash was out of its banks and damaged Hopi fields with the melon crop that was not yet harvested. Other gardens and roads were damaged by run-off waters.

Mr. Frazier said this desert area in northern Arizona often has less than ten inches of rainfall a year, and the unexpectedly heavy downpour, coming after a dry summer, heavily damaged the roofs and sometimes even the mud-chinked walls of the traditional Hopi houses. Household furnishings were soaked. Many people moved to other Hopi homes that were less severely damaged.

The small Mennonite congregation in Moencopi has been providing emergency help to those without shelter, and some household furnishings have been moved into the church building.

The Moencopi Church has contacted Region IV of Mennonite Disaster Service, which had sent one couple from Phoenix as of October 23. Harold Regier, representing MDS and the Commission on Home Ministries, was to coordinate the repair work for a week. Donavin Diller, pastor of First Mennonite Church, Phoenix, said there was enough work in Moencopi for twelve people for seven to eight days to replace rotting beams in roofs.

Mennonite minority churches confer

The fourth annual assembly of the Minorities Ministries Council of the (Old) Mennonite Church met October 20-21 in Elkhart, Indiana. Attending were eighty-six delegates and observers from Mennonite minority congregations throughout the United States.

The Minority Ministries Council is comprised of one representative from each of seventy-five Mennonite minority churches in the United States.

Numerous actions were taken in the black and Spanish-speaking caucuses which dealt with general council concerns and issues unique to the different ethnic groups. All resolutions passed in the caucuses were ratified at a mass business session held at the conclusion of the two-day meeting.

Featured speaker at the Friday evening worship service was Lawrence Hart, a Mennonite pastor from Clinton, Oklahoma, and an Indian chief in the Cheyenne nation. Saturday evening a message was delivered by Warner Jackson, pastor of University-Euclid Mennonite Church, Cleveland, Ohio, and outgoing chairman of the Minority Ministries Council executive committee. About 120 persons attended each of the evening sessions.

On Sunday morning October 22, fifteen persons who attended the assembly spoke in Mennonite churches in the northern Indiana area.

General Conference gives more to benevolences

In per capita giving, the General Conference Mennonite Church ranked ninth in benevolence giving in 1971 among forty-two denominations in the United States. The General Conference ranked eighteenth in giving for all causes.

These figures were included in a report recently released by the Section on Stewardship and Benevolence of the National Council of Churches.

In total giving, the General Conference gave $170.78 per person in 1971. The Mennonite Church, ranked seventeenth, gave $171.79 per member.

At the lead in giving for all causes was the 2,419-member Berean Fundamental Church at $429.19 per member. The lowest of any of the reporting denominations was $64.75 per member.

The average contribution for all causes among all reporting denominations was $103.94 per member. Of this amount, 80.7 percent went for congregational finances, while 19.3 percent went for benevolences.

The General Conference gave $78.03 per member for benevolences —about 45 percent of total giving.

Of the forty-two denominations reporting, Seventh-Day Adventists were highest with $276.36 for benevolence causes. Seventeen of the denominations gave less than $25 per member to benevolences.

The report said total church giving rose 7.5 percent over 1970. Benevolences received 8.7 percent more in 1971.

Music prof writes ecological composition

An "ecological" composition by J. Harold Moyer was presented for the first time during Bethel College's fall festival on October 20.

Titled, "The earth is the Lord's," from the festival theme, the piece was sung by the college's chamber choir, directed by Walter Jost.

"It is an experimental work in a way," Dr. Moyer says. "The text is from Psalm 24 and also a contemporary paraphrasing of Psalm 23 written by a conservationist. The modern psalm tells about man exploiting nature rather than preserving it."

To bring out musically the ecological problems of our day, the chorus is divided into two choirs which sometimes sing the two contrasting texts. Accompaniment is provided by seven instrumentalists.

Dr. Moyer says that some composers start from a musical idea, but he is more practical. "I usually write for a specific occasion or group, with some idea of who is going to do the first performance, so I work within those limits or strengths, or to fit into the occasion."

When writing non-choral music, the problem is somewhat different, he indicated, since there isn't a text. "But there again I usually write for a particular group or performance level."

Last year for the inauguration of Harold J. Schultz as president of Bethel College, Dr. Moyer wrote a selection based on Psalm 98. "We wanted something festive for that occasion, which suggested the use of brass instruments," he pointed out. "Psalm 98 has a lot of imagery."

"Inspiration is involved in composing, but it is part of a process," Dr. Moyer contends. "It is really a series of decisions that one makes along the way—in some ways not too different from writing a poem, speech, or sermon."

Asked how he felt when hearing one of his compositions for the first time, he indicated, "It is one of the most exciting experiences, and I really enjoy it.

"Sometimes I have been involved in rehearsals as a performer, or to give some guidance. But I follow the practice recommended by most composers of never going to a first rehearsal if I can help it!"

Dr. Moyer heads the Bethel College music department. In addition, this year he is serving as registrar on a half-time basis, and earlier was secretary of the committee making the recently completed goals study. Asked how these administrative jobs fitted into his musical aspirations, he smiled, "Well, I seldom attempt to do any writing during the school year. I try to reserve time for composition each summer and usually have been able to complete from one to three pieces in the summertime."

"One difference between composing and performing," he added, "is that it is easier to come back to a composition after you have been away from it, while performing needs continual practice during the year. Composing can more easily be done in short blocks of time."

Dr. Moyer has composed over forty numbers for organ, piano, voice, brass choir, orchestra, band, chorus, and chamber music groups. One of his more ambitious projects was the *Job* cantata, composed while on sabbatical leave in 1966-67.

"The earth is the Lord's," is expected to have additional performances by the chamber choir during the year, as it will be part of their regular repertoire.

Jesus movement doesn't match earlier revivals

J. Edwin Orr, a historian of religious revivals, said at Miami Christian University that today's "Jesus movement," still has a way to go before it can be considered a genuine religious awakening.

In his lectures on "great awakenings," Dr. Orr focused on the 1905 revival, the subject of a book he has written for Moody Press.

Dr. Orr, professor of history at the Fuller Theological Seminary's School of Missions in Pasadena, California, said that among the events connected with the often overlooked 1905 revival were the conversion of an estimated 59,950 of Atlantic City's population of 60,000; the closing of more than 200 department stores in Portland, Oregon, from 11 a.m. to 2 p.m. so that their employees and customers could attend prayer meetings, and a wave of 20,000 young people volunteering to be missionaries.

The greatest impact of the 1905 worldwide revival was in Wales, according to Dr. Orr. There, he said, every church in some towns was jammed from 6 p.m. to 1 a.m. every night, and crime became almost nonexistent for eighteen months.

Comparing today's "Jesus movement" with the 1905 awakening and that of 1858, which he said is unsurpassed in American history, Dr. Orr said that today's movement has not yet affected church life outside youth groups.

Cost of becoming COs high for academy grads

A bill introduced in the U.S. House of Representatives would require graduates of the military academies who later become conscientious objectors to pay the government the costs of their education.

Rep. Carleton J. King of New York, senior Republican on the House Armed Services Committee, said, in submitting the legislation, that a graduate of West Point and the Naval, Air Force, and Coast Guard academies could be liable for as much as $60,000.

"It seems incredible to me that a man could accept four years of free education," Mr. King said, "and then be suddenly struck by pangs of conscience as to his chosen profession. . . . While I do not question a man's right to seek conscientious objector status, I seriously question the timing of the decisions in recent cases—all after graduation."

His figure of about $60,000 in education costs is based on Department of Defense and Department of Transportation statistics which indicate a four-year academy education averages about $58,933, with pay and other allowances included.

Paxman bikes to Zairian village

Larry Geissinger, Quakertown, Pennsylvania, spent the last twenty-seven months peddaling a bicycle over sandy roads in Zaire, Africa. As a Mennonite Central Committee Paxman involved in agricultural extension work, Larry biked to villages as far as sixty miles from Mukedi, the village where he lived.

"Alumand Falisean, an African co-worker, and I would take along a blanket and a first aid kit on our trips," said Larry. "On one of our recent trips we traveled 120 miles in about five days. The friendliness of the people really impressed me. We would stop and ask people we'd never seen before for a drink or for a bed at night. They had great hospitality."

Larry and Alumand visited various villages to teach people how to care for small livestock such as chickens, rabbits, and ducks. Sometimes they explained how to build a rabbit hutch or how to vaccinate chickens. At their headquarters in Mukedi, Alumand and Larry kept chickens and rabbits for breeding stock and put together an incubator to raise chicks to sell to interested Africans. They also supervised a program to buy back from villagers any animals they wanted to sell and to truck the livestock to a city for marketing.

Mukedi is an outpost of "Service de Dévelopment Agricole" (SEDA), a project supported by MCC and the Africa Inter-Mennonite Mission. Fremont Regier, SEDA director, and several Paxmen are involved with an experimental farm center in Nyanga about seventy-five miles from Mukedi. The main thrust of the SEDA program is agricultural training at grass roots levels. Eight Paxmen like Larry Geissinger are now in agricultural extension work in Zaire.

"From a health standpoint," said Larry, "raising chickens and rabbits to supplement the Zairian diet is important. The staple food is manioc which has less than 1 percent protein. If an average villager eats meat once a month, he considers himself lucky. Last year a manioc blight struck the Mukedi area and wiped out most of the plants. The lack of manioc has forced many Africans to eat the millet usually fed to rabbits. As a result, many of the rabbit projects are suffering.

Although Larry was not officially related to the Mennonite mission (school, hospital, and church) in the village, he served on the Mukedi Mennonite Church council. He attended a conference for Zairian Mennonite churches within a several-hundred-mile area. The conference led by Zairians included a focus on what Mennonites believe and why. Larry was one of two non-Africans present.

This autumn on his way home to Pennsylvania, Larry hitchhiked across the Sahara Desert "just because nobody else does." He claims that in the Sahara there are lots of beautiful rocky mountains and sights as impressive as the Grand Canyon. "Hitchhiking alone I learned to know a lot of people. Many times someone would take me in and feed me. But it's good to get back to the farm and the tractors," Larry grinned. "I got home from my trip at 1:00 a.m., went to bed, and was out in the barn at 5:30 a.m.!"

Larry Geissinger (rear) and his African co-worker cycle down the road on one of their many extension trips in Zaire. They visited villages as far as sixty miles away from their homebase.

Kansans to help complete work on African hospital

Four Kansans have left for Zaire to help in building a new hospital.

Olin J. and Tillie Schmidt, Hoffnungsau Church, Inman, Kansas, and Marvin J. and Esther Neufeldt, Hebron Church, Buhler, Kansas, left October 16 to spend six months in Tshikaji, Zaire, under Africa Inter-Mennonite Mission.

Mr. Schmidt and Mr. Neufeldt, both farmers and building contractors, will help Sam Ediger, another Kansas contractor, complete work on the Tshikaji hospital. Mr. Schmidt is skilled in carpentry and finish work, and Mr. Neufeldt in electrical work and plumbing.

The Schmidts and Neufeldts are going to Africa on a self-support basis.

Words and deeds

The Eastern District Conference of the General Conference Mennonite Church celebrated its 125th anniversary October 15 with two services at the Lower Skippack Mennonite Church, Creamery, Pennsylvania.

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Workers

Kunkel

Pamela Kunkel, daughter of Mr. and Mrs. Harry Kunkel, Sr., of Sioux Falls, S.D., has begun a one-year term of voluntary service with the Mennonite Board of Missions, Elkhart, Ind. She is a member of the Good Shepherd Church, Sioux Falls. She will serve as a nurse aide at Froh Community Home, Sturgis, Mich.

D. Wikerd

N. Wikerd

Dennis and Nina Wikerd, Hamburg, Pa., have begun a three-year term of service with MCC. Dennis and Nina will spend one year in French language study in Brussels before going to Zaire for two years of teaching. Dennis received a BA in biology and Nina a BA in sociology from Goshen College, Goshen, Ind., in 1972. Dennis is a member of Kempton Fellowship, Kempton, Pa. Nina Weitzeh Wikerd is a member of the Holyrood Mennonite Church, Edmonton, Alta.

Ministers

John Hiebert has resigned as pastor of the Kamloops Mennonite Fellowship, Kamloops, B.C. He will move to Vancouver, where he will work in the provincial office of Big Brothers. During the last two years, he had been working half-time for the Big Brothers organization in Kamloops in family counseling. John and his wife Lydia began work with the Kamloops house church in 1967 under the mission board of the Conference of Mennonites in Canada.

Deaths

John D. Friesen, Bethesda Church, Henderson, Neb., was born Sept. 3, 1880, and died Oct. 21.

Elda C. Graber, Eden Church, Moundridge, Kans., was born Aug. 7, 1908, and died Sept. 27.

Susanna Janzen, First Church, Reedley, Calif., was born Jan. 1, 1887, and died Sept. 17.

Henry H. Nachtigal, Buhler (Kans.) Church, was born Sept. 20, 1901, and died Oct. 20.

Anna Nickel, Alexanderwohl Church, Goessel, Kans., was born May 7, 1917, and died Sept. 30.

Marriages

Allen E. Amstutz and *Sue Ann Neiswander,* Grace Church, Pandora, Ohio, on Aug. 12.

Melvin Franz, Bethesda Church, Henderson, Neb., and *Becky Guyer,* Bethany Lutheran Church, Minden, Neb., on Oct. 20.

Jan Michael Robson and *Deborah Ann Hess,* Calvary Church, Washington, Ill., on Oct. 21.

Notice to church treasurers

A mail truck coming to Newton on November 1 caught fire and some mail was destroyed. If your check should have reached us on about November 1 and you have not yet received a receipt, please send a duplicate check. *Wm. L. Friesen, Conference Treasurer*

Calendar

Western

Nov. 18-19—Thanksgiving mission festival, First Church, Hutchinson, Kans.

LETTERS

Why criticize?

The following item was written by Edward P. Waltner, a resident at the Salem Home for the Aged, Freeman, South Dakota 57029. In an accompanying note, Brother Waltner writes, "Wishing you God's blessing in your work and success in all your doing, I am a lonely resident in the Salem Home."

Why are we always finding fault, with someone else's doings?/ With everything they say and do, we find some fault to chew on./ I often wondered why it is that we find fault on that and this,/ With everything that's going on, regardless what, or where, or when.

We humans are peculiar creatures; we see the faults of all the others./ How come that we don't see our own and criticize what we have done,/ What we have said, what we have thought, what we had planned on doing?/ That all seems good in our own mind, but "What does God say to it?"

We are so righteous and so good, to our own mind of thinking./ We do not want to see or hear the faults of our own being./ And yet, they're there and do show up among the crowds of people./ So why should we not try to see the wrongs and faults we're doing?

The Bible is our guide and light, and we should study it day and night,/ To know what's going on about, especially in our own family circle,/ And then correct our own faults first, before we tackle others./ Then everything will work out fine, and not start disputes all the time.

If we love God and our fellowmen and try to do the best we can/ to make their life happy and worthwhile, then they will start to smile./ And we will be blessed and happy and have peace with God,/ correct our own faults first, leave others alone until ours are done.

Correcting faults is good and fine and should be done so all the time,/ but with a friendly loving heart, so that no ill feelings can get a start./ For something done in hate and wrath, too often unkind words are said/ that cause ill feelings and give a start to bitterness within their heart.

The Bible teaches without love, no real blessings come from above./ And so in all we do and say, we must have love along our way./ If this is missing, something's wrong, and we must change our song/ and put love in everywhere and have the problem solved fair and square.

When love fills our heart, a lot can be done;/ Even criticizing the others can be overcome./ So why not have love wherever we go,/ and kill that enemy called Criticism and Woe?

About Meetinghouse

Dear Editor: You have come out with the first joint issue with the *Gospel Herald* and wonder what comments you will hear. In my opinion, it might be wise to begin with one such issue per quarter, but I hope that after the trial year is over it will happen oftener and eventually all the readers of both papers will subscribe to *Meetinghouse*.

Thanks also for the article "Plain truth about Herbert W. Armstrong" (June 21 issue) and the plain truth about Richard Wurmbrand (October 3 issue). Would it be possible to have an honest evaluation of more of the radio and television programs which come over local religious stations and via national networks by a competent person or committee? I would particularly welcome such an evaluation of *Lifeline* by H. L. Hunt and *Southwest Radio Church* of Oklahoma City. *Louis A. Janzen, Route 3, Newton, Kans. 67114.* Oct. 1

Women: Which way?

An open letter to Mennonite women: Women's liberation has been named "Movement of the 70s." As a formal organization, women's liberation groups comprise a relatively small number of members—the one-eighth of the iceberg that's visible above the water.

The women's movement has raised the awareness of millions of women. There is scarcely a household where the woman's role has not been discussed. Mennonite women ponder new feelings, "I'm not the only woman with these thoughts. Do other Mennonite women feel as I do?" Christian mothers want to approach their daughters with a healthful attitude toward new concepts of life as a woman. They see a patriarchal church and a sexist society and are asking questions.

Mennonite women, which way is the wind blowing? Are you interested? Could you share your experiences as a Mennonite woman in what is clearly a *man's* world? *Lois Eckman, 516 Capri Rd., Lancaster, Pa. 17603.* Sept. 25

Help me absorb hate

Dear Larry: This prayer came to me one morning after having worked in a telephone survey following a McGovern television appearance.

Lord,

. . . help me to absorb the hate directed at me rather than striking back;

. . . help me to understand those friends who pray for peace while they vote for war-makers;

. . . help me not to be so closed-minded that the Holy Spirit is shut out;

. . . help me to respect a President who speaks of honor while he bombs babies;

. . . help me to hold myself together when what to me seems like faithfulness becomes so controversial in my Christian community.

Make me an instrument of your peace. *Paul G. Jantzen, 107 N. Madison, Hillsboro, Kans. 67063.* Oct. 16

I quit praying for my family

John M. Drescher

When I stopped praying for my wife and children, great things happened. My own attitudes changed. I began to see the members of my family in a new light. They became real persons. And it became easier to love them deeply in spite of faults. Mistakes took on less importance in our relationships.

Often in the past I prayed prayers like, "Lord, help my son to be a good boy. Change his attitudes, Lord. Help him to a double dose of divine love. May he be kind and more pleasant in all our family relationships. Help him to be obedient."

For my daughter I prayed that she might know and discern, as she grows to maturity, what true love is in every relationship.

And for my wife I prayed that God might give her strength for all her daily duties in the home. I prayed that she might have plenty of patience with the children and that she might get all done which should be done to keep our home going smoothly. I prayed that as a busy mother she might have extra grace.

Then one evening it happened. I was alone when it struck me that this kind of praying must stop. It seemed my prayers really didn't help. If anything, the children knew less about love than in their earlier years. Traits such as caring and kindness, I feared at times, were decreasing.

Suddenly it dawned on me I must stop praying for them. I realized I was praying for the wrong person. I was short in praying for the one who really needed prayer.

So I stopped praying those prayers for my family. I realized that if my children were to know Christ's love, then I, as their father, needed to experience more of Christ's love and make that love visible.

If my family was ever to learn true love in relationship to others, then I needed divine aid to demonstrate true love in all my relationships with them and others. So my prayer turned to, "Lord, make me fit to live with, loving and kind like you are to me."

I stopped praying the old prayers for my wife when I realized that my job was not to make her good but to make her happy. I realized that my prayer should not be for God to help her get all her work done. It was to ask God to help me see those places where I could make it easier for her.

My prayer now turned to, "Lord, make me a real helper in the home, eager and happy to do all I can to make my wife happy." I realized I was the one who needed an extra portion of God's grace.

And you know, from that night on my world has changed. My home changed. It suddenly seemed that my wife and children changed. A new atmosphere of love pervades the house and even the car when we go driving. The children seem more kind, my wife more considerate.

It all started when I stopped praying for them and began to pray for myself and my attitude; when I asked God to help me refrain from all that which might hurt or hinder relationships with those I love; when I told God that I wanted to do all within my power to make my children and wife happy. Something happened when I wanted God to change me more than I wanted him to change other persons.

No, it hasn't all been perfect. I goof and I'm sorry. But I've learned that my family loves me right through my mistakes.

Of course, I still pray. My wife and children are as much in my prayers as ever. But now my prayers are primarily prayers of thanksgiving for each one. And I believe that God desires this kind of praying because it also honors him who gave each one to me.

Yes, life really took on a new meaning when I stopped asking God to change others and asked him to change me.

Material for this page provided by Women's Missionary Association.

100 HUNDRED YEARS of missions around the world! Today 190 missionaries serve Christ and the church in ten countries overseas. In 1872 the missions budget was a few hundred dollars. This year the COM budget is $1,374,424! This is an indication of the faithfulness of the General Conference to the Great Commission.

1872 2072
1972
COM

MISSIONS CENTURY II begins this year. COM is the channel through which every General Conference member can have a share in fulfilling the missionary mandate. Our purpose remains —proclaiming Christ and building His church. The GPS study conference recently held in Chicago helped COM to chart some new directions as we launch into a new era of world missions. JOIN THE SECOND CENTURY OF MISSIONS.

COM 2 COMMISSION ON OVERSEAS MISSION

MEDITATION

Women in mission

“YOU ARE the world’s light—a city on a hill, glowing in the night for all to see” (Matthew 5:15, The Living New Testament).

Is that what being a Christian is all about? A light glowing in the dark for all to see? Our Mennonite humility may prevent us from emphasizing the last four words.

Women through the centuries have been a light—the Bible confirms this. When Lydia became a Christian, she stayed in her place of work and allowed her light to shine. Phoebe, a humble woman, safely delivered that famous letter to the Romans. She probably risked her life on that journey, as travel in those days was difficult, especially for women. Entrusted to this important task, Phoebe fulfilled her duties well.

This year, 1972, marks the one hundredth anniversary of our General Conference Mennonite Church mission board. Mr. and Mrs. Samuel Haury were the first missionaries to go to Oklahoma in 1880. Since the beginning, women have been where the action is. They have left little lights burning along the way.

In my associations with the conference mission program, I have become aware of the vital contributions made by our women to the total mission cause. Remove the women and the work would collapse! Our missionary women are involved in decision making, supervision, administration, and pastoral care. When in 1900 the mission board suggested to P. A. Penner and J. F. Kroeker that they go to India as single men, both refused. Pioneer mission work was thought to be too strenuous for women. The mission board agreed to let the men have their way.

Mennonite women are lighting candles around the world.

In March 1971, I was a member of the first Mennonite women’s delegation to Zaire. We were informed by Zairian leaders of the Mennonite church that our coming would raise the standard of their women. They asked that we try to understand the women and encourage them in the work of the church.

Our Zairian sisters soon made us feel one in the Lord. They shared with us their dreams for the future, and current needs. We listened and pondered how best we might help them.

This past summer Mrs. Kafutchi Kakesa from Zaire visited our women in North America and the bonds of friendship were strengthened. She asked us not to forget her people. Mrs. Kakesa has returned to Zaire where she now shares her talents with her Christian sisters. Another candle has been lit.

Women in mission. What comes to your mind? Missions does not depend on geographical location. Every Christian is involved in some kind of mission.

Evelyn was involved. We met her in Zaire. Her husband had taken a second wife. This woman gave birth to a girl and later died. Although Evelyn had four children of her own, she nursed and cared for this little one also. Throughout these trials, Evelyn did not lose her faith. All the villagers, including the chief, were present when she shared her faith with us. Evelyn concluded her testimony by singing, “Lord Jesus, what thinkest thou of me?” Our eyes filled with tears, as we asked ourselves that same question. Evelyn’s light flickers in that little African village.

As Christian women we “are the world’s light—a city on a hill, glowing in the night for all to see.”

Tina Block

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The state of missions in the General Conference

Elmer Neufeld

WHAT IS THE STATE of missions, and especially what we have called "overseas" missions, in the General Conference Mennonite Church?

We might start such an assessment by examining our giving for missions. And this is not an insignificant consideration, especially where there is sacrificial giving not simply out of abundance. In contrast to the trend in certain larger denominations, missions giving in our conference is steadfast and strong. This is not to suggest that we are giving as sacrificially as we might or that a large percentage of our resources is really used for overseas work, but there is a serious continuing financial commitment to overseas missions in our conference. Nevertheless, we know that this sign taken alone may be deceptive. Individuals or congregations that give heavily to missions may or may not be truly missionary in a deeper sense. In fact, we may give from a sense of guilt, realizing that our own lives are not truly missionary.

Or we might assess the state of missions in our conference by the candidates available for missionary service. It is my observation that, in spite of superficial comments about a young generation no longer interested in missions, there are strong personnel resources among us for the missionary enterprise today. Having learned to know most of our missionary personnel and having interviewed scores of missionary candidates, I believe we have never had more highly qualified personnel available than we do today. But again we know that this alone is not an adequate answer to our larger question, for we want to know about the state of missions not only among the two hundred active overseas missionaries, but among the fifty thousand of the rest of us.

Further, we might consider the new churches which have grown out of our first century of overseas missions. And what could be more fundamental than the fact that thousands of men, women, and children have found faith, hope, and love in God as made known in Christ and in communities of fellow believers? Here too there is great cause for gratitude. Christ has indeed been building his church—using the resources also of the General Conference—in Asia, Africa, and Latin America. But even the size and vitality of these overseas churches may not really reflect the state of missions within our conference in North America in the 1970s.

Before considering a final criterion, I want to note several other urgent issues that I see confronting us in the beginning of this second century. First, the missionary enterprise of which we are a part is still basically Westocentric, and this is no longer appropriate. That is, in a world in which the church may be spiritually as strong or stronger in Nyanga than in Newton, our mission work and structures are still basically centered in the West—the western churches sending missionaries to Asia, Africa, and Latin America. This must change to where we truly work jointly in mission to pagan America as well as pagan Africa. Closely related are the issues of intercultural, interracial, and international relations. We haven't yet fathomed the depth of these difficulties and the changes that need to come. Consider for example the typical answers to two simple questions: "What color is Christ?" and "What color is sin?" Nor have we in the West comprehended the enormity of our own material wealth and the enormity of the difficulties created by the disparities between us and the poorer peoples of the world.

Coming back to the state of missions in the General Conference, each of us must finally ask whether we sense clearly and deeply and whether we are committed wholeheartedly to God's mission in the world today as that mission is made known in Christ. And at this point I confess serious uneasiness in both our professions—or lack thereof—and our actions. Clearly there are many among us who give no evidence of a deep compassion to help others find new life and meaning in Christ. Just as clearly, there are many among us who may make loud professions about man's need for the biblical Savior but who give no evidence of compassionate concern for the poor and the oppressed whom Christ came to redeem.

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OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

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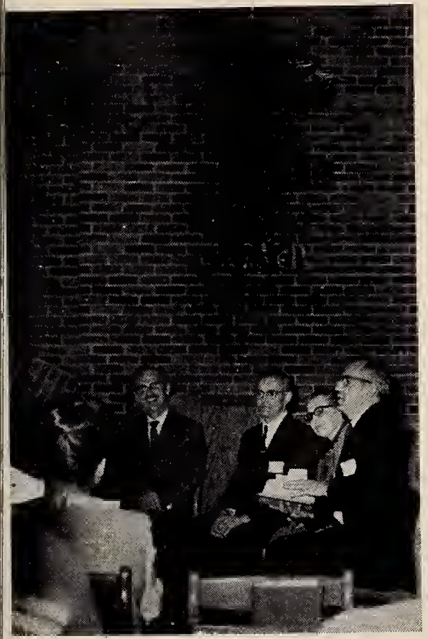
A NEW ERA IN INTER-MENNONITE RELATIONS



meetinghouse 2

a joint issue of **Gospel Herald** and **The Mennonite**

RUBBING SHOULDERS AND TOUCHING HANDS

COOPERATION AMONG MENNONITE and Brethren in Christ churches has increased markedly in recent years. Not only are members of the various conferences rubbing shoulders in inter-Mennonite service activities, such as the Mennonite Central Committee and Mennonite Disaster Service, but they are touching hands and embracing each other in worship and fellowship. Probe 72 is the most dramatic recent experience where the latter type of relationship happened.

IN THIS SECOND quarterly issue published jointly by *Gospel Herald* and *The Mennonite* the editors of these two magazines, John Drescher and Larry Kehler, interview representatives from four Mennonite conferences to inquire about the present state of inter-Mennonite cooperation.

The four men who accepted the editors' invitation to the interview, which was held in Chicago in summer, were Heinz Janzen, general secretary of the General Conference Mennonite Church; Paul N. Kraybill, general secretary of the Mennonite General Conference; Andrew Rupp, president of the Evangelical Mennonite Church; and Vernon R. Wiebe, general secretary of the Mennonite Brethren Board of Missions/Services. Representatives from several other groups were invited, but they were unable to come.

WHAT ARE SOME EXAMPLES OF OUR WORKING TOGETHER?

John Drescher: The different Mennonite and Brethren in Christ bodies are working cooperatively more and more. We get together at Mennonite World Conference and just this year for the first time we came together in an evangelistic thrust, Probe 72. What other examples of working together do we have?

Heinz Janzen: I have a long list here. As far as overseas work, there is the Council of Mission Board Secretaries. Overseas we have the continental groupings: the Africa Mennonite and Brethren in Christ Fellowship, the Asia Mennonite Conference, and Latin America Mennonite Conference. The overseas people work with the Council of Mennonite Colleges in international education, and that council has its own agenda as well. There is cooperation with the Mennonite Economic Development Associates. Each of our groups participates in the Mennonite Central Committee. We work with the Missionary Education Council and Reference Committee. The Africa Inter-Mennonite Mission, formerly the Congo Inland Mission, includes several Mennonite groups.

In the area of domestic affairs, we cooperate in producing radio and television spots. The Home Ministries Council faces a number of issues. More recently they have been discussing work with North American Indians. You already mentioned the cooperation in evangelism. In the area of evangelism we are exploring what we can do together in Key 73. We are cooperating in voluntary service, having some joint units such as in Hutchinson and Kansas City, Kansas. Cooperation has begun in the Gulf Coast area as well. The peace secretaries of the several groups work and meet together.

In the area of Christian education joint workshops have been carried on for many years in various places. A cooperative venture is being planned for Bethel College in March 1973, for example. It will be a one-week Christian leadership session. The Mennonite Church and the General Conference will begin to publish their adult Bible study guides jointly in March of next year. A few months ago six Mennonite groups, the Brethren, and one Friends group met to explore a joint children's curriculum. Now there is a proposal going to each of the groups that such a joint curriculum be developed. I'm sure there are other areas that could be mentioned.

Paul Kraybill: There are a number of service agencies to which one might call attention: Menno Travel Service, Mennonite Nurses' Association, Mennonite Medical Association, Mennonite Disaster Service, Mennonite Camping Association, and others all of which represent persons in various specialized fields beyond our denominational institutions. So it isn't only denominational staff that is getting involved in this sort of activity, it is a wide range of persons from the grass roots of our congregations.

Drescher: Do you have any idea what the total number of different projects may be?

Kraybill: It's hard to list them because you can break them down so many different ways. I have twenty-four major areas on my list.

Janzen: Yes, I think I would say it that way too. There are different ways to categorize them. Mennonite Central Committee, for instance, has many subgroups to which it relates in a variety of ways.

Vernon Wiebe: Some professional groups have already been mentioned. There are some others, such as the social workers and hospital administrators, who have active associations. At the district levels, several district conferences get together and have ministers' conferences jointly and some local congregations are merging.

BY NOW WE HAVE COOPERATION HAPPENING AT ALMOST EVERY LEVEL OF CHURCH LIFE.

Kraybill: It probably is not an oversimplification to say that inter-Mennonite activity began at the institutional level and spread to the professional level. In the process many persons developed acquaintanceships which began to affect their lives when they returned to their home communities. This then led on to the next stage, cooperation at the district and congregational levels. By now we have it happening at almost every level of church life.

Janzen: I think another reason why it is happening more at the congregational level is because of the inter-Mennonite seminary at Elkhart. Here the students study together for three years. When they go out into the churches they say, "Well we worked, studied, and prayed together for three years, why can't we continue to do this out on the local level?"

Wiebe: I think we are also seeing more inter-Mennonite study conferences which bring us closer together. The Council of Mission Board Secretaries (COMBS) is one example. There is a new dimension coming to mission work now. COMBS is a meeting of mission board executives. It is also a liaison between these people. We are beginning to see some groupings of certain boards joining together to go to South Africa. There is serious talk about going together to Bangladesh. Within the last year those mission boards that were involved in working in Mexico met together to talk about the work there. We are much in agreement in policies and methods.

Andrew Rupp: I think that all these other groups represented here have perhaps had considerably more cross-relationships than we, though we have been identified with a number of these which have been mentioned. One of the Evangelical Mennonite Church's more recent moves has been to begin some chats, though totally informal, with some Mennonite Brethren. At our annual convention in August of this year, we had several of their men present, which may possibly serve as a springboard for some future consultations.

DO YOU MEN EVER WORRY ABOUT THE NUMBER OF INTER-MENNONITE MEETINGS THAT ARE SCHEDULED?

Wiebe: Do you men ever worry about the number of inter-Mennonite meetings that are scheduled? Do you have my concern that it is mostly the same people coming together to meet and to talk? It seems to me that the people who are already working together are the ones who keep on meeting together. This circle ought to be broadened to the leaders of the churches who should have more opportunity to meet and work together.

Janzen: I agree with you very much, Vernon. I think this is why we ought to urge the districts and the local congregations to put more effort into inter-Mennonite relations. I am happy that in Kansas this fall the South Central Conference of the Mennonite Church and the Western District of the General Conference will meet

Clockwise from left are Larry Kehler, Vernon Wiebe, Paul Kraybill, Andrew Rupp, Heinz Janzen, and John Drescher.

simultaneously. They will have their inspirational sessions together and some of their business sessions separately, but they are looking forward to closer cooperation in the future.

Kraybill: Don't you think, Vern, that Probe 72 marked a turn in the road on the problem which you raised? A number of things struck me about Probe. One was the much larger group of people who were involved at the inter-Mennonite level. Secondly, the absence of an awareness that we were from different groups. There was little attempt to figure out where we came from and what group we represented. There was something about Probe that reflected a genuine acceptance and family spirit that I thought was tremendously significant.

Wiebe: I'd like to know what the record is of inter-Mennonite meetings. It's my opinion that this was the first time that we really had a broad inter-Mennonite meeting that included the rank-and-file membership of our churches.

Kraybill: The North American Mennonite Bible Congress in Winnipeg in 1970 was a kind of an antecedent of Probe, but there haven't been many.

I GAVE A FEW OF THE BRETHREN A BROTHERLY KISS AT PROBE, AND THEY WEREN'T ALL MENNONITE BRETHREN.

Drescher: In a sentence or two, why do you think we have been drawn together like this?

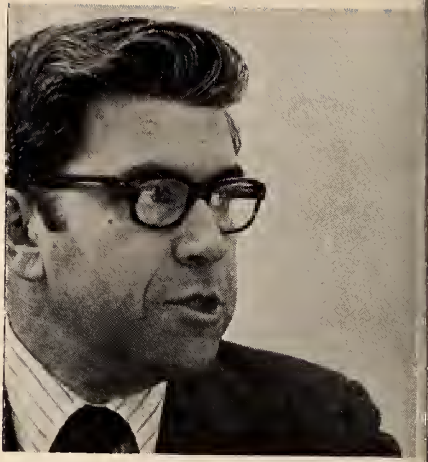
Wiebe: I have to talk about a supernatural drawing together. My own personal experience was one in which I really wasn't well prepared for Probe. It was a case of my getting on an airplane and doing my duty and stopping half way over there and being overwhelmed at this point. The Holy Spirit said to me, "You are going to meet a lot of the brethren and they are going to love you and you are going to love them." I'll admit I wiped a few tears from my eyes in the Kansas City airport because of this and I was not disappointed. In fact, I was led to give a few of the brethren a brotherly kiss at Probe, and they were not all Mennonite Brethren.

Kraybill: I was one of those who participated in one of those brotherly kisses as a member of the Mennonite Church and there was something very beautiful about that.

Wiebe: I think the evidence of acceptance and love and the celebration of being glad that we were together was the real keynote. It was something that you couldn't have gotten in any address. It was just there, and I think it was Spirit led.

WE DO TREASURE CERTAIN VALUES THAT ARE INCREASINGLY RELEVANT TODAY.

Kraybill: Getting back to John's question about what brought this on. I want to affirm what Vernon said. Additionally, one might point to the years of MCC and other inter-Mennonite activity which has created a climate of understanding that has paved the way for this. All of us are facing changes in our brotherhoods. We are searching for lasting values in the midst of change. We are discovering that some of the things that we thought were important are more transitory than we had assumed. I think in that process we are digging more deeply into the essence of what it means to be Christian, to be disciples, to be Anabaptists. We are finding that all of us together are in the same church. This could say one of two things to us: It could tell us that we are simply rediscovering our family ties and that this is simply an ethnic revival, or it could say that, within the framework of our common Anabaptist heritage, we do treasure certain values that are increasingly relevant today. Since we share these values and believe in them so deeply we are reaching out to others who share this heritage. At least I think we are more ready to recognize and affirm our heritage and to try to witness to it. We are finding that our brothers and sisters in the other groups have the same concerns and are really moving in the same direction.



Kraybill

Wiebe: Right. We talk a lot and I have an appreciation for going back to the sixteenth century but I think we went back to the first century. We all discovered that we are a New Testament church. We are all together in this thing of winning men and women to the kingdom of heaven.

Kraybill: Another factor, if I may generalize a bit, is that for some reason or other, we are finding ourselves more and more uncertain about what we see around us today.

Janzen: I would like to pick that up, Paul, because I think our time is

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Rupp

like the book, *The tale of two cities,* which speaks about it being the best of times and the worst of times. This describes our age today. It is the worst of times in that sin seems more flagrant and flaunted than ever before. Yet it is a time of ferment when we are forced to reconsider first-century Christianity. We are more reluctant to hold back and be the quiet in the land like we used to be. We need each other to strengthen each other to face the challenges of today for witness and service.

THE EXTERIOR DIFFERENCES THAT ONCE DIVIDED US ARE FADING INTO THE BACKGROUND.

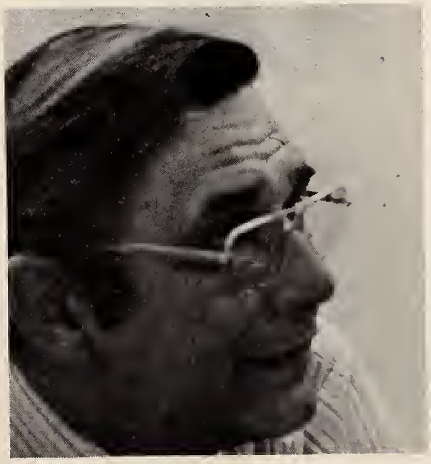
Rupp: There is a fact of history that we are reluctant to admit, namely that we are part of the culture that we live in. There was a time when it seemed that the pattern was to divide and conquer. Maybe we have learned that we don't really conquer by that kind of approach and that there is in our day within Christendom a real search for unity. But there is another factor which contributes to this greater openness. It is that we see some of those exterior differences which divided us before fading into the background. I think this is making a contribution toward the willingness to come together in some of these various kinds of consultations. We are finding, however, that it is difficult to identify totally with the church at large. We are carefully searching, therefore, to discover where we can best identify. This is what is going on in our own particular conference at least.

Kraybill: I would like to comment on that, Andrew. Coming out of our period of being "the quiet in the land," we tended to react against our past, reject our heritage, and reach out for the things that we thought seemed so desirable and attractive. But two things have happened: one is that we have found the larger religious movements of our times disillusioning after we got closer to them, and secondly about the time we were ready to grasp some of these things, they changed radically. Regardless of how we viewed the ecumenical movement, it is in deep trouble now. Suddenly, we are discovering that some of the values that we had tried to cover up in the past are needed and appropriate and there is a call for the kind of witness that we can give. This has helped to give us a whole new perspective on our own heritage and our own faith.

Wiebe: I think that we are experiencing renewal movements in all our Mennonite denominations. The renewal is taking the same direction. We are finding one another in the same kind of delightful struggle to make Christ known in the nation, to our neighbors, and want desperately to do a good job because of the goodness it has brought to our lives.

Kraybill: I think another thing that one could point out here is that a lot of this began when we started being obedient in mission. If you don't want to change, then don't get into mission. Don't study the Bible. But the moment we committed ourselves to that course, we set ourselves on a track from which there was no turning back and now we have been subjected to broad influences, to heart-searching experiences, to new cultures, and to looking at the gospel in a transcultural situation. All this has sifted and sorted and changed us. We've gotten a better vision of what is relevant when we interpret the gospel in a new situation. We have had to become a church that is not just a local provincial group but a worldwide brotherhood. And this has forced us to face up to things in ways that we never have before.

Wiebe



WHAT ABOUT OUR RELATIONSHIP TO WORLDWIDE MENNONITISM?

Larry Kehler: I think this might be a point to introduce a slightly different area of discussion and that is the North American Mennonite's relationship to the worldwide Mennonite brotherhood. I think this has also undergone some rather significant changes in the last few years and maybe some of you could comment on that. At this point it seems that we are wondering whether the World Conference, for example, is still a necessary vehicle. What does all this mean? What about our relationship to worldwide Mennonitism?

Janzen: The relationship of the North American churches to the third world churches is an important question. As I listen to people like Khakha Gasala Kakesa of Zaire, they very much want to continue a good relationship with us. Partly this is their need for funds. It is also partly because they want to share in the personnel resources that we have for them. They want missionaries to continue to come to the third world. But I feel also that we don't want to establish a paternalistic relationship to them, rather a brotherly, reciprocal relationship. I feel that we need to hear these third world Christians who see the gospel in terms of their culture and may see facets of the gospel and the Scripture that we don't notice because we have cultural blinders on.

Kraybill: This gets right down to an extremely important issue and I have struggled with this for many years. I have been involved in discussions with the Mennonite World Conference on several occasions when several of us tried to ask, "Can the Mennonite World Conference really become the international body? Is it ready to look at our total worldwide brotherhood's resources, and make decisions about priorities and allocations of resources at that level?" At the moment this is not the world conference's function. It has never felt that it should take that function. But unless something happens to fill that need, North America and Europe will continue to be the center of decision-making and activity. And as long as it is based here we will never really move off center and get a truly international body that really deals with these issues. Here, I think, is the heart of what has to happen. I am grateful to C. J. Dyck for pointing out the basic issue just recently when he said that the future of Mennonite World Conference has got to rise out of the church's mission, otherwise it has no justification for its existence.

Wiebe: We are in a transition period and a transition is always awkward. The North American churches established a mission and through that mission established other churches. The North American church now sort of "rides herd" over all of the other younger churches which were established. These younger churches speak to our conferences through the mission boards. I think that's good for awhile, but it's time to change this arrangement so that conference leaders from the younger churches can talk to our conference leaders directly without going through an intermediate agency. I hope that the day is not too far away when we can become an international brotherhood, each standing on its own merit and talking to one another as equals.

Drescher: Maybe we can move on now to just a slightly different area and I might ask the question: "What do you see then that this cooperation really means to us as a North American brotherhood? Is it a good thing as you see it? What do you see arising from all this?"

Kraybill: I think there are some dangers in what is happening. If this is simply a reaffirmation of our ethnic background, if it solidifies our family ties and our cultural forms to the exclusion of third world persons, both in North America and throughout the world, then it is vastly wrong. I think there is a danger of finding our frontiers only among brothers and sisters of like mind to the exclusion of others not of Swiss-German background.

Rupp and Janzen

WE DON'T JUST WANT TO HOLD THE ETHNIC LINE?

Janzen: This was a problem that was wrestled with at the Anabaptist curriculum exploration where several groups got together earlier this year. In theology, there was considerable agreement on John C. Wenger's restatement of the Anabaptist vision. But a number of people were quite concerned that we be faithful to Jesus Christ in the context of our day in the kinds of Christian education we promote. We don't just want to hold the ethnic or cultural line the way we have it. This same concern can be transferred to many areas of mission, evangelism, and service projects. I think it is more important to be faithful to the needs of persons and the leading of the Spirit in our day than to revert back to some pattern of a bygone day.

Wiebe: It seems to me that the reason we are getting together is that we have been able to cast our cultural background into its proper place. Also our desire to organize together has subsided somewhat and suddenly we find that we are reading the word together, we are praying together, we are talking together about the things that are really a part of the church, and we are being drawn together through these experiences.

Rupp: There is another danger that could materialize, and that is that the larger a group becomes as it joins in working with others, the more machinery it needs. Vernon has already alluded to the machinery that seems to be necessary to organize inter-Mennonite action. One needs to weigh all of these considerations in the balances. If rightly guided, however, that kind of an organization does not become an end but really enhances the purpose of the church in its mission to the world, reaching out with greater specialization in areas where groups by themselves cannot do it. I can see where it could mean a greater evan-

Wiebe and Kraybill

gelistic thrust in our own land as well as carrying out the mission of the church throughout the world.

Kraybill: Following up on what Andrew just said, I would like to test this with the rest of you. I think that we have passed a turn in the road and that the dream of organic union is not nearly as high a priority item now as it once was. We are no longer quite so preoccupied with proving that we are unified because we have welded everything into one structure. We are finding a different kind of togetherness which doesn't depend on structural unity. In fact, we are rather suspicious of anything that would simply build a new, large monolithic organization that would be quite inappropriate in our time. I sense that you affirm that this is a very significant change in our thinking over the last four or five years.

Kehler: How would you respond then to the comment that Probe actually was a highly developed type of program which needed a fair amount of structure to make it go? How does one reconcile this with what you have just said?

PROBE GIVES EVIDENCE THAT A MISSION CAN BE ACCOMPLISHED WITHOUT SETTING UP A STRUCTURE WHICH HAS TO BE FED TO BE KEPT ALIVE.

Rupp: Well, I would say that one of the ways to reconcile this is the very fact that Probe is not a continuing organization. This gives evidence that a mission, or a purpose, can be accomplished without having to set up a structure which then has to be fed to be kept alive.

Wiebe: Probe was open-ended. Many people could come. You didn't have to get elected to it. This speaks to the fact that it wasn't structured. I think the program was structured but as far as participation is concerned and qualification to be there, it was open. It was for everybody that wanted to come.

Kraybill: Another aspect of this is a new kind of respect for and acceptance of each other as church bodies. In the midst of a couple dozen major inter-Mennonite projects, we have still basically retained our identity as separate bodies. At the same time we have achieved a new level of respect, acceptance, and appreciation. We have come to a new willingness to recognize that the convictions of others ought to be listened to. Our relationship should be with more than just one other group in the circle, because if you look at the total group of Mennonite bodies you sense a kind of completeness and fullness that is realized only as you begin to see them all rather than simply picking out the one that is most like us. Unity isn't necessarily just finding the one that is most like you and joining him. Unity is learning to relate to those who have something different to say. You have a ministry and a witness that I need to hear, and you also might benefit from what I have to say. Instead of the General Conference and the Mennonite Church merging as was proposed four or five years ago, our relationships have broadened.

WE FEEL MORE RELAXED WITH EACH OTHER.

Janzen: I think we feel more relaxed with each other, too. We can meet together and we don't have this big agenda item hanging over us. We are giving each other the freedom to be ourselves, to cooperate as far as we comfortably can, but not pushing anybody beyond where he feels he can go.

Drescher: Is this feeling of togetherness also evident at the local level or is it just in the organizational framework? Do you feel it has sifted down to where the grass roots can really feel it?

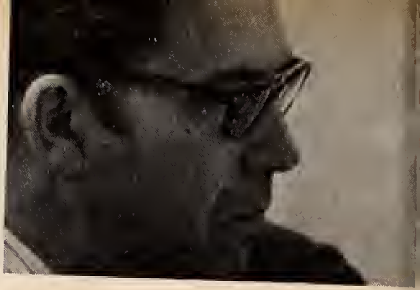
Janzen: I think this is especially true in Canada where the Mennonite Central Committee has an elaborate structure that goes down to the provincial and local levels. There is a great deal of good feeling between the groups because of their working together in Mennonite Central Committee. However there is certainly a lot of room for continued growth.

Wiebe: I think that Probe may be the beginning of much more inter-Mennonite cooperation locally because I think we saw that we were so much alike. This at least is what many Mennonite Brethren experienced. They discovered that there were many people who had exactly the same aspirations that they have. They could have discovered it earlier, but most of the Mennonite Brethren churches are west of the Mississippi and they rarely have an opportunity to mix with the rank and file of the Mennonite groups from farther east.

Rupp: I think there is the possibility of this greater mutual understanding and sense of direction having a better permeating influence in the broader church. Some of us are in other groups such as the National Association of Evangelicals. We sometimes wish some more of the Mennonites were there because there are some things which at least at times seem to be lacking, we sense, in that kind of a circle which the greater influence of the broader Mennonite brotherhood could add to the total church of Jesus Christ in its gifts, functions, purpose, and mission.

WE HAVE TO DEAL WITH QUITE A BACKLOG OF HUMANNESS YET.

Wiebe: Lest we become too optimistic about inter-Mennonite cooperation, I think that we have to deal with quite a backlog of humanness yet. I appreciate the fact that we



Kraybill

are more willing to see Christ in one another than we have in the past. We should encourage one another to greater cooperation at the local level to work together in community social welfare programs, evangelistic thrusts, and things like that. This is where "the rubber meets the road," and we'll need to do considerable more thinking and praying about this as we draw together.

Kraybill: Another thing that needs to be looked at is the old assumption that one group is "liberal," another is "conservative," and other groups can be characterized by a certain blanket statement. We are all beginning to discover that this is not true and that within each of our bodies there is the whole range that you will find across the total Mennonite spectrum. We are more mobile, we have new means of communication, we are learning to know each other better and so we are finding commonalities among us that spring from these varied viewpoints and convictions within each of our groups. Still another factor that needs to be recognized is that our younger people are increasingly unconcerned about denominational lines. Alongside what you have just said, Vernon, there are the traditions of the past and the difficulty we will have in changing some of these old patterns. The generation coming on is going to ignore them.

Janzen: The encouraging thing among young people is how many of them are interested in Jesus Christ and living the "Jesus way." If we are raising a generation of young people who are excited about the Jesus style of life, I think they could develop a whole new pattern of organization. I really don't think we need to worry too much.

Kehler: Has the increased inter-Mennonite cooperation been at the expense of wider relationships within the church at large? Andrew was saying that they were members of the NAE and he wished that other groups would be too. What has our preoccupation with inter-Mennonite cooperation done to our relationship to non-Mennonite groups?

THE ECUMENICAL MOVEMENT IS AT A LOW EBB.

Kraybill: I think you have to answer that question in the context of what's happening ecumenically. Actually, the ecumenical movement, the intercooperation between denominations, is at a low ebb. An evaluation of our present relationship must be done in the context of the whole shift that has come. I think it's true that we have been too willing to give up our identity, we have been ashamed to be known as Mennonites. Now I sense a readiness to affirm our faith and our heritage. This has made us more effective in our relationships to other groups. When we meet others while affirming our own identity, we relate much more positively because we aren't trying to hide our past or to disguise our own personalities.

Wiebe: I think this affirmation of our identity and not being ashamed of being called Mennonites and Anabaptists is given some fuel from the fact that we are discovering that the Anabaptists were really the evangelicals and the missionaries of the reformation. It is a kind of rediscovery of the Anabaptist vision, a kind of discovery that we probably didn't expect. We thought there was more commonness in our European backgrounds and our ways of living and suddenly we are discovering that the real essence is a New Testament essence.

Rupp: Paul, you said that some groups are moving away from greater interdenominational relationship. Would that be true necessarily of all or is that only true of those who were more or less in what was termed the "ecumenical groups" which do seem to be fading? Some of that may have come about because of the apparent stress on trying to get organizational oneness and finally when they faced up to this they weren't quite ready to go this route. They had their focus on something which was not really at the heart of what we understand to be the biblical purpose and mission of the church. On the other hand, I think there are some other interdenominational movements which are really growing at this time. Their objectives are not to achieve organizational but functional oneness, which really seems to be, as I understand it, biblical oneness. It is not that we become one organization, but that we function as a body of Jesus Christ.

Kraybill: No, I was talking about organizational ecumenicity, because many of the traditional ecumenical organizations have really lost much of their attractiveness today. They are declining in influence. The thing that you identify, however, is quite correct, there is much of this and I would guess that Mennonites are more involved in these things than ever.

Janzen: I think this is part of a nationwide movement against these large overarching organizations to more local ecumenicity. I have gone to the National Association of Evangelicals a couple of times. Though we have a number of churches in the General Conference that seem interested in and are even members of NAE, still I never see their pastors at these conventions. I always wonder why. But as I talk to them, they are much more interested in local cooperation. I think we are seeing more getting together with like-minded people and programs on the local level.

Rupp: I think this is signaling something that we are going to see in the future. We are going to see more emphasis on a community relationship of churches. One sees not only among Mennonites and probably even more so among other groups, a crossing of denominational lines whereas a generation or two ago this would have been very difficult. Probably we are going to see a much looser relationship of local churches to their denominations and an increasing relationship with other churches of their community, even though of other denominations.

Janzen: A year or two ago a General Conference Mennonite church united with a Presbyterian church in Oklahoma City. I thought that was

Rupp

really far out until I read this spring that the Mennonite Church group in LaJara, Colorado, also united with a Presbyterian group.

Drescher: Do you feel that the attitude toward inter-Mennonite cooperation has changed at the local level?

Wiebe: I would hope and pray for a few more Probe 72 experiences because I have some hope in that kind of thing spilling over into the local area. I may be overselling Probe. I think it was really, as someone said, "a happening." It was a good happening in terms of love and appreciation one for another. In as far as my constituency is concerned, I think it marks a new day, a beginning of more inter-Mennonite cooperation because of the appreciation that was developed and gained there, an appreciation that so many were so agreed in the essentials of the church, of the faith.

Kraybill: I think there is an excellent climate for this sort of thing if it can be worked out in terms of local situations and in line with the readiness of people to relate where they find themselves. If it is imposed, structured, and forced, it's completely unacceptable.

Janzen: I would agree with that.

Drescher: Would you say the main task for us in the next while is just learning to know each other better?

Kraybill: Yes.

Janzen: Yes, we have to have experiences together.

Kehler: There is one area that really doesn't quite relate to what we have been talking about but I would welcome some comments from at least the three of you who have Canadian churches. From my contacts in Canada, I sense a strong wind of Canadian nationalism blowing and also some animosity toward the U.S. brethren for years of domination. What would your comments be about relationships across the U.S.-Canadian border?

Wiebe: In the Mennonite Brethren Church I think it hit a peak in 1957 when we both declared our independence and I think, in a sense, both became equal brethren. Since that time we have moved closer together. More recently we have experienced a little bit of nationalism that is political. Recently I have sensed politics is feeding into this a little bit and you get kind of a "Canada ueber alles" motif, although, thank God, I think the relationships between Canadian and American Mennonite Brethren are at an all-time high. There is a lot of goodwill and cooperation now that we both are entities and we work together in a partnership.

Janzen: I think one forward step is that the U.S. people are becoming more aware of the problem of relationships to Canada. I am happy that Larry here, the editor of our church paper, resides in Winnipeg and makes sure that we get news from Canada. In spring he published an article called, "In bed with an elephant." As I circulate through the churches, people ask me, "Is that really true? Is that how the Canadians feel?" and I say, "Yes." It is just like racial prejudice. You ask the white man and he says, "What's the problem?" But we have to hear our brethren and maybe what we hear isn't always to our liking.

Kraybill: In the Mennonite Church, Canada is now recognized as one of the regions, which gives it an identity that is distinctively Canadian. We feel deeply that Canada should have this opportunity to express its convictions and to make its decisions. We are hopeful that this regional structure will provide a context for that to happen. Canada will need to decide how it wants to relate.

Drescher: If each of you would say, here is something I think we need to keep in mind in the whole working together relationship as we think down the road, what would you say?

WE ARE MORE CONCERNED ABOUT KEEPING A BIBLICAL PERSPECTIVE THAN A TRADITIONAL ANABAPTIST PERSPECTIVE.

Rupp: From my own point of view, and I believe that of our conference, I would say we are more concerned about keeping a biblical perspective than about maintaining our heritage or a traditional Anabaptist perspective. As we seek to cooperate together I am concerned that we go to the heart of what is our real guide-rule of faith and practice. We follow what we do because we believe that it is deeply embedded in the Scriptures. We reemphasize those things which we believe our Anabaptist forefathers reemphasized because they found them in the Scripture and that we give that emphasis not because they emphasized them but because we see them in the same place where they saw them.

Kraybill: That is well said. To me the end is not a successful denomination. I see our Mennonite context as a community in which we can exhort and relate to each other in mutual obedience to Christ, and only as this community serves to achieve that, is it valid. I think we do need to be in community and I think the Mennonite family is the best kind of community to be in right now. It's the one I find myself in. I am happy here but only if the overriding goal is to mutually exhort each other to be more faithful to Christ. It's only then that it is justified.

Wiebe: We glibly sing, "In Christ there is no east nor west." We probably should sing "In Christ there is no MB or GC." I think this is a potent thought.

Janzen: Well, I certainly agree with what has been said here. In summary, I think in this age of mobility, this age of expanding opportunities for evangelism, mission, and service, we need to undergird each other as we launch out into new areas. I think we want to be a growing group, not so much for denominational imperialism but rather to be faithful to the great commission of Jesus Christ. If we are going to do that we need each other.

Drescher: Would you like to say anything else?

Hallelujah! Amen!

NEWS

Two conferences hold first joint sessions

The Western District and South Centra conferences of 1972 will be remembered not because of the resolutions passed or the programs initiated, but because the two conferences—one of the General Conference Mennonite Church and one of the Mennonite Church—met together for the first time.

The conferences held five joint sessions November 3-5 on the Bethel College campus, North Newton, Kansas, and separated only for business sessions Saturday afternoon.

"The highlight of the conference," said Western District president Richard Ratzlaff, Hutchinson, Kansas, "was simply the event itself. The anticipation and consummation of the conference did something to me personally, especially in working with Bob Zehr."

Robert Zehr of Harper, Kansas, South Central Conference moderator, had almost the same reaction: "The highlight of the conference was the periods of fellowship we had together. I enjoyed getting to know Rich Ratzlaff. It was just simply great working with him."

Delegates from the 13,800-member Western District Conference (GC) and the 3,400-member South Central Conference (MC) convened Friday evening for singing, listening to David Schroeder (Bible professor at Canadian Mennonite Bible College, Winnipeg), and sharing with each other in groups of four or five.

Women's groups from both conferences met together for breakfast Saturday morning, as did the two men's groups. Later in the morning the conferences heard reports of work already being done jointly.

In the area of peace and social concerns, the conferences have cooperated in a pre-draft boot camp on peacemaking for seventeen-year-olds and are planning a seminar on the offender in January with the Mennonite Brethren Church and the Church of God in Christ, Mennonite.

The retreat committee reported on joint work. The education committee emphasized the upcoming Project Teach, a weeklong seminar in June for Sunday school teachers. The seminar, to be at Bethel College, is sponsored jointly by the Mennonite Publishing House, Scottdale, Pennsylvania; the Commission on Education, Newton, Kansas; Hesston College, Hesston, Kansas; and Bethel College.

Erland Waltner, president of Mennonite Biblical Seminary, and Richard Yordy, member of the Goshen Biblical Seminary board of overseers, reported on the work of Associated Mennonite Biblical Seminaries in Elkhart, Indiana.

And with two motions and two seconds, both conferences accepted into their membership the Hesston Inter-Mennonite Fellowship of Hesston, Kansas.

In its separate session, the South Central Conference acted on a provisional revision of the constitution, accepted the Brownsville Mennonite Church into the conference, and adopted an eighteen-months budget of about $70,000. Robert Zehr was elected moderator, and Jerry Weaver of Hesston, moderator-elect.

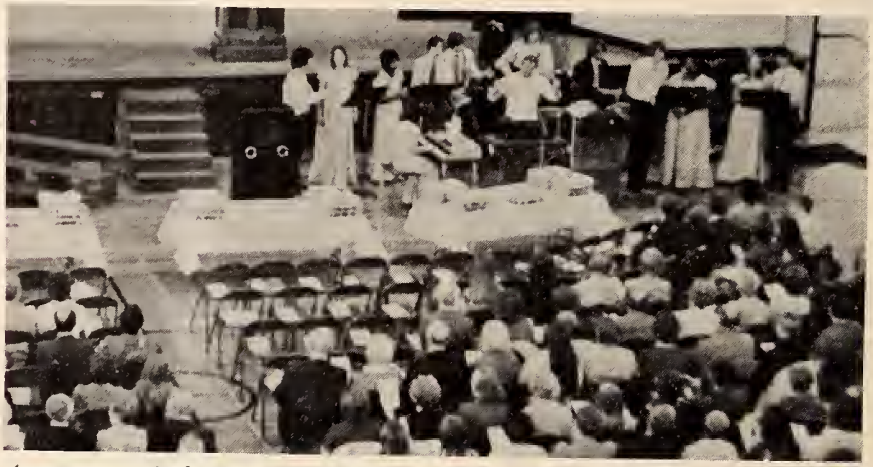
The Western District Conference adopted a one-year budget of $125,601, including several new items: $5,000 to send a "voluntary service unit" of conference people to the church to evaluate with them the directions the conference should be going; $1,000 to help support the new Ecumenical Congregation of Johnson County, Kansas, in which the Rainbow Blvd. Mennonite Church is participating; and $5,000 to hire a half-time coordinator of prison ministries. The conference also authorized a study of ministries to the mentally retarded. Richard Ratzlaff was elected president; John Esau of North Newton, vice-president; and Marilyn Decker of Newton, secretary.

Both conferences passed resolutions praising cooperation in the joint conference.

Not everyone was happy with the joint meeting, however. Mr. Ratzlaff mentioned the anxiousness of some people. Mr. Zehr said that at the separate South Central session, some delegates advocated caution in association with the Western District. They felt they should not jeopardize their relationships with the rest of the constituency by relating to other branches and conferences.

But the majority feeling in both conferences, the two men said, was enthusiasm.

Some of that enthusiasm was shown at the worship celebration and communion which closed the conference Sunday afternoon. The free-style service included a time for anyone to come to the microphone to speak. Several did come, and the subject was almost always the joint conference.



Agape, a musical group from Hesston College, leads the singing at the worship celebration and communion which closed the first joint meetings of the Western District and South Central conferences.

CHM reports Key 73 ready for launching

About one hundred representatives of groups participating in the Key 73 year of evangelism met October 23-24 in St. Louis to report to each other before the beginning of Key 73 activities.

Palmer Becker, Malcolm Wenger, and David Whitermore of the Commission on Home Ministries attended the meeting which discussed Phase I of Key 73, "Calling our continent to repentance and prayer," which will begin in late November 1972 and end in mid-January 1973.

The Key 73 central committee would like to see local prayer breakfasts and noon prayer gatherings during this time.

The committee reported that filming has begun for a television special on "Faith in action" on January 6. David Augsburger of Mennonite Broadcasts, Harrisonburg, Virginia, is one of two key persons working on the script for the television special, Mr. Wenger said.

Mr. Wenger reported that quite a few groups are working hard to involve their people in Key 73, but it is hard to judge how much local participation there will be.

Following the meeting, Mennonite and Brethren in Christ evangelism representatives decided to schedule a discussion among themselves next May on their theology of evangelism. The meeting might also include some of the leadership for Probe 72.

Represented at this luncheon meeting were representatives of the Mennonite Church, General Conference Mennonite Church, Mennonite Brethren Church, Brethren in Christ Church, and Missionary Church.

"As a child, I always thought the General Conference was worldly," said a man from the South Central Conference. "But I have discovered that all Mennonites are in the world, and we are here not to be separated, but to work together."

Dietrich Rempel, a member of the Hesston Inter-Mennonite Fellowship and a Canadian citizen, said, "Jesus Christ transcends all boundaries, even in the Mennonite church." *Lois Janzen*

Combine mission, political responsibility, Fast says

Mennonites need a new conception of mission to overcome their ethnicism, said Heinold Fast, pastor of the Mennonite Church in Emden, Germany, and president of the Vereinigung der Deutschen Mennonitengemeinden (Union of German Mennonite Congregations).

But this sense of mission must be fused with social responsibility and a consciousness of the political dimensions of society, he said.

Dr. Fast was at Bethel College, North Newton, Kansas, October 29-31 to deliver the annual Menno Simons lecture series. He had spoken at Conrad Grebel College, Waterloo, Ontario, and planned to lecture in Winnipeg; Vancouver; Elkhart, Indiana; Goshen, Indiana; and Bluffton, Ohio, before returning home November 19.

Dr. Fast said that these three elements—mission, social responsibility, and political consciousness—were also the elements of the sixteenth-century Anabaptists.

"If Mennonites take the Christian faith seriously by adding the other two points to mission, they automatically become a political factor," he said. "If they are not conscious of the political and social life, they become political conformists."

This was the situation in Germany during the Hitler regime, Mr. Fast said. "By the very fact that Mennonites wanted to keep out of politics, they were on the side of National Socialism.

"A Christian in Germany during the time of National Socialism who knew what happened with the Jews and didn't raise his voice has become guilty," he said. "Why should this not be valid for other situations?

"You may ask if raising my voice will have any success. But the question of success is not decisive for whether I raise my voice or not."

Dr. Fast's lectures in North Newton focused on "Utopia and reality."

"The Anabaptists," he said, "tried to establish a church which, according to the categories of the time, was an impossibility—a utopia. But the very goal of the gospel is to realize something not accepted as being possible."

The goal of the gospel is just as hard to realize today as 450 years ago, he said, but there has to be a utopian dimension in Mennonite thinking today.

"Mennonite thinking in the last years has been determined too much by what is possible," he commented.

Mr. Fast said that utopia is nothing else for the Christian than trying to step into the way Jesus went.

"The Christian lives with the tension of the possibility that has to be realized in a world that cannot accept it," Mr. Fast said.

Heinold Fast, a native of Emden, Germany, has studied at the University of Bonn, Bethel College, and the universities of Göttingen and Heidelberg, where he obtained the doctor of theology degree in 1957.

He is secretary of the Täuferaktenkommission (Committee for Publication of Anabaptist Sources) and the author of several books.

Frank Ward reappointed COE executive secretary

Frank Ward has been appointed executive secretary of the Commission on Education for the rest of the triennium.

His appointment was made at the October meeting of the commission.

Mr. Ward has served as acting executive secretary for the commission and secretary for Christian education since the death of executive secretary Arnold Nickel in October 1971.

Mr. Ward began work with the commission (then the Board of Education and Publication) in 1966 after serving as pastor of the Eden Mennonite Church, Schwenksville, Pennsylvania, for nine years. He was executive secretary of the commission from 1968 to August 1971, when he resigned as executive secretary but continued as secretary for Christian education.

A native of Philadelphia, Mr. Ward holds a BA degree from Goshen College, Goshen, Indiana, and a BD from Goshen Biblical Seminary.

Anabaptist churchmen discuss cooperation

Twelve Anabaptist churchmen met in Rosemont, Illinois, October 25-26 to discuss concerns of common interest under the rubric of Inter-Mennonite Consultation.

They were the moderators and general secretaries of six church bodies: Lester J. Hershberger and Elam Kauffman, Beachy Amish; Owen Alderfer, Brethren in Christ; Andrew Rupp, Evangelical Mennonite Brethren; H. H. Dick and Marvin Hein, Mennonite Brethren Church; Paul N. Kraybill, Paul Minninger, Don Augsburger, and Newton Gingerich of the Mennonite Church; and Heinz Janzen and Henry Poettcker of the General Conference Mennonite Church.

Early in the consultation, Paul Kraybill gave a review of existing areas of cooperation. He pointed out there are already more than fifty cooperative agencies, coordinating groups, and projects in North America.

Reports were given on the inter-Mennonite curriculum consultation, Mennonite Central Committee evaluation study, inter-Mennonite seminary discussions, and the Church Member Profile survey.

In the discussion which followed, the meaning of the consultation began to emerge. Because of common involvements and interests, there is a need for continued dialog. Possibilities for the future were discussed, and the group decided to meet again in a year.

Following is a list of North American, inter-Mennonite cooperative projects. When the date of founding is known, it follows the listing. This list does not include congregations and fellowships affiliated with two or more Anabaptist denominations or emerging cooperative voluntary service projects.

I. Cooperative agencies: 1) Africa Inter-Mennonite Mission (CIM), 1911; 2) Mennonite Central Committee, 1920; 3) MCC (Canada), 1963; 4) Mennonite Historical Society of Ontario, 1966; 5) Mennonite Historical Society of Manitoba; 6) Student Services Committee; 7) Mennonite Indemnity, Inc., 1958; 8) Mennonite Mental Health Services, 1946; 9) Schowalter Foundation, Inc., 1954; 10) Mennonite Disaster Service; 11) Mennonite Economic Development Associates; 12) Menno Travel Service; 13) Mennonite Mission and Service Board (Ontario); 14) Germantown Corporation; 15) Mennonite Mutual Aid Association; 16) Mennonite Mass Communications Council; 17) Mennonite Radio and TV Council (Canada).

II. Coordinating groups: 1) Council of Mennonite Colleges, 1945; 2) Council of Mennonite Seminaries; 3) Council of Mission Board Secretaries, 1958; 4) Association of Mennonite Aid Societies, 1955; 5) Association of Mennonite Hospitals and Homes, 1952; 6) Association of Mennonite Hospitals and Homes (Canada); 7) Home Ministries Council.

III. Consultative groups: 1) Intercollegiate Peace Fellowship; 2) Mennonite Camping Association; 3) Mennonite Nurses Association; 4) Mennonite Chaplains' Association; 5) Mennonite Medical Association; 6) Mennonite Graduate Student Fellowship.

IV. Inter-Mennonite literature and periodicals: 1) *Mennonite Reporter* (formerly *Canadian Mennonite*); 2) *Mennonite Quarterly Review*, 1927; 3) *Mennonite Weekly Review* (1923), *Mennonite Life* (1946), and Herald Publishing Company (1920); 4) joint curriculum projects; 5) *Mennonite encyclopedia*, 1958; 6) joint "meetinghouse" issues of *The Mennonite* and *Gospel Herald;* 7) *Rejoice*; 8) *Mennonite hymnal.*

V. Educational: 1) Conrad Grebel College, Waterloo, Ontario; 2) Associated Mennonite Biblical Seminaries, 1958; 3) Columbia Bible Institute, Clearbrook, British Columbia; 4) Keystone Bible Institute, Pennsylvania; 5) Hesston School for Ministers, Hesston, Kansas.

VI. Miscellaneous: 1) relief sales; 2) writers' conferences; 3) North American Ministers' Conference/North American Bible Conference; 4) Probe 72; 5) Church Member Profile. *David E. Hostetler*

MDS seeks volunteers for six-months terms

Mennonite Disaster Service and the voluntary service departments of the Mennonite Central Committee and the Mennonite conferences are looking for long-term volunteers for post-flood administrative and reconstruction work.

Individuals or couples who can serve for a minimum of six months are needed in Buffalo Creek, West Virginia; Rapid City, South Dakota; Elmira-Corning, New York; Wilkes-Barre and Harrisburg-Steelton, Pennsylvania; Baltimore, Maryland; Richmond, Virginia; and Washington, D.C.

The type of responsibility and activity of the volunteers will depend on their interests and abilities. If the volunteers have administrative ability and enjoy working with people, the job will include contacting cooperative disaster agencies such as the Red Cross, surveying area residents to find those who need help and referring them to the proper agencies. If the volunteers have construction and repair skills, they will work mainly on small projects for individual families. MDS, MCC, and the conference VS boards will pay housing, food, and transportation for the volunteers.

People interested in six-months or longer terms in the MDS-VS program should contact MCC or their conference headquarters for more information. Elderly or retired couples and also young people are encouraged to explore this opportunity for service.

Philhaven Hospital to join MMHS

The Mennonite Mental Health Services (MMHS) board has approved Philhaven Hospital, Lebanon, Pennsylvania, as an affiliated member.

Philhaven Hospital, a psychiatric facility, is operated by the Lancaster Conference of the Mennonite Church. For a number of years representatives of Philhaven have attended and participated informally in MMHS programs. MMHS officially invited Philhaven to join in April 1972. The affiliation still requires Mennonite Central Committee approval.

Conference focuses on U.S.-Canadian relations

Two representatives from MCC Peace Section joined with thirty-four religious leaders from North America in examining Canadian-United States relations, October 2-5, in Racine, Wisconsin.

Ted Koontz, associate executive secretary of MCC Peace Section, and Vernon Leis, Peace Section member appointed by MCC (Canada) and pastor of the Elmira Mennonite Church, Elmira, Ontario, met at the Wingspread Conference Center for the North American Consultation on Religion and Peace.

The conference on United States-Canadian relations was of special concern to Peace Section because MCC has constituent churches on both sides of the border. The consultation group included fourteen Canadians, clergy, laywomen, laymen, and representatives from twenty denominations and religious institutions.

Better relations between Canada and the United States, the group decided, depend upon greater openness and trust in critically evaluating business and governmental policies that affect both countries. The consultation recommended that "far greater educational efforts must be made within the United States to overcome indifference and misinformation" about Canada. The group also suggested that religious communities in the United States should support policies in their country that seek to enhance Canadian identity and political power while "religious communities in Canada should consider urging their own people to support Canadian initiatives designed to regain control of Canada's industrial life."

The group questioned the adequacy of some value priorities assumed by both nations. Both countries seem to be motivated by the need to acquire things, to place more emphasis on expanded enterprise than on ecological consequences of development, and to show limited concern for racial and ethnic minorities.

"Both nations," the consultation statement reads, "need an ever-alert religious-ethical community to examine motives, to uncover the unfair effects of decisions, to provide and encourage creative leadership for justice and peace."

The group felt that the tendency toward nationalism in Canada is a step toward clearer identity for Canadians and that the increased introspection within the United States is a reaction against participation in an unjust war and a sign of more concern with internal affairs.

The consultation concluded that "the future calls for a wedding of religion and technology and a hopeful trend away from emphasis upon power and dependency toward greater responsibility and interdependence."

The interreligious dialog was the latest in a decade-long series of such meetings in New York, Washington, New Delhi, Kyoto (Japan), and Honolulu, sponsored by the World Conference of Religion for Peace.

COE agrees to cooperate in Anabaptist curriculum

The Commission on Education has approved full participation in the proposed Anabaptist curriculum, a cooperative graded series for use by congregations in the Christian education of children.

The new curriculum was proposed last June by representatives of eight church groups in the Anabaptist and believers' church tradition: Brethren in Christ Church, Church of the Brethren, Evangelical Mennonite Church, Evangelical Mennonite Conference, Friends United Meeting, General Conference Mennonite Church, Mennonite Brethren Church, and Mennonite Church.

The eight groups were given until April 1, 1973, to decide whether to participate in publishing the new curriculum.

Frank Ward, COE executive secretary, said that, to his knowledge, the General Conference Mennonite Church, through the Commission on Education, was the second group to approve participation. The Mennonite Church and its publishing arm, Herald Press, Scottdale, Pennsylvania, have already approved the plan.

Mr. Ward said the commission voted to become a "fully cooperating publishing partner" because it saw the need to help children understand the nature of the Anabaptist faith.

"A lot of good material is available from other publishers," said Mr. Ward, "but the commission felt we need to emphasize our unique understanding of the faith. Our heritage could be a potent force in the education of our children."

In addition, outlines for the present graded curriculum were written in the early 1950s. Something new is necessary, the commission said.

It also said the new curriculum could be more effective by working with other believers' church groups. Most of the groups represented at the Anabaptist Curriculum Exploration last June could not find the financial or personnel resources to develop their own curricula.

Mr. Ward said that some specifics in the proposal have yet to be worked out: methodology for teachers, settings, and age groupings.

The commission, which met at Camp Mennoscah, Kansas, October 22-24, also discussed with William Genné the changes in the traditional family structure among Mennonites. Mr. Genné is the coordinator of family ministries for the National Council of Churches' Department of Educational Department.

The commission wanted to provide some help in the area of family ministries, both in helping these new kinds of "life groups" with their problems and offering the resources of the church, and in helping churches know how to respond to these groups in helpful, redemptive ways instead of ways that are harmful or judgmental.

Other ideas discussed included: discovering what's happening in Christian education and the implications for COE, relating the work of COE more closely to the colleges and the seminary, helping in the development of effective parents, finding resources for grade nine, and understanding how to study the Bible.

The invisible Mennonite

Katie Funk Wiebe

I WAS WITH A GROUP of "mixed" Mennonites when in the discussion I mentioned that I was an "MB." For a moment I wasn't quite sure what happened. Across the room I felt the atmosphere chill a few degrees before the talk continued. For a fleeting second I understood why I am sometimes reluctant to identify myself among other Mennonites.

I was reminded of Ralph Ellison's novel *The invisible man* in which the narrator, a black man, learns that he is actually invisible to the white world as a person. They see only his black skin. They are busy with the "little man" who isn't there.

Similarly, at that moment I realized that some of those present were no longer seeing me as a person, but evaluating what I had to offer thereafter not according to its own merits, but according to whatever their particular understanding of the third member of the Mennonite triumvirate might be. I cringed inwardly as I realized how often I have exercised this subtle form of prejudice with other Mennonites as well.

Someone mutters, "He's a GC," and immediately a wall shoots up around the person, and he is no longer seen as an individual but by what his denominational label means to the listeners: perhaps a peacenik, who sees the end of the Vietnam War as the salvation of the world and who has little interest in the souls of men.

On the other hand, the term "MB" seems to arouse images of people who have reserved their eternal resting spot in God's private backyard patio, each with his own lounge chair with gold-plated nameplate attached.

Mennonites all about us are invisible because we have been blinded by the conception we have built up about them. We are not seeing them as individuals. We are looking only at their label.

Labeling or categorizing is an important function of the human mind, for when we are able to label something successfully, life immediately becomes less complex. If we can attach a name to something new in our environment, or caterorize it by matching it with something we already know or understand, fear and tension are reduced at once.

For example, suppose I hear a noise outside the house. If I don't recognize it immediately, I sit uneasily until I can label it and match it with a familiar noise: "It's only the neighbor's dog," or "It's a branch rubbing against the roof." My mind is at ease when I can identify the noise: it remains fearful if I can't: "Does the unknown noise mean a prowler?"

In the world of ideas, our minds work much the same. When we are confronted by a new religious viewpoint, until we can put the person who represents that idea into a slot or box in our mind with which we are familiar, we tend to feel uncomfortable. "He says he is a Christian, but can I really have fellowship with him until I know his denominational label is the same as mine?"

I recall one occasion when a speaker who leaned toward universalism packaged his beliefs in a strong evangelical presentation. Some young people listening to him became uneasy because they couldn't immediately label him. His language was like theirs, but they sensed something different in the content of his talk. Happiness for them would have been a big sign on his lapel stating his denominational affiliation and releasing them of the task of listening to him as a person.

Some people find life easiest if they have some ready-made categories to drop people into when they meet them. It saves them the effort of learning to know the person. "He's a GC"—Okay, he fits into this slot. "He's an OM"—then he has to be a nurture-nut. Such people forget that such prejudgment, unconscious though it may be, is the beginning of prejudice. Instead of reacting to a human being, they are responding only to a label. The person remains forever invisible.

MB, GC, OM, EMB, EMC, EMMC, . . . put them all together, they certainly don't spell "mother" or even "brotherhood." And the reason may be that we keep making each other invisible—not by magic, but by prejudice.

We cannot cover up the fact that there are other Mennonites. Nor can we fail to agree that Mennonites do not like being categorized with other Mennonites. But we can bring each other into visibility by learning to know one another better as individuals and as groups and refusing to let past attitudes of fathers and forefathers determine present thinking.

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MEDITATION

To understand each other

"THE KIND OF CAR a person drives indicates what denomination he belongs to!" That may not always be true, but it is almost amusing to observe the trivia that divide the followers of Christ into different churches and divide churches into various cliques. The classic story of this problem is the church that split over the color of the new carpet they planned to install in the sanctuary.

The conversions, revivals, and renewed spiritual interest seen today are exciting. But in the past, North American revivals have splintered the disciples of Christ. Anyone who has studied the church history of this continent knows it is an impossible tangle of splits and divisions. Will revival do the same today?

More and more people are realizing ecumenism is not a helpful solution. Differences of conviction will never be completely resolved. A forced union would only cause more problems. However, many differences are not over convictions, but selfish ambitions. It seems today's Christians are divided between rich and poor, young and old, introverts and extroverts, conservatives and progressives.

In contrast, the amazing thing about the early church was its reaching and ministering to people of all levels of society. Barnabas, as a wealthy land owner, fit right in with the poor outcasts of society. As a seasoned missionary, he could understand the young drop-out, John Mark. The church of Acts adjusted to needs of widows and gave them a place in the service of the church. Paul and Barnabas had a disagreement that caused them to separate from one another. Yet after separation there is no record of Paul criticizing Barnabas, or Barnabas berating Paul. They did not end up in competition or mistrust of each other as is so true today. Because they respected each other before the Lord, they doubled their ministry for Christ.

Possibly the biggest tension seen in the churches in many communities today is between the young and the elderly. The elderly judge the spiritual experience of the young as empty emotion. The young judge the worship of the elderly as a dead ritual. Instead, both groups need to spend more time with each other trying to understand and learn from one another.

The early church had great respect for its elders. "You younger men, likewise, be subject to your elders" (1 Peter 5:5). But the elders worked to gain the respect of their people. "(Elders) feed the flock of God; care for it willingly, not grudgingly; not for what you will get out of it, but because you are eager to serve the Lord" (1 Peter 5:2).

Peter challenges, "The end of all things is at hand; therefore, be of sound judgment and sober spirit for the purpose of prayer. Above all, keep fervent in your love for one another, because love covers a multitude of sins. Be hospitable to one another without complaint. As each has received a special gift, employ it in serving one another, as good stewards of the manifold grace of God" (1 Peter 4:7-10).

John W. Voth

An honest advertisement

THE FOLLOWING advertisement appeared in a central Illinois weekly: "FOR SALE: 1957 Chevrolet, two-door, no engine and no transmission. $40. Phone 283-. . . ." Otherwise it was, no doubt, in good condition. Sometimes the Christian and the church are like that. We act as though the spiritual engine is missing and we don't allow the Holy Spirit to put us in gear.

Ward W. Shelly

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Circle of love

As Parkes Cadman left a meeting one evening a woman who prided herself in being an unbeliever and antireligious fanatic met him at the door and said, "Dr. Cadman, may I ask you a question?" "Certainly," replied the great preacher. "Do you believe Christ died for your sins?" asked the woman.

Touching the woman gently on the arm and with a gracious smile Dr. Cadman replied, "Yes, my dear, I believe Christ died for my sins, and I believe he died for yours also."

Taken completely off her guard by the gracious answer, the woman could not reply. He had disarmed her by drawing about him a circle of love which included her also.

Controversy cannot hold its own against a genial spirit of love and goodwill. Neither can love limit itself to a small, selfish world.

How big is our world? There were those of Jesus' day who criticized him because his world included such persons as Zacchaeus, the woman who brought ointment, and the tax collector, Matthew. They could not imagine him including Samaria in his world. To talk to a Samaritan woman, and an immoral woman at that, was unheard of. Christ's world was much larger than others' of his day.

Edwin Markham, many years ago, wrote a little stanza which all of us should store in our minds:

He drew a circle that shut me out—
Heretic, rebel, a thing to flout.
But love and I had the wit to win:
We drew a circle that took him in.

That was the spirit of Christ. He could have stopped at any spot in life and said, "If that is the way they are going to treat me, I'm through, I'll quit." But he didn't. He did not stop short of giving all for us. He died for the world. We cannot imagine Christ loving only one group or a certain kind of person. His love reached out to all. His arms encircled all.

When the church closes its arms of love, it loses its kindness to Christ and its mission to the world. When a congregation thinks of any person as being outside its concern, it is on its way to spiritual calamity. When a group of believers thinks it can go it alone, it is blind and it becomes a clique rather than Christ's church.

Love does not limit its concern. Love longs to enlarge its circle to include all even as Christ did. *John Drescher*

The baggage feels lighter

Mennonites have had a tendency to feel that they are carrying an unnecessarily heavy load of baggage around. The denominational name, for one thing, always seemed to be getting in someone's way—so much so, in fact, that a few conferences and congregations have changed their names, and several others are contemplating a similar move. The Anabaptist concepts of peace and discipleship, likewise, have been seen as excess baggage by some, and so has the Swiss-German Mennonite culture. The result for many of our people has been a gloomy sense of self-abnegation.

Inter-Mennonite activities and gatherings thus have often been a coming together of the frustrated, of groups and individuals who felt trapped in their ethnicity but who really wanted to be somewhere else.

The scene is changing. Mennonites are no longer quite as self-conscious and they are actually beginning to enjoy each other's fellowship. There is an emerging sense of the worthiness and the timeliness of the Anabaptist understanding of the Bible.

This joyful rediscovery of the brethren is not without its dangers. The fear that it may become just an ethnic revival should not be taken lightly. Nor should we forget that only a beginning has been made in achieving better relations among Mennonites and Brethren in Christ. As Vernon Wiebe says in the interview with conference leaders in this issue, "We have to deal with quite a backlog of humanness yet."

But already there is much that has happened in drawing the Mennonite people closer together, and for this we should offer our thanks to God.

Larry Kehler

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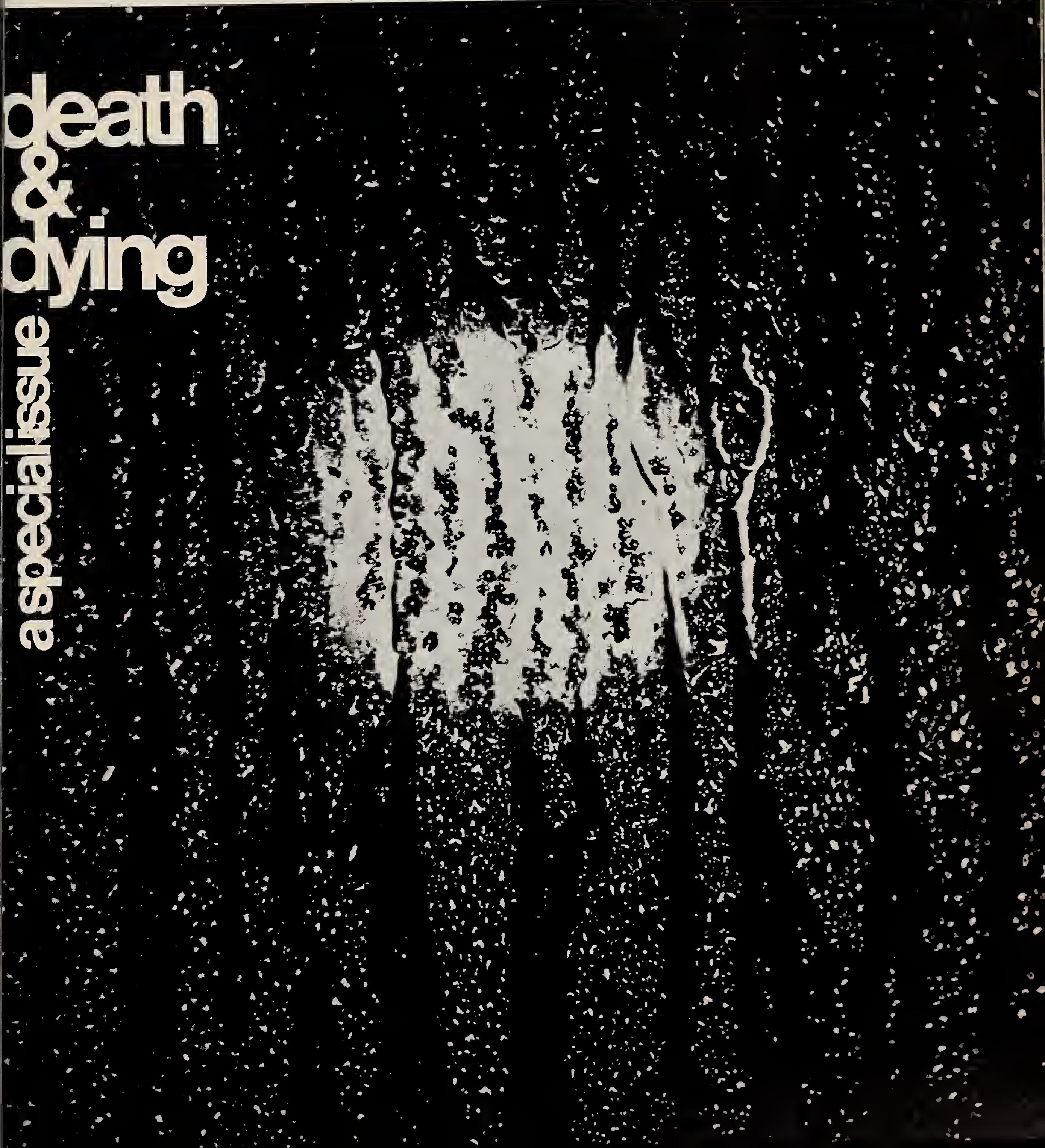

Some lessons on dying

Bob Hale

Chaplain: Where do you find the strength to face things like that?

Patient: I don't know. I don't think you find the strength in anything. It's just something that has to be done. If anything happens to me I realize that she and the family will have to be taken care of. I have reminded my wife what type of insurance I have. I've changed the title of the car—all things that would help her at the end. It's not so much a matter of strength, it's more like something you've got to face up to. Obligations are obligations, that's all.

Chaplain: I guess there's a beauty to family responsibility.

Patient: That's right. It's always been that way. Why should it change now—just because I'm dying?

THE ABOVE conversation took place at a session of the death and dying seminar conducted at the University of Chicago Hospitals and Clinics. I was admitted to this and other sessions as a guest of Carl Nighswonger, head of the university's hospital chaplain staff.

Conversations with terminal or potentially terminal patients (contrary to the prognosis, some recover and go home) are a regular part of the seminar proceedings. On this occasion the class—made up of graduate students in theology, medicine, nursing, psychology, and social services—and the patient are separated by one-way glass, and the class listens in as the patient is interviewed by Mr. Nighswonger and Shirley Herman, the latter *f you want to help the patient to die with dignity, you have to shift rom the concern of healing and cure to the business of dying.*

one of the two chaplain supervisors of the university's clinical pastoral education course. The interview lasts about a half hour—and lest my readers consider this a high-handed way of treating the patient, I hasten to assure them that his consent is always obtained beforehand. It is followed by a class discussion of the patient's condition and a lecture by Mr. Nighswonger.

Originally, the death and dying seminar grew out of students' inquiry into the psychological condition of the dying. Under the combined guidance of Dr. Elisabeth Kuebler-Ross and Mr. Nighswonger, it was developed into an interdisciplinary program involving several of the university's departments. When Dr. Kuebler-Ross withdrew from the university, Mr. Nighswonger carried on. Meanwhile she published her book *On death and dying* (Macmillan, 1970), based for the most part on her own and Mr. Nighswonger's work. That book presents her theory of the "five stages of dying"—an expansion of the "four stages" identified by Beatrix Cobb of the University of Texas in 1955, as a result of her work with terminal patients.

Dr. Kuebler-Ross conceptualized her "five stages" as (1) denial and isolation, (2) anger, (3) bargaining, (4) depression, (5) acceptance. Mr. Nighswonger and his staff now see those "stages" as options within the framework of "Six dramas of death": disclosure (resulting in either denial or panic), emotion (catharsis or depression), negotiation (bargaining or selling out), cognition (realistic hope or despair), commitment (acceptance or resignation), completion (fulfillment or forlornness).

In his lectures to the seminar, Carl Nighswonger outlines his theory of "dramas" and "stages," stressing the necessity for reorientation on the part of the professionals in order that dignity may accompany death. But it is the interviews with the "terminal" that bring the student face to face, perhaps for the first time, with his own values and with those of the institutions connected with the dying process. As a guest at the seminar, I too found myself reexamining my views of death.

Following are some personal observations resulting from my experience with the seminar. . . .

Denial of death is a "stage" or "option" that is experienced not only by the terminal patient but by all of us, because it is culturally conditioned in us, usually very early in our lives. How account for this mass denial of death? Dr. Kuebler-Ross has an answer: "Wars, riots, and increasing number of murders and other crimes," she writes, "may be indicators of our decreasing ability to face death with acceptance and dignity." She holds that such violent actions have become defenses against death. In our "infantile wish for omnipotence and immortality," we can speak of and even participate in the death of the "other guy," since deep within we cry, "It can't happen to me."

"Perhaps," Dr. Kuebler-Ross says, "we have to come back to the individual human being and start from scratch, to attempt to conceive our own death and learn to face this tragic but inevitable happening with less irrationality and fear."

Mr. Nighswonger applies this advice specifically. He is wont to tell the senior students: "One of the things we have to teach professionals (clergy, physicians, nurses, social workers, etc.) is if you want to help the patient die with dignity you have to shift your focus of attention to his or her focus of attention. You have to shift from the concern of healing and cure to the business of dying. Hospitals are geared to focus on cure; that's why we are here, it's our business.

But what happens if we can't heal? Well, either we abandon the patient, distance ourselves from the patient and go to those we can heal; or else we pretend that he is not dying. We act out the cultural denial of death. What is needed is willingness on the part of the professional, not to deny death, but rather to shift his concern to that of the patient. This does not mean giving up our professionalism or our skills. It simply means that we deal with the business at hand—and that is helping the person face death and face it with dignity."

The death and dying seminar staff is well aware of the ploys professionals use to escape the "business at hand." It has found that hospital personnel are given to hiding behind professional "masks"—unintelligible medical language, daily routine, technical devices, such as oxygen tent, stethoscope, traction appliances. Particularly when the patient has gone through the "drama of disclosure" and has been told that death is imminent do the professionals hide behind their masks, and their relationship to the patient often becomes impersonal. Studies have shown, for instance, that nurses respond much more slowly to a "terminal's" call light than to a "curable's." In short, the hospital staff often uses professionalism as an excuse for its failure to accompany the patient to the end.

As for the patient himself, he faces his life's ultimate crisis in a foreign place—the hospital. Usually, he dies alone, not in the presence of anyone who *cares.* Often the family is allowed to visit even the dying only during the hours set by the hospital. And since hospital visits usually lack privacy, they are of little comfort either to the patient or to the relatives who are entering the period of "anticipatory grief." There is little room or opportunity for sharing that most poignant moment of a lifetime—death! There is little opportunity for dignity in those settings. . . .

Most hospital personnel cultivate detachment. They have little or no regard for the persons involved in these dramas of birth and death. He—or she—is a statistic. So once again the person and the moment are robbed of dignity.

Fortunately, however, hospital staffs are increasingly sensitive to patients as persons. Such staffs will be able to detect, among the dying patient's visitors or among their own number, one or two individuals who can best assist the patient in the final moments. Such assistance may take the form of sim-

Of course the "sting" of death will always remain. But we can learn to cope with the sting—to move from grief to creativity by accepting death as an existing reality.

ply "being there." Experience has shown that few of us — relatives, friends, or hospital personnel—are up to that task.

This is a beginning. Other changes in hospital attitudes and procedures are needed. For instance, if the medical staff has concluded that death is imminent, could not the patient live his last hours in privacy? And could not the hospital refrain from imposing restrictions on his family at this time?

In his seminars Mr. Nighswonger rightly insists that the professional must learn to help patients to die with dignity. But obviously a great deal of rethinking and reeducation needs to be done first. Medical professionals and indeed all of us must come to understand that birth and death are alike parts of the life process. . . .

Burton Throckmorton, in the May 21, 1969, issue of *The Christian Century,* asks, "Do Christians believe in death?" Answering his question in the negative, he cited chapter and verse of church liturgies in evidence. My own feeling is that in both its liturgical and its teaching life the church attempts to "theologize" the state of being dead while ignoring the process of dying. To that extent Mr. Throckmorton is indeed right: Christians do not believe in death—at least not in death as a process. The liturgies of death are incantations that evoke happy visions for the benefit of the survivors, and the teaching tools tend to veil the hard reality of death in comforting biblical imagery.

On the general question of religion and death, Dr. Kuebler-Ross wrote: "Religious patients seemed to differ little from those without a religion. The difference may be hard to determine, since we have not clearly defined what we mean by a religious person. We can say here, however, that we found very few truly religious people with an intrinsic faith. Those few have been helped by their faith and are best comparable with those few patients who were truly atheists. The majority of the patients were in between, with some form of religious belief but not enough to relieve them of conflict."

Mr. Nighswonger comments on these remarks: "In many of Elisabeth's later quotations I think you'll find her saying that a person who has genuine faith experiences death more easily. I'd say it this way: 'A life perspective which is not intrinsic with one's being will not allow that person to cope with death!' "

The seminar's findings bear out Mr. Nighswonger's views. It has discovered that people who, by society's standards, are "real Christians" may indeed not be able to accept death. Regular church attendance, righteous behavior, generous contribution to parish funds, and active participation in parish life do not guarantee the presence of intrinsic Christian faith or the ability to cope with death. Even the proper "Christian" responses on the part of the dying person do not necessarily prove that he has intrinsic faith. All the time he may be in a state of panic.

Nor will the visiting clergyman necessarily help him overcome panic. Not infrequently, the clergyman will hide behind the masks of his profession: pious facial expression, correct prayers, folded hands, a Roman collar. If he is fortunate, the patient, wise to the game, will play it out, getting the clergyman off the hook. "Good old Sam, he went without a question or a doubt. He died like a Christian; he didn't show the slightest bit of fear. He accepted it as the Lord's will." What "old Sam" exhibited may or may not have been intrinsic faith.

Thus the church, like the hospital, can rob death of dignity. Today's evangelism, old-line and new, also seems to be falling in with our culture's denial of death. In their zealous efforts to save a man's soul, they all but forget that he is a person. The same is true of the programs aimed at improving the social lot of mankind: They too see the person only in his penultimate condition, not as a total being who finds equality in death. This is not to indict the efforts of either evangelism or social service. It only shows how easily both can fall short of total ministry.

The church must reappraise its role in relation to death. For most of us, the church enters the death process only during the final period, and only by way of the pastor, who may not have accepted his own destiny as a fulfillment. The church's seminaries can bring a new perspective to the theology student who tends to intellectualize the faith rather than to commit himself to intrinsic faith. With the cooperation of the hospitals to be found in most seminary communities, new concepts of religious and medical ministry to the dying can be developed.

The parish also can play a vital role in developing a true understanding of death. Since death is a crisis, the ultimate crisis, the parish should make better teaching use of it. If parishioners realize that death can be faced along with other crises, they will be spared some of the disruptive effects of grief. Of course the "sting" of death will always remain. But we can learn to cope with the sting—to move from grief to creativity by accepting death as an existing reality.

Chaplain: Why did you agree to talk to the seminar?

Patient: Death has always been someing I've avoided talking about. Maybe this way I can help those in the next room not to be uncomfortable around those of us who are dying. I'm facing it only once—they have to face it all the time. If they have any of my old attitudes about death they sure can't help me.

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We can be honest about death with dying people

Robert H. Bolton

"HE COULD SEE that the dread, the fearsome act of his dying had been degraded by those about him to the level of a chance unpleasantness, a sort of breach of etiquette (they behaved toward him as they might to a man who gave off a foul odor on entering a drawing room) . . . ."—Leo Tolstoy, *The death of Ivan Ilyich.*

The lies which added to the tragedy of Ivan Ilyich's death are to be found in the sickroom of most dying patients. Though studies show that about four out of five patients want to know their condition, about four out of five physicians favor not telling them. And in our death-evading, death-denying culture the family often agrees to this deception.

As Christians, however, we have an obligation to be honest with those we love who are dying. We have no right to withhold essential truth from another about his life and death. To do so frequently causes a living death —the end of our relationship while a person is still alive. Though we claim our lies are meant to help, people usually guess that they are dying. And our lives are a subconscious maneuver designed to protect ourselves, not the dying person.

After the famed physician, William Menninger, discovered he had an inoperable malignancy, he said, "Living is good work and dying is hard work; nobody can do either one alone." Most people, however, are forced to die alone even when loved ones are physically present. The supreme dialog is avoided. A "chintzy cheeriness" adds to the suffering. What could be more heartless than refusing to allow a person to be sad when he is in the process of losing everything and everyone he loves?

William May, chairman of the program in studies of religion at Indiana University, points out that once a lie is told, "life tends to organize itself around it. . . . The family . . . grows accustomed to the explanation and enmeshes itself more deeply in the demands of make-believe. It seems too late for everybody concerned to recover an authentic relationship to the event. Isolated by evasion and lies, the patient is driven out of community before his time. He has forced upon him a premature burial. While trying to avoid the fact of death, the community actually reeks of death, for it has already excluded him."

A person needs to understand his medical prognosis for everyday reasons also. Wills should be examined, important papers organized, perhaps the disposition of some cherished objects arranged. Though these matters should be attended to before death is imminent, often they are not. The dying person who is of sound mind should have a final chance to arrange things as he wants.

Ethical decisions also confront the dying patient. He should think about whether his dying should be prolonged artificially. His decision ought to be based not only on his own desires, but on factors such as the expense, the use of scarce medical personnel, and facilities which may mean that someone else will be deprived.

One important reason for the patient being told the truth is that he usually knows the situation anyway. Even young children see through the facade of deception. A recent study of families of children with leukemia at the University of California Medical Center in San Francisco indicated that most of those more than four years old, although not told directly of the diagnosis, "presented evidence to their parents that they were aware of the seriousness of their disease and even anticipated their premature death."

The San Francisco researchers concluded, "We have seen the pathetic consequence of the loneliness of the fatally ill child who has no one with whom he may talk over his concerns because his parents are trying to shield him. The question is not whether to talk about the diagnosis and prognosis, but rather how to let the child know that his concerns are shared."

My experience as a pastor reinforces this research. I have never known a terminally ill parishioner who was unaware of his approaching death. Though many did not mention this fact in so many words, they managed to communicate it indirectly. The issue, therefore, is not "Should we tell?" but rather "How can we do it so that it has the maximum chance of helping him?"

Dr. Claude E. Forkner, clinical professor of medicine at Cornell University Medical College, says, "A man or woman who is seriously ill is more afraid of the unknown than of the known. . . . [There] is no way you can soothe away—or lie about—the fact that these patients see themselves getting progressively worse. I find that the truth somehow enables the patient to see a certain satisfaction; relieved of his gnawing suspicion, he is able to accept with equanimity the fact that he is ill. . . . When patients are told the truth, a kind of protective strength enfolds them."

Helpful guidelines on how we communicate with the dying emerge from the insights and experiences of pastors, psychologists, physicians, nurses, and families of dying patients.

First, *what we allow the patient* to say can be as important as what we say to the patient. If a patient can talk about what he fears, he is better able to meet even the threat of death. Careful listening will help us to understand the patient's awareness of the seriousness of his illness. Often we need to "listen between the lines" because dying persons seldom give direct statements about their condition.

The response to the question, "How are you feeling today?" will probably not be "Awful!" but something like, "Oh . . . OK, I *guess*," or "The doctor *says* I am doing better." Rather than congratulate the patient on the fact that he *guesses* he is better, we should listen to him and help him to continue to reveal his feelings and uncertainties.

It is seldom wise to try to give the patient an exact picture of how long he can expect to live. For one thing, no one knows. The prophet Isaiah told the sick King Hezekiah that his death was imminent. "Set your house in order, for you shall die, you shall not recover." The stubborn king lived on for fifteen more years; patients have upset medical predictions ever since.

In a speech to the Southern Medical Association, psychiatrist Adriaan Verwoerdt gave another reason for not specifying how long the patient has to live. "The knowledge that one will die at a definite, predetermined time is probably almost intolerable. In condemned prisoners, waiting for death may be worse than the execution itself. . . . Bluestone and McGahee state that fatal illness mercifully carries no fixed death date, so the patient can hope to see tomorrow's sunrise. The greatest burden is shouldered by the man who knows the exact date of his death."

In her book, *On death and dying,* another psychiatrist, Elisabeth Kuebler-Ross, writes, "There may be a need in some rare instances where a head of a household should be informed of the shortness of his expected life in order to bring his affairs in order. I think even in such cases a tactful, understanding physician can communicate to his patient that he may be better off putting his affairs in order while he has the leisure and strength to do so, rather than to wait too long. Such a patient will most likely get the implicit message while still able to maintain the hope which each and every patient has to keep. . . ."

Many people wonder *who* should tell the patient about his condition. I believe loved ones should be a part of the process in all but the most unusual situations.

When the physician is the kind of person who can do it well and has a good relationship with the patient and will take the time, he can and should participate in the early stages of discussion of the prognosis. But he should never be encouraged or allowed to make the decision as to whether the patient be told. Nor should he do the whole job himself.

Often the physician breaks the news to the patient and is available to give authoritative answers to questions. The patient is left alone for a short while to assimilate this information and begin to come to grips with his feelings. Then one or two of the persons closest to him visit and indicate that they have just spoken with the doctor and understand the situation. Further words may or may not be necessary. Simply being there in love and honesty is often enough.

Not all physicians are effective in discussing matters of life and death with patients. Studies have indicated that physicians are very uneasy about death. That may be why they went into medicine in the first place. Some doctors view the death of a patient as a failure. Many physicans are so busy that they find it difficult to spend the amount of time it takes for sensitive communication. Then, too, brilliant diagnosticians may be lacking in skills in interpersonal relations. Hopefully the family and the physician can work together as a team, but the final decisions should reside with the family.

It is a great mistake for only one partner of a marriage to know that the other is dying. This erects a barrier between them which may be larger than any barrier they have ever known. It also denies them the possibility of saying good-bye to each other.

A final guideline is to allow the dying person to be himself. He is going through a crisis. He either knows or suspects that he will soon be separated from all that he cherishes on earth. It is little wonder that terminal patients sometimes shout, scream, nag, or cry. As we allow people to express their denial, anger, and depression, they will be freed to accept reality.

Claude Forkner has summarized some of the advantages of honest communication with sick and dying patients. The patient, he says, is given an opportunity "to seek religious consolation . . . to plan for the future of his family and perhaps to realize those few small warm dreams that each of us carries near his heart."

He tells of a woman who made an appointment because she discovered a pea-sized lump in her breast. A biopsy indicated malignancy. She was dismayed at first, but then her attitude began to change.

"Doctor," she said, "I'm going to do three things before I enter the hospital—things I've been meaning to do for a long time. I'm going to make some grape jelly—I've always dreamed of having a shelf full of jars with my own label on them. Then I'm going to get up enough nerve to saddle my daughter's horse and take a ride. Then I'm going to apologize to my mother-in-law for something I said to her in 1949."

She did these things, underwent successful surgery, and several years later still had no evidence of cancer. By facing possible death, she discovered inner springs of courage and love that she had never drawn upon before.

"If one has to walk through the valley of the shadow of death," Dr. Forkner concludes, "I think it is better to go without a blindfold."

NEWS

Social worker shares views on marriage

Lloyd Mackey

"Church people can help those who are going through a divorce or have been divorced, by caring and listening without condemning or taking over."

Those words came from the lead paragraph in a news item from the *Chilliwack (B.C.) Progress*, August 11, 1971, issue.

It was an item which described some comments made by Peter Adrian at last year's Conference of Mennonites in Canada annual meeting in Vancouver.

Mr. Adrian, administrator of the Chilliwack Mental Health Center, had been asked by conference officials to comment on family life, divorce, and remarriage from the viewpoint of a Christian social worker.

The writer recently interviewed him, in order to learn a little more about his views on the subject.

The first thing he indicated was that the couples of Mennonite background whom he has seen in his professional role who are looking at separation or divorce as serious options have usually long since lost any contact with their church.

But he also noted that one of the factors in Mennonite circles which contributes to marriage solidarity is the role of "the ancestral family."

The close interaction of a single family unit (mother, father, and children) with grandparents, aunts, uncles, and cousins provides a "ring of security" around the nuclear family, he said. The tendency, especially in a busy urban setting, to shut out other family members and cling to each other can be detrimental to a healthy marital relationship. Therein lies one of the reasons for tension within the Mennonite church over trends in family life, he indicated.

Many church members find it hard to accept other than "that one can only be Christian by maintaining the old idea of one man and one woman for ever and ever," he said.

But the reality of twentieth-century living for many younger Mennonites contributes to family stresses, some of which can lead nowhere else but to marriage breakdown.

Mr. Adrian believes that Mennonites can help in the healing process needed for people who have experienced marriage tension and still be true to their acceptance of biblical concepts.

Perhaps biblical teaching sometimes needs reinterpreting in the light of the present situation, he said, indicating that other passages besides those usually referred to in dealing with family situations need to be taken into account.

He added that if the person looking for biblical direction can remember that the Bible maintains an emphasis on "the personhood" of an individual, he will be helped. And he also suggested that the biblical student should bear in mind that the Bible often makes its point in commenting on what a given social system is doing to individuals within it.

We asked about the approach which the church should use, for example, when it learns that a board member or other key official is being unfaithful to a spouse.

Mr. Adrian noted that the "running around" is probably a symptom of "something else the person does not want to deal with." He suggested two alternatives.

"If the foremost consideration of the church is to have a neat administrative structure, then they simply remove this type of annoyance," he said.

The other alternative is to work with the individual as a person who has feelings, to recognize also the wishes of the congregation, to work out a choice and attempt a "mutual decision."

"The question which has to be resolved by the church (in working with marital problems) is to decide whether their church is to be a sanctuary for one life style, or is to be for all kinds of people," he said.

One pattern he sees in many of the families he works with is that of "social withdrawal," not just from the church but from all kinds of groups.

And in a church situation, the pastor sometimes contributes to that withdrawal pattern, by trying to "hide or deny or keep the situation away from the public."

Mr. Adrian admitted the whole question of family relations is a tough one, and also said that Mennonite churches, especially in the cities, have made fair strides forward in recent years in helping people with marital problems.

But there is still much ground to cover, to bring about a spiritually and mentally healthy situation in many congregations, he said.

Youth offered communications training

How do you respond when a member of your youth group says during a discussion: "I'm sick of having all this religious garbage shoved at me. You can do whatever you choose, but leave me out of it"?

Jake I. Pauls, director of youth ministries for the General Conference Commission on Education, and Art Smoker, secretary for youth ministry of the Mennonite Church, have designed a seminar to help youth leaders and their sponsors deal with such situations.

The Christian youth leader skills seminar is based on the book *Parent effectiveness training* by Thomas Gordon, but has been adapted for use in interpersonal relationships other than the parent-child relationship and relates Gordon's approach to the life of Jesus and sharing faith.

"The whole course," said Mr. Pauls, "is at the heart of the peace position, relating to others in a nonviolent way."

The seminar deals specifically with communications skills: how to respond to others so they will want to share their ideas; how to talk so others will want to listen to one's concerns and feelings; how to deal with conflicts and problems experienced by persons and groups; and how to handle differences in values and beliefs.

Mr. Pauls and Mr. Smoker are hoping to introduce the seminar in as many areas as possible this winter.

New black consciousness in South Africa

James Juhnke

Recently in South Africa the blacks have been turning toward blackness. The new black consciousness and black separatism movement is in its infancy. Don't place any bets on its healthy growth to maturity. The black infant mortality rate in South Africa is shockingly high.

As an infant, however, the new black movement is showing remarkable vigor. At issue is the effort of the black majority in South Africa to establish its own identity, to discover a selfhood apart from its reflections in white eyes and institutions. Always blacks have been victims of white exploitation or objects of white benevolence. But now they are trying to break through the psychological barriers, as well as the physical barriers, of inferiority. This, they say, they must do on their own, without any fawning gratefulness for white paternalism.

Much attention has focused upon the South African student black power movement, in part because the students have been outspoken and reckless. The all-black South African Students Association (SASO) rejects cooperation with liberal white students and condemns the leaders of the white-created Bantustans as lackeys of the Nationalist government.

A SASO conference in July kicked *Rand Daily Mail* journalists out of the conference when the *Mail* used the term "nonwhite" rather than "black" in reference to conference participants.

Harassed and intimidated by the security police, the SASO executive committee has called upon them "to keep their hands off our members or ban us." If SASO gains momentum on its volatile course, compounded of courage and frustration, the government may order it out of existence.

The black Bantustans, or homelands, have themselves become agencies of black consciousness which the government dare not consign to oblivion. They were created by the government to keep the Africans tribalized, separate, and bereft of political rights in South Africa. The white-chosen leaders of Kwa-Zulu (Buthelezi), the Transkei (Matanzima), Baphuta-Tswana (Mongope), and the other Bantustans were supposed to continue praising the Nationalist government's apartheid policy as steps were gradually made toward independence and economic development.

But the Bantustan leaders, now granted a small measure of independence, are not behaving according to the script. Chief Buthelezi has denounced government plans for Kwa-Zulu as a white-contrived fraud and has become a respected spokesman for blacks throughout South Africa. With amazing political dexterity, Buthelezi denies the legitimacy of his own office (perhaps the only political leader in the world to do so), but claims he is continuing because it is the only option and because his people need his leadership.

Meanwhile Chief Matanzima returned from a recent trip to the United States calling for black intertribal solidarity and setting forth a dream for a "greater Bantustan" federation. Matanzima's "one black nation" would be achieved by consolidation of the presently fragmented Bantustans and by eventually linking them with neighboring independent black states such as Lesotho and Botswana.

In addition to students and Bantustan leaders, the stirrings of black power are heard from an incipent black trade union movement. Only 2½ percent of the estimated 800,000 black workers are organized into trade unions, and even these are prohibited by law from striking or from direct representation at wage negotiations. The all-white Trade Union Council of South Africa (TUCSA) sees the need to organize black workers, but has met a stiff wall of government opposition.

Now it is not clear that the blacks want to join the white union movement. Dr. Drake Koka, secretary of the Black Sales and Allied Workers Association, says he is not interested in multiracial unions but in the organization of a united and powerful African workers' union. Koka says his union is preparing to hold a general black workers' conference early in 1973, where the Black Allied Workers' Council will be formed. Such an organization would give a base for urban Africans, not all of whom trust rural Bantustan leaders to be sensitive to the pressing problems of Africans in the cities.

Urban blacks are in the process of creating another black power platform in the form of a new all-black political party, the "Black People's Convention." The new party will have to operate outside the framework of organized politics in South Africa, because blacks are neither allowed to run for office nor to vote in elections for the rulers of the country. Active in the formative stages of the Black People's Convention have been leaders from the Indian and colored (mixed blood) communities — many of whom are convinced of their common cause with nonwhite or black people.

Because it cannot engage directly in the quest for political power as such, the new party will have to confine its efforts to the fostering of black consciousness and solidarity by other means. But is this politics? An issue of the black weekly magazine, *Drum,* ran an article in February, "Who is kidding us about a new political party?" Beneath its cynical facade, however, the article expresses a wistful hope that the new party can "oppose the present setup in South Africa."

Another manifestation of the new black consciousness is the emergence of a "black theology" movement. In 1971 the University Christian Movement (subsequently disbanded) sponsored a series of black theology seminars. A number of the seminar papers, presented by South African blacks seeking to reflect on the reality of God and his word from the viewpoint of a racially oppressed people, were published in a paperback volume, *Essays on black theology* (ed. by Mokgethi Motlhabi, Johannesburg, 1972). The book has now been banned, but the movement is gaining wider influence.

Last year the Interdenominational African Ministers' Association decided to exclude white ministers from its executive committee. But a more dramatic religious expression of black religious separatism is found in the vigor of black independent sects which break all formal ties with their white mission origins and return to native African religious rituals and emphases while retaining a Christian influence. Some observers have discerned another manifestation of black consciousness in the increasing popularity of "witch-doctors" and "diviners" in the Transvaal and the Natal, a product of increasing frustration, anxiety, and insecurity in the tribal areas.

The rhetoric of black power and the proliferation of groups to carry its banner will sound familiar to Americans. But the South African movement cannot be a carbon copy of what happened in the United States in the last decade. American blacks have demanded their rights under the Constitution; South African blacks need a *new* constitution. They must have a new framework of government before they can gain political power, mobilize working men for economic influence, or build educational and social institutions to serve their real needs.

It is essential also to recognize that this is not the first time around for black power in South Africa. These issues were debated and acted upon in the African National Congress and the Pan African Congress in the 1950s. When the resistance movement peaked in 1960, the South African Government used the crisis atmosphere created by the Sharpeville massacre to ban the black organizations and silence its leaders. A whole generation of South African black leadership was crushed by the white Nationalist boot, and the black majority throughout the country was successfully intimidated into servility.

Today's blacks remember well this recent past. They also know South Africa's modernized racial oligarchy has all the power it apparently needs to keep blacks in their place as working pawns in the game for white privilege. Given another atmosphere of crisis—an equivalent of Sharpeville—and another whole generation of black leadership may again be banned, imprisoned, and exiled. To step forward as a spokesman for the new black movement in such a context is an act of exceptional courage.

What we now see is the rhetoric of black consciousness and black power, with no genuine possibility for giving political and economic reality to the dream. The danger is not that the disparity between rhetoric and reality is the stuff from which hatred, instability, and revolution arise. The danger is rather that the white machinery of repression may be so efficient that it establishes a permanent unjust stability with a white minority dominating and exploiting the black majority—a majority so servile that it lacks the selfhood required for either love or hatred.

Police use clubs to clear students from the steps of Capetown's Jameson Hall. The students had gathered at the building to protest a recent government order banning open-air public protests and the country's apartheid policy. After repeated orders to move from the steps of the hall, which the students ignored, violence resulted. It was just one of many student-police confrontations which left South African society in turmoil earlier this year.

Zaire to use four tribal languages, drop French

French, the national language of Zaire since it was a Belgian colony, has been replaced by four national languages, according to a letter from Wilbert Neuenschwander, in Zaire with Africa Inter-Mennonite Mission.

The October letter did not identify the four tribal languages. Mr. Neuenschwander said that, since the government announcement concerning the languages, a few French-language newspapers had been on sale.

Schools in Zaire have been taught in French, textbooks are in French, and hospital personnel have used French.

Donovan Unruh, another AIMM missionary, said Mennonite congregations would probably be in two different language areas.

Saskatoon — a year after the revival

A year ago a revival swept through the evangelical churches of Saskatoon, Saskatchewan. Observers likened it to a prairie fire. A large number of church people's lives were turned around (see the December 21, 1971, issue of *The Mennonite*).

The 1971 renewal was sparked by the coming of Lou and Ralph Sutera, an evangelistic team from Ohio. They came for a week of services and ended up staying for a month and a half. The services started in a small Baptist church but quickly became an interdenominational happening and moved finally to the city's spacious and comfortable Centennial auditorium.

The Sutera twins came back to Saskatoon for several days this fall under the sponsorship of the evangelical ministers' fellowship, and *The Mennonite* took that occasion to appraise the ongoing effects of last year's revival on the General Conference Mennonite churches in Saskatoon.

The two dozen people whom we interviewed noted a few negative trends which had occurred during the twelve months following the revival, but generally they gave high grades to the continuing positive influence of the renewal movement.

The General Conference churches' involvement in the revival last year developed gradually. They were thus spared some of the disappointments experienced by several other denominations which became so wrapped up in the emotion of the event that some individuals, particularly young people, made commitments to Christ which they were unable to sustain.

The over-all evaluation by the people to whom we talked was positive. "We experienced three things as a result of the rivival," said Abe Neufeld, conference pastor for the Saskatchewan and Alberta Mennonite conferences. "First, we experienced a new love for the Lord and for one another—a genuine love that people had not experienced before; second, a new joy . . . realizing in a new way the happiness of being alive and of being Christians; and third, a new type of honesty . . . where we were willing to be honest with ourselves and with one another."

"As I have been in communication with people during the past year," said Mr. Neufeld, "these three things have stuck. They have not just blown away."

Dave Reddekopp, a member of the church council at the Pleasant Hill Mennonite Church, noted with appreciation how the barriers between churches of different denominations had grown smaller during the past year.

Carl Ens, a member of the Mayfair congregation who serves on the faculty at the Saskatchewan Institute of Applied Arts and Sciences, also cited "the spirit of evangelical ecumenism" as a positive feature which had grown out of the revival.

Several of the people whom we interviewed said there was more sharing in their churches than before. Mrs. Helen Friesen and Mrs. Mary Bartel, both of the Mayfair Mennonite Church, and Ike Klassen of the Mount Royal congregation all cited this as one of the positive fruits of the rivival.

Mary Bartel further noted the morning coffee hours and Bible studies which women have been holding in their homes each week for the past year. And, together with several other churches, they have been sponsoring a monthly "time-out" in which women are invited to a restaurant for coffee and for discussions on topics of special interest to them.

Cliff Enns, also a member of the Pleasant Hill church council, said that he and his wife renewed their Christian commitments last year. They have enjoyed the past year and have become more active in the church. On several occasions he has participated in teams which have gone out to other communities to testify about their experience.

Teacher Lois Dyck, who was a university student last year when she was influenced by the revival, spoke of the intense way in which she had been involved in life during the past twelve months. "The essential thing to me," she said, "is the leading of the Holy Spirit." Lois, who is a member of the First Mennonite Church, explained that the Spirit often leads in totally unpredictable ways.

Last year Henry V. Friesen, pastor of the Mount Royal Church, predicted that the long-range success of the revival would depend on whether or not the churches would be able to move on to Chapters 2 and 3 once the first chapter was concluded. We asked him this fall for his view on how the next chapters were coming along.

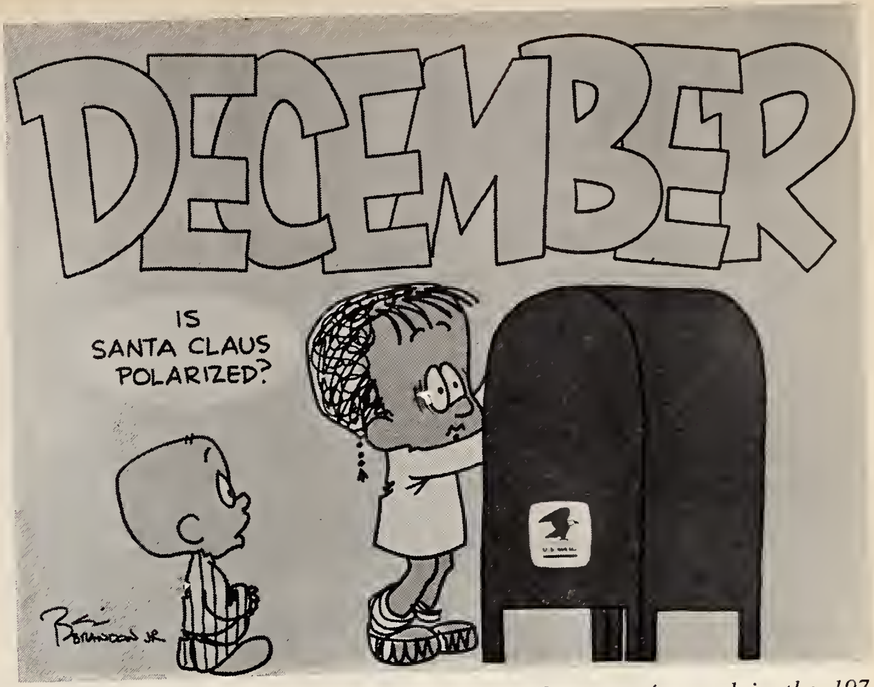
Mr. Friesen responded that these chapters are still in the process of being written, that they are less dramatic and in many ways more difficult than the first stage, but that progress is being made. He stated that the Anabaptist concept of discipleship needs continuing emphasis and strengthening and that the nurturing process needs to be broadened beyond prayer and sharing, important as these features are.

The test of the effectiveness of a revival, said David Letkemann, pastor of the Pleasant Hill Church, is when people can see it as a start, not as something to which they must harken back all the time.

Several of the people whom we interviewed saw Myron Augsburger's meetings in Saskatoon earlier this year as part of phase two. They welcomed and appreciated the teaching content of his ministry. They also felt that the Sutera twins' meetings this fall served a wholesome teaching function. P. B. Wiens, editor of *Der Bote*, said that Ralph Sutera's lecture on the biblical basis of Christian commitment was well done.

"Will the Suteras and other evangelists have to come back repeatedly to Saskatoon to recharge the churches?" we asked.

Marge Dyck, a young homemaker who is a member of the First Mennonite Church and who had a renewal experience at this year's meetings, candidly admitted that she thought it would help. But she also sounded a strong plea for Christians to work at the task of providing encouragement to each other.



Characters from the popular comic strip "Luther" are featured in the 1973 calendar produced by the Interreligious Foundation for Community Organization (IFCO), an ecumenical agency established to support self-help projects of minority communities. Created by a black artist, Brumsic Brandon, the "Luther" cartoons appear in over twenty newspapers and will soon be a series of television specials.

"The Sutera twins' coming," noted Henry V. Friesen, "was a timely reminder of things that happened a year ago. I'm glad though that it didn't go on indefinitely."

"Has the worldwide attention which has been focused on Saskatoon during the past months been overdone?" we asked.

Several replied that the heavy attention was a bit of an embarrassment and somewhat misplaced because the revival hadn't actually started there. However, there was an unusual readiness for renewal in Saskatoon, and this caught the imagination of church people in many other Canadian communities, and even abroad.

Many of the Saskatoon people at this point seem satiated with the large revival meeting type of input. The feeling afoot was that the time had come to get to work. "I agree that some people need this type of outside resource," said Mary Bartel, "but my feeling now is that they should let us alone and give us a chance to try our wings."

A substantial segment of the audiences at this year's five meetings with the Suteras in the Third Avenue United Church came from outside of Saskatoon. Although they were all in sympathy with the goals of the revival movement, only about half of the people to whom I spoke had attended any of this year's sessions. One person admitted frankly that she had gone to see *Fiddler on the roof* Sunday evening instead of attending the church meeting.

"The real interactions last year," said Carl Ens, "occurred at the afterglow meetings. Here we had Christian marathons, where, in the context of James, we freely confessed our faults." Because of the brevity of this year's series of meetings, the afterglows did not develop as they did in 1971.

Some bemoaned the lessening of the spirit of sharing which blossomed a year ago. In attempting to analyze why this was so, Don Loewen of the Mayfair Church came to the conclusion that people may have learned to share openly as a result of last year's experience, but they had not learned the concomitant art of listening.

Each person feels his own problems and experiences are the most important, said Ike Klassen. Consequently nobody has time really to listen to what the other person is saying.

Cliff Ens was also saddened by the quick nose dive in Bible study attendance at his church. It zoomed for a few weeks last fall, but then quickly slumped back to its former level.

Some congregations in Saskatoon lost some of their newly revived members to the Alliance and Baptist churches during the winter, but the General Conference groups did not have this experience. A few people from these churches switched their membership during the year, but the number was no higher than in other years. One pastor placed the figure at about four families for the five General Conference congregations.

Another problem which cropped up during the year but which was headed off before it could grow into a major rift was the development of a special "caste." Those Christians who were touched by the revival were somehow viewed by some as superior to those who had not been directly affected. A discussion of this problem at a Christian businessmen's meeting and in other settings, however, helped to straighten out this misconception.

"What about the future?" we wondered.

Mrs. Helen Friesen said that people must learn to accept the fact that life isn't always *up*. It has its *downs* too, and the Lord is with his people even when they are down.

Don Loewen called for the development of leadership which could mobilize the things which the church now had going for it.

"As individuals and as congregations," Abe Neufeld urged, "we should set some goals for ourselves, rather than just staying on this plateau and spinning our wheels." He said the groundwork had been laid during the past year for vigorous participation in Key 73. If the churches aren't prepared to become thoroughly involved now, he said, they probably never would be.

Lois Dyck felt that unity within the church is one goal toward which they should strive. "I think if we were all aware of the fact that we need each other, we could accomplish so much." *Larry Kehler*

LETTERS

Wrong target, Mr. Roxburgh

Dear Editor: Pastor Roxburgh's article, "What's holding the layman back?" (October 3 issue) sounds much like Jim's letter to Mom during his first week away from home.

"Dear Mom, There are fifty boys here this week, I wish there were only forty-nine. Jim." Or, like the letter recorded in Numbers 16, where the mighty Korah and his kin attack Moses and Aaron: "Ye take too much upon you, seeing all the congregation is holy, every one of them: wherefor then lift ye up yourselves above the congregation of the Lord."

After groveling through his mirages and wading through his meaningless professional jargon, one finally arrives in the dismal world of his own creation. "The Holy Spirit will replace machinery and once more the world will be turned upside down!" Wowie! Great God, have mercy on us! Mr. Roxburgh's god must be holding a sound "Mittagschlaf." Parsons, *Achtung!* We are meanies! (Mr. Roxburgh too?) Imagine the belittled and befuddled Mr. Layman that would so proudly prance ahead in his church community but for the powerful reverend Parson holding him back—*rubbish!*

From where does Mr. Roxburgh dig up all his jaded statistics and lopsided opinions?

1) That a good 90 percent of our churches get started on the wrong foot,

2) That preaching is outdated,

3) That the result of "church organization results in a Christian ghetto run by paid professionals.

Unless the writer can properly prove such findings by facts through diligent research, he is only editorializing. I rather suspect that the writer has swallowed someone else's line—sinker and hook and is attempting to hook others.

Next, check on the overinflated (even highlighted) statement: "On the local church level, there is no greater evidence of church weakness and spiritual pride than to see the pastor running everything, initiating everything, invocating, benedicting everything." This line doesn't even have bait! It is an overridden, ancient expression repeatedly used by chronic hypercritics. Moses couldn't take it and as a minister of the gospel, neither can I! Would to God, more parishioners were more enthused about attending, running, and initiating things. Then, perhaps the minister could stop acting the role of a battery charger—quickening half-dead cells to a speedier kick-off.

Yet, in spite of the many illusions and ballyhoos, the article has some dynamic disciplines. I would suggest that he be the first to get busy on them and, above all else, have a hard second look at his calling, the ministry, and at his colleagues, the ministers. *A. B. Koop, pastor, United Mennonite Church, Black Creek, B.C.*
Oct. 24

June 27 issue

Dear Brother Kehler: I finally found time to write you. The June 27, 1972, issue of *The Mennonite* was an exceptional issue. At the VS unit in Philadelphia, where I was during the summer, the article "Find yourself before you find your mate" was the impetus for an after-supper discussion. The input was quite lively and various prejudices came out strongly. I feel this is good among young people concerning a conference vehicle.

I appreciated the article on H. W. Armstrong. This is the first time I have ever read anything so plain and straightforward about Mr. Armstrong's doctrines, views, etc.

The letter by Frieda Pankratz Suderman pleased me much. "Yet, if there were no Marthas, Tell, please, could Marys be?" This sums up the way a VS unit works. Some are full-time employees so others can be full-time mission volunteers.

The little cartoon was also humorous about Bible scripture in Sunday school quarterlies.

Helen C. Coon wrote a beautiful story about her mother's experience as a young girl seeking God's leading and direction. I read in awe as the mystic experience was unfolded in *The Mennonite*. This narrative, more than any, has placed *The Mennonite* in a higher place of esteem than I have ever held it to be.

May I thank you much for allowing the conference to see that there are such experiences available for its members if they will be open and receptive to the Holy Spirit working in their lives. *Dale Hostetler, 75520 SW Bonita Rd. No. 2, Tigard, Ore. 97223.*
Oct. 30

War taxes in 1777

Dear Editor: As the question of taxes for war faces us during this increasingly automated war, I was interested to read of the response of Mennonites during the Revolutionary War in *The story of the Mennonites*, by C. Henry Smith. The following quotation is in reference to Christian Funk, a pastor in Montgomery County, Pennsylvania:

"The following year, however, when some of his fellow ministers declared that their nonresistant principles forbade them pay a special war tax of 'three pounds and ten shillings,' Funk protested and maintained that the tax should be paid. 'Were Christ here,' he said, 'he would say, *Give to Congress that which belongs to Congress and to God that which belongs to God.*' Andrew Ziegler, the spokesman for the opposite party, replied—'I would as soon go to war as pay the three pounds and ten shillings.' Funk was finally excommunicated, in 1778, for these views, and together with those who believed as he did, he organized several small congregations of his own throughout the county." *Robert W. Guth, 711 South Main, Goshen, Ind. 46526.*
Oct. 19

let love fly

Reexamination needed

DEAR EDITOR: I was happy to read the article "Peacemaking: The way of discipleship" by John Lapp (October 31 issue). All would agree, I'm sure, that salvation, accepting Jesus as Savior, without discipleship, accepting Jesus as Lord, is a dead faith. There would however be some disagreement on what the way of a true New Testament Christian should be. Some would say that our whole duty is to evangelize and save others. And there is not enough true evangelicalism in the world today. Another group would say that to defend justice, equality, and living a socially oriented life style is the way of true discipleship. And just as surely, there is not enough gut-level concern for humanity today.

We as Mennonites have received an unmeasurable God-given blessing from our Anabaptist heritage of having the tradition of integrating these two extremes into one powerful message. It concerns me to see our members moving too far toward either extreme, for we will be held accountable for the light that we have received. Thus, I feel that because we have heard this higher calling, we will be held responsible if we begin to emphasize either at the expense of the other.

On the question of ethics and discipleship, I can see two valid positions, assuming that with the readership of this magazine we have progressed past the nationalistic American Christian thing. These two positions, that of the Lutheran theologian Dietrich Bonhoeffer, and that of the nonresistant Anabaptists, both have a sound biblical foundation. The crucial difference in the outlook of the two is on the question of corporate guilt: "Is the Christian responsible for the immoral actions of the government under which he lives?" Bonhoeffer says yes, thus making it the Christian's responsibility to fight social evil and the immoral actions of the state. Mennonites have traditionally held to the Anabaptist view that the state is ordained by God to govern the unregenerated and that the Christian kingdom is not of this earth. Thus, although we are to be a witness to the state, we, the regenerated have no real part in the government and its activities and will not be held accountable for its actions, whether moral or immoral. Personally, I too feel that this is a more highly enlightened position because it more distinctly shows the immorality of violence.

Now we must ask ourselves why, because of holding this position, have we come under fire from both inside and outside our denomination for being a "do nothing" group, when the early Anabaptists who also held this view could hardly have been accused of being a "do nothing" group by even the most radical of the other position. Could it be because, although we say we believe war is wrong, we at the same time accept the economic and material advantages that is made possible in this country only because of the working of its military-industrial establishment?

Let's face it, Mennonites in America are on the whole a very rich people. Say that our wealth is God's doing because we have been faithful; say it is because of our thrifty and industrious nature; attribute it to what you will. The fact remains that being rich in America today, no matter how "pure" we are personally, perpetuates an oppressive class in this country and mutually supports government policy that worldwide is economically imperialistic, oppressive, and depersonalizing, and in its actions has been a downright abomination to God and the spirit of New Testament Christianity.

Have we not realized this fact? On the contrary! Lapp's quote of a man who said in effect "War is needed but it's just that we don't believe in fighting, so you do it for us." This is not an uncommon attitude among Mennonites. It shows beyond a doubt that we *do* know that only through war can we maintain the economic affluence and standard of living that we enjoy in this Pentagon-oriented America. And even in realizing this we rationalize our guilt and persist in our present standard of living. Lord have mercy on us! We realize our wrong and continue in it. Yet when we *knowingly* persist in sin can we even expect mercy?

We have been unfaithful with the talents God has entrusted to us. The Scriptures say that God will give more to the generous and faithful so that they can give *more*, not to let them live at a luxury level and then give of the leftover fat. I am in no way trying to minimize the tremendous work of MCC, but I feel it's time we realize that God is more concerned about what we keep than what we give (Mark 12).

We Mennonites theologically say that we are separate from carnal government institutions and that war and oppression are wrong. But because of our luxury level of living, in the eyes of the world we *are* the "fat cats" who perpetrate war. How dare we even talk of Jesus Christ while in this position? We are no better than the sixteenth-century Catholic church, which was in much the same position. But remember that our spiritual forefathers denounced that institution. What do you think they would have to say to us?

It is time we reexamine our position of separation and nonresistance and come to fully realize the radical implications of this doctrine. I only hope that we have not become so hardened to following the truly radical nature of discipleship to Jesus Christ and the gospel by our living in luxury that repentance will not even be desired. Surely, if we lived truly nonresistantly, it would be impossible to ever again call us a "do nothing" group, and the light of Jesus Christ whose name we proclaim would shine brightly for all to see! This is our challenge for the seventies, a challenge for commitment to live the kingdom of God. *Daniel Liechty, Goshen College, Goshen, Ind. 46526.* Nov. 3

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MEDITATION

Helping a child face death

Children need early to sense and experience the mystery, awe, and wonder of life—life in the natural world, their own life, the life of the human family—and to celebrate life as the gift of God. Children need also to face the reality of death. Because it is shrouded in mystery, because those who pass through death do not come back to tell us about it, some persons develop deep-seated fear of death—fear that denies life. A healthy celebration of life as a gift of God should include the acceptance of the fact that one cannot keep his life forever. Death transcends the passing values and securities of life and places the individual within the security of God.

Death itself is sometimes terrible, sometimes beautiful, but always real. Children cannot be protected from contact with death. When a person whom a child knows dies, it seems better to speak of it in straightforward language, "Our neighbor has died." To use phrases such as "has gone away" suggests that he will return. Rather, we should make it clear that we shall not see the person again as we have seen him; there will be physical separation that will bring pain and grief and loneliness.

The attitude and actions of adults are of first importance. To call upon all one's spiritual resources in the experience of great grief is essential if one is to help a child accept the fact of death without calamity. It is important, too, to allow a child to be involved in the life of the family or friendship group where death has come.

If the death has come into his own home, he may take on a few extra household chores, help answer the door or the telephone. Some callers may complicate the situation by unwise words or shows of emotion, but such risks cannot be avoided in human relationships. It is a greater risk to isolate him.

If all persons lived the normal span and died when the body was obviously worn out, the "problem of death" would not loom so large. But children die, young persons die, parents of children die. Such deaths seem interruptions of life. We know that men are responsible for some premature deaths. But disease and natural disasters cause some deaths which the best efforts of man cannot prevent. When children ask about it—and they do—it taxes our faith to the utmost.

There is no pat answer. We should not lead our children to expect one. We can only say that we do not understand all about life. We are learning more about it, and some day we shall understand some things that we do not understand now. We affirm the faith that God planned for life to be whole and that God is with us, loving us and helping us even when life is broken.

How may we express to our children our faith in God's continuing concern for the one who has died? Sometimes we try to cover up the fact of death with euphemistic phrases. We glamorize the dead body. Then we put the casket in the ground and cover it with dirt. At the same time we tell the child that the person has "gone to be with God." This talk the child often finds confusing.

Language is inadequate in dealing with life's ultimates. Perhaps the simplest words are best: "Grandmother's body cannot do anything any more. It is too worn out (or broken or sick, as the case may be). It is useless now. So we are going to bury it. But we believe that grandmother will have a new life."

In our culture we seem prejudiced against any type of experience not subject to scientific proof. But even modern physics, biology, and psychology are escaping these limits. Religion should proclaim a daring faith. There seems to be wide agreement that there is something

more to a human person than the sum of his physical organs and bone structure. There seems to be deep yearning in most persons for assurance that the grave is not the final end of all the struggle, [illegible]ing, loving during their lifetime. Agreements and yearnings are [illegible] proof. Rather, our assurance of life after death comes from our [illegible]ponse to God.

If we believe that God is creative spirit making for wholeness and fullness of life, then by faith in God we can affirm confidence that the disintegration of the body is not the end but that there is some other goal for human creatures. Just what this goal is, we cannot know completely while we are in this life.

We often express our faith in God's continuing care by saying to a child that the person who dies has "gone to heaven." Sometimes we seek to describe heaven by using literally the figurative language of Revelation to project a glittering city "above the sky" where our material "goods" will be multiplied, where there will be eternal rest. Yet even we in our present state can imagine a better goal for human striving. Children in the space age find confusing figures like "above the sky" in our speech and hymns and liturgies. Children do think in pictures. But we should not reinforce physical, earth-oriented images of heaven.

Children ask many questions about the survival of personal identity. The New Testament seems to bear witness to it: "What is sown is a physical body; what is raised is a spiritual body." Exactly what this means, we do not know. Our imaginations cannot project a spiritual body. In speaking to children it is important to avoid creating an [illegible]mage of a disembodied ghost. Again, we cannot penetrate the veil of mystery and speak with precision. We can remind our children that their present physical bodies are what they need for this life. We can invite them to share our faith that they will have whatever form of personal identity they need in life after death.

Can we know anything about life after death? Not *know*. We have some clues that may enable us, in faith, to think about it. Out of the experience of the race, out of individual experience, especially out of the revelation of God in Jesus Christ, we may catch a glimpse afar off of the goal.

He summarized it as loving God with heart and mind and strength and loving one's neighbor as oneself. In our finest moments, our moments of deepest insight, we can catch a glimpse of what life in these dimensions would be. The sin that doth so easily beset us holds us back from realizing it, yet the vision lures us on. If we think of life after death as entering fully into the kingdom of God, we can affirm the faith that it will be life with God, entering into his creative work, loving our neighbors—even those we have thought of as enemies—without hindrance. And we know life in these dimensions will be good, far beyond our present experience. *Mary Alice Jones*

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The new obscenity

DEATH IS the new obscenity. We avoid talking about it, much as we once avoided talk about sex. Both sex and death, writes Robert Veatch in a recent issue of *U.S. Catholic,* "have been approached in similar ways—fascination hidden behind verbal evasions; desire to find out more, mixed with hesitation to ask about it; widespread curiosity that is too embarrassing to share with others."

"The topic," continues Dr. Veatch, "can be in the foreground of our minds while remaining in the background of our discussion."

During the past few years, through the efforts of such persons as Dr. Elisabeth Kuebler-Ross, the veil has been lifted somewhat, but much more investigation and honest sharing are still needed. It is for this reason that we are touching on the death and dying theme in this issue.

There are many points at which our examination of this theme in our homes and congregations could begin. One question we must face is: What does it mean to *live,* knowing that someday we must all die?

Early in this century, Henry Adams said, "Only on the edge of the grave can man conclude anything." Would mankind need no religion if there were no death?

Is death sadder when it comes to a young person, rather than to a man or woman who has lived a long full life? Why?

Dr. Veatch has suggested that the topic of death and dying can be divided into three basic categories, which might serve as starting points for a series of studies and discussions:

1. The theological, philosophical, and cultural understanding of what the end of life means, and the medical question of how to determine whether or not someone has died.
2. The ethics of letting someone die, and the question of what to tell the dying patient.
3. The care of the dying. LK

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Atlee Beechy

The Thanksgiving-Christmas season is a time to review, acknowledge, and respond to God's blessings. . . . We must also take a hard look at our priorities and our escalating wants.

What's so wrong about being MIDDLE CLASS?

"How do you feel about being home?" a friend asked on our return from 3½ months in South Asia? Another said, "Welcome back to civilization." Both expressions caused me to think.

Is the United States the civilizing center? I had just come from an area where millions protested our policies and actions in South Asia and seriously questioned whether these could be called civilized. And the thought of 680 million (one-fifth of the world's population) living in Pakistan, India, and Bangladesh having a per capita annual income of less than the cost of my new suit disturbed me.

". . . But if someone who is supposed to be a Christian has money enough to live well, and sees a brother in need and won't help him—how can God's love be within him?

Today the curtain is rolled up. The refugees of Burundi or Laos, those made homeless by floods in Rapid City or Orissa, or by bombs in Quang Ngai or Hanoi, or those who live in poverty in Appalachia or the slums of Buenos Aires walk daily into our living rooms. Today the communication revolution moves the pain and the joy of our one global village right in front of our eyes—but our hearts often do not see or feel. They have become tired, numbed by this bombardment. We turn away from the Jericho roads into the security of our middle-class shells.

Our sensitivities, however, are not so easily dismissed. They raise troubling questions. In an effort to dispel these doubts the inner talk goes on: What's so wrong about being middle class? Doesn't God want us to have the good things of life? We work hard and give God praise. After all, Jesus said, "Seek ye first the kingdom . . . and all these things will be added unto you." Maybe God is rewarding our faith with productive lands, good businesses, and lovely homes. "Father, I thank thee I was born here."

God has been good to us. His grace and mercy are gifts. God's love sent Jesus into the human situation to redeem it and to bring abundant and eternal life to those who follow him. God sent his Spirit, the Comforter and Guide, to help his followers even as they begin membership in the kingdom. What wondrous good news it is!

The Thanksgiving-Christmas season is a time to review, acknowledge, and respond to these great spiritual blessings. How good God has been to us in a material sense, too. Our lot has fallen in goodly places. Our houses are warm, the food is rich and fattening, books and magazines are scattered on our tables, our barns are full, our clothes and cars are modern, and our gadgets make life more comfortable. We look at our growing farms, businesses, and bank accounts with satisfaction and fleeting moments

VIETNAM CHRISTMAS 1972

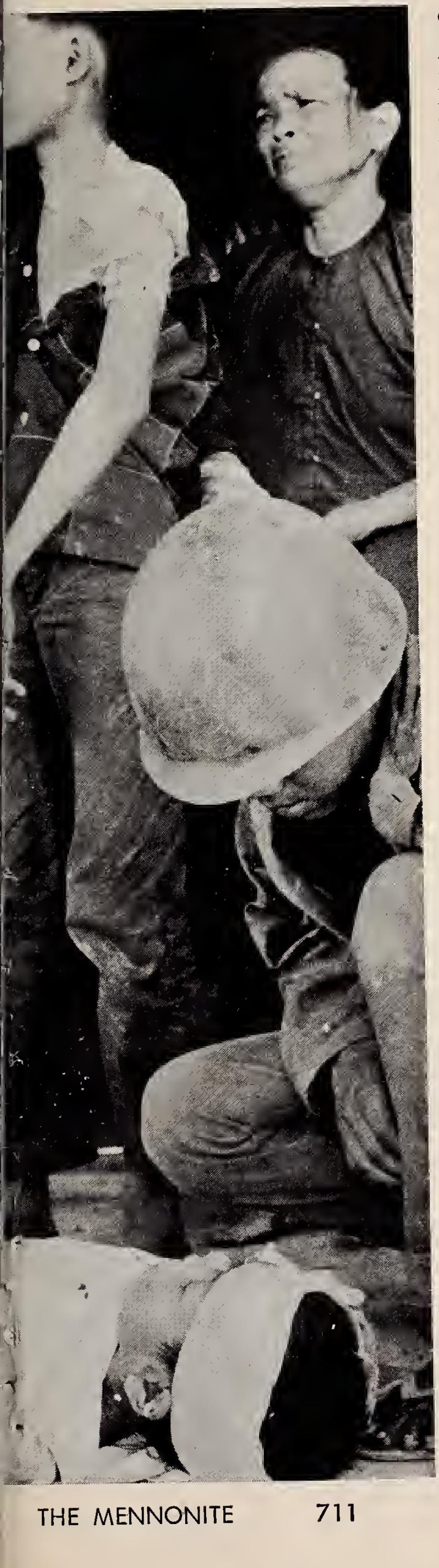
The article on these pages by Atlee Beechy is the first in a series of three written in support of this year's Vietnam Christmas Project. The purpose of the project is to direct attention to the real meaning of the coming of the Prince of Peace. It is to call people to question the commercialization of Christmas and to consider sharing compassionately in the spirit of Christmas with those who have little, rather than with those who have much. It is to call attention to the fact that being disciples of Christ means loving one's "enemies."

The project seeks to make love concrete by providing an opportunity to contribute toward meeting the medical needs of North Vietnamese civilian victims of the war.

Last year hundreds of Mennonite people contributed to the Vietnam Christmas Project in place of buying Christmas gifts for friends or family. Some gave an amount equal to that spent for gifts. A total of over $25,000 was contributed.

This year an opportunity is again being provided for those who wish to participate in the Vietnam Christmas Project. Contributions for this project should be sent to the Mennonite Central Committee office in either Akron, Pennsylvania, or Winnipeg, Manitoba.

A young Vietnamese boy lies wounded on the ground while members of his family grieve in the background. The victim was caught in the cross-fire of a war which goes on and on and on.



of pride and self-righteousness.

There are parallels here to two New Testament stories. The man who pulled down his barns to build a larger one and the rich young ruler who went away sorrowfully because he had great possessions—these characters are not so far away as I may first conclude. But I'm not in that category! Look at the really rich. There are a dozen things I need, or at least want. I'm a great distance from those who have everything.

And yet the overwhelming conviction coming out of these past months is that most of us are rich, literally millionaires, compared to the 680 million people of South Asia. Pakistan's President Bhutto, reflecting on the past quarter century said:

"The past twenty-five years have been an era of confrontation and war in the subcontinent, with what results to the peoples of the region? They remain among the poorest, most underfed, illiterate, ill-housed, and disease-ridden — the worst conditions in the world. It has been a heavy price and the heaviest has been paid by the poorest of the land."

How can we respond to the millions caught in the grinding, dehumanizing forces of poverty (whether in South Asia or next door)? We must recognize and accept them as persons, as families, as people with fears, problems and hopes, as fellow creatures in God's creation. We must identify with them in their agony and struggle. We must take a hard look at our priorities, our escalating wants, our life styles. We may not be able to do too much about our governments' (U. S. and Canada) priorities but we should be able to make a frontal attack on our priorities as Christians. Is it my responsibility that my tax dollars go for military purposes?

This review of priorities calls us to greater sharing of our material resources. Yes, I know there are problems in implementation. But behind these problems are often problems of attitudes. I'll give more if it really gets to those who need it. I don't mind giving if they deserve it. Or if they are grateful.

But these reactions can become excuses. In the West we have placed the sacredness of property almost equal to the sacredness of life. We have tended to measure the success of people largely in financial terms. We have been caught in the work ethic which says good things come to those who work hard enough and places the primary blame of poverty on laziness. I find no law but love (the welfare of the other) as the governing principle in our relationships to the poor.

Most of us say that Jesus is Lord. What does it really mean? What does it mean for praise and worship, for the gifts God has given us, for sharing the material goods that have been entrusted to us? Lip service to "Jesus is Lord" is not enough. Our possessions get a subtle but strong hold on us and it is difficult to free ourselves from their power. They are mine—and then in afterthought, I add that I want to use them wisely and responsibly for God. And what does that mean? Am I seriously planning in that direction now? Often I resist any move which might disturb my holdings—threaten my control of them. And so when laws are proposed which might redistribute my possessions, or when God, through the church, asks for sacrificial giving (how many of us approach this level?) I become defensive. Somehow this does not quite fit with the image of joyous, self-forgetful unselfishness exemplified by Jesus and his followers.

The call to discipleship is the call to become vulnerable, to take risks. The disciple is not concerned about merit or gratitude of those to whom he reaches out. He gives joyously because of the joy of discipleship. The call to follow Christ means radical obedience and radical agape response to all people, including those called enemies. Therefore, as long as there are those who live in fear, hate, and need, there is tension and a cross. My life, gifts, and possessions must be expended for kingdom building. This is what "Jesus is Lord" means to me.

NEWS

Service centers work for older citizens

Henry A. Fast

The author visited several communities earlier this year where Mennonites are involved in senior citizens programs. Dr. Fast is currently serving as a resource person on programs for the aging for the Commission on Home Ministries.

Every community has older people. Ten percent of our total population is sixty-five and older. In rural communities this percentage often runs to 20 percent. How many of these older people live in your community? What opportunities do they have to *live* out their years meaningfully?

We would like to tell of some communities which are now operating meaningful service programs. We will not discuss the work of homes for the aged. We are concerned here about the 94 percent of the aged who continue to live in their own homes. What opportunities are offered them in their communities to round out their years with dignity and meaning? The programs sponsored by communities vary widely in response to local situations and the availability of human and financial resources. Here are a few illustrations:

Markham, Illinois, a suburb of Chicago, sponsors a vigorous but comparatively new service program for its older citizens through the agency of Family Services and Mental Health Center and the active cooperation and financial support of community and church agencies and of some federal subsidies. The Markham Mennonite Church leadership was active in helping to initiate this program.

Senior citizens play a friendly game of cards and write letters at Eureka Gardens Community Center in Wichita. Hobbies, volunteer work, part-time employment, recreation, education, and social action are all alternatives to the boredom and meaninglessness that beset many people during retirement. The community, says the writer of the above article, must take more initiative in getting programs started in which older people can become involved.

Their situation apparently has led them to give considerable attention to home health ministries and therapeutic activities, but this has also led them into a variety of other helpful services of the friendly visitor type. They offer older people the opportunity to participate in crafts, educational activities, seminars, and games. They try to locate people with financial, emotional, shopping, transportation, or friendship needs and then seek to mobilize voluntary community action to assist in meeting these needs. This work started small but it grew as they discovered needs and found human and financial resources to meet them. Some state and federal funds helped to give their work a good beginning thrust.

The *Beatrice, Nebraska,* senior citizen center started thirteen years ago when concerned representatives from the Kiwanis Club, the Methodist Church, and the Church of the Brethren met to discuss what "existing resources might be utilized for the benefit of the mature citizen." In stages this led to develop a program where "educational, recreational, and vocational activities" were sponsored to help minister to the "spiritual, mental, and physical well-being of its members."

The program and the organization has been kept fairly simple, but it includes weekly meetings on Wednesdays in a semi-basement fellowship hall of the Methodist Church and an annual meeting for organization and business. The center provides opportunity for fellowship, quilting, crafts, and games. They keep a membership roll but have no membership dues and have no paid staff. The group's work depends entirely on voluntary contributions of service and of funds. This group has through the years maintained high morale, wholeheartedly convinced of the worth of their work.

The *Freeman, South Dakota,* senior citizens club (150 members) about

Although most people fear aging because we tend to associate it with such unpleasant symptoms as senility, poverty, and sickness, there is strong evidence that people can remain physically and mentally active into the seventies and beyond if they have a feeling of usefulness and if their attitude toward life is positive.

1½ years ago acquired possession of a former cabinet shop, suitable and adequate to their needs and located only a block from the center of the business district. This program also started with a small concerned group, in this case the Freeman ministerium. This group became convinced something helpful should be undertaken in consultation and cooperation with older people of the community.

The response of the older people was encouraging. After setting up a steering committee they proceeded to confer with the city council and then consulted with a government representative. Both agencies gave valuable counsel and endorsement to their plans and then undergirded all this with important financial assistance. Other financial support for the program has come from a fifty-cent membership fee, donations, a flower show, hobby show, sale of quilts and craft items made by members, and from dinners served in their center. Numerous donations of furniture and utility items have helped to supply needed equipment.

The center is open every day 1 o'clock to 9 p.m., except Sunday. It is a busy place offering opportunities for fellowship, games, and crafts and for participation in reading groups and visitation programs.

The *Mountain Lake, Minnesota,* senior citizens have found a suitable, adequate, and advantageously located center for their activities in a second-floor, fireproof suite of rooms in a former cooperative creamery building. An elevator to the second floor eases the strain and hazard of stairs and facilitates their gathering for fellowship and activity.

Federal funds mediated through state channels and generous provisions of the city council have helped this center in its stages of development. Donations of furniture and equipment items have helped to supply needed facilities. Other funds needed for the senior citizens program are derived from the sale of their rugs and quilts, hobby and flower shows, or programs by a women's harmonica band of twenty, a group widely esteemed in surrounding communities. The men acquired some income from repair services, woodcraft items, and the sale of lumber derived from the dismantling of a large barn.

This senior center also sponsors sightseeing tours, recreational activities, and special singing and instrumental activities. It also encourages friendly visiting, telephone assurance, and home care services.

The *Earlham, Iowa,* senior service center was started in 1963. This is a non-Mennonite village of about 800 with a small nucleus of Quakers. This village had initiated a community senior service program that attracted national attention. I visited there about eight years ago and returned now to see what had happened in the meantime.

Some aspects of this program have been expanded to include the county. This was true especially of the health and therapy services to older persons under the direction of a registered nurse on salary who also knew how to enlist volunteer workers for needed services. Other services with more local application like homemaker or friendly visitor services are still being administered locally by volunteer workers.

The Bluffton, Ohio, senior citizens association operates one of the liveliest and most active senior service centers it has been my privilege to observe. Their program includes activities sufficiently varied to appeal to people with differing interests. This variety shows itself in their craft and hobby activities, their quilting, knitting, weaving, painting and ceramics projects, the recreational activities they provide, the tours they arrange, and the musical programs they sponsor, but also in the service they extend to others, such as the telephone assurance arrangement.

The groups has a present membership of 362. It provides two types of membership: full memberships for persons fifty-five years and older, and associate memberships for those below fifty-five but over forty.

We could mention other communities that have a good and exciting community senior service program like Hillsboro, Kansas, or Steinbach, Manitoba. The ones we have described were picked almost at random because their plans and program thought in terms of *community,* in terms of all older persons simply because they are older persons. Service to the elderly must be faced as a community responsibility and opportunity. It cannot be met by expecting each separate group merely to take care of its own in its own way. "We need each other" must be the spirit in which people join hands in doing a good job.

All these senior service activities started with individuals who had a concern and they cared enough about older people to find others who would help put a good idea to work. It is inteersting to note that older persons are quite ready to take responsibility in this program if they receive helpful undergirding by the community.

Peace assembly considers money, military

The North American ideology of unrestricted economic growth is one of the major factors in the need for a military, Henry Rempel told the Mennonite Central Committee Peace Section assembly in Chicago November 16-18.

The fourth annual assembly took Mr. Rempel's keynote address into specifics to talk about the relationship of affluence to the military and peacemaking. The emphasis was not on condemnation of U.S. or Canadian government policies (although that was present), but on personal or community alternatives to the affluent way of life which needs the military to protect it.

Mr. Rempel, professor of economics at the University of Manitoba in Winnipeg, said that the North American economy is a cancerous tumor on the rest of the world, which, if not treated soon, might well destroy the whole world. And to be a participant in this tumor is, in and of itself, an act of violence.

He pointed out that even if a 3 percent increase in real income (our present rate) were possible for the next hundred years, by then other countries would have the military capability to do something about it. North American governments will have to devote more to defense simply to hang on to their way of life.

"It is possible not to have a military establishment only if we check our growth and return to normal growth, growth that takes in the whole of mankind," Mr. Rempel said.

He suggested several ways to deal with this cancer:

—work on an effective support system for an alternative life style.

—create an alternative ethic for business behavior.

—construct effective feedback mechanisms through which minorities can express themselves without getting the permission of the majority.

—create a vision that a better life is possible.

"It is the strength of our vision and not our numbers that will determine our success," Mr. Rempel concluded.

Bill Londeree, a member of Koinonia Partners, Americus, Georgia, emphasized the personal response to affluence and militarism.

The Methodist Church, he said, has $40 million in investments in the top twenty-nine defense contractors—and sends out the antiwar slide presentation, "The automated air war." Members of the Mennonite Church paid $87 million last year in war taxes and call themselves a "peace church."

"This is schizophrenia of the first order," Mr. Londeree said. "The greatest need is for examination of our own lives. Jesus' first statement to us all is a call to repentance, to *metanoia*. This does not mean feeling sorry, but is a command to change."

From his experiences at the Koinonia community, Mr. Londeree listed some enablers to bring about this change in one's nature:

—the collective fellowship, supporting individuals within it and committed to the radical ideas of the kingdom.

—incarnational evangelism and the sensitizing of our brothers and sisters to corporate evil, war taxes, and materialism.

—the dealing with the violence within all of our own lives.

The assembly spent much of its time in small groups discussing the presentations and related topics, such as life style, the ideology of growth, war taxes, international economic relations, economic needs of church-related institutions, strategies for social change, new value orientations, and investments.

An open forum during the closing session of the assembly also provided an opportunity for individual sharing of peacemaking experiences.

During this forum the assembly gave its support to a second Vietnam Christmas Project.

Through Vietnam Christmas, members of Mennonite congregations are being urged to give money, which they would have used to buy Christmas gifts, to MCC to purchase medical supplies for Indochina. They would then personally make any gifts for friends or family.

Women's group wants more responsibility in churches

Mennonite women have been discouraged from responsibility and decision-making within the church, said a group of about seventy-five women and men who met following the Mennonite Central Committee Peace Section assembly in Chicago to discuss "Women's liberation and the Mennonite church."

Small groups discussed seven main problem areas and suggested several possible actions for church institutions and women in the church.

Courses on women in the Bible should be taught in Mennonite institutions, one group said.

Another group on women in seminary suggested a course on the history of the women's liberation movement and said the Associated Mennonite Biblical Seminaries in Elkhart, Indiana, should examine its responsibility for finding jobs for the women it encourages to attend seminary.

The group on education about women suggested liberation teams to educate congregations about women's roles in much the same way that peace teams have encouraged discussion on peace issues. The group also wanted revision of Sunday school curricula to avoid the teaching of stereotyped roles for men and women, publication of a list of resources about women's liberation, publication of articles about women in Mennonite periodicals, and consideration by mission boards to invite women overseas church leaders to North America.

Mennonite Central Committee or the conferences should hire a full-time or part-time staff person to coordinate such activities, the group concurred.

The group also suggested that women's role in the church be considered as the topic of the next Peace Section assembly.

Pastors attend regional seminars on conversion

Over seventy Mennonite church leaders met in a dozen regional seminars in Manitoba October 28 to discuss the topic, "Conversion, discipleship, and reconciliation."

Sponsored by the peace and social concerns committee of MCC (Manitoba), the seminars were part of the committee's efforts to encourage dialog among the Mennonite churches in the province on important matters of faith and life. The sponsoring organization's hypothesis was that there was much more agreement on doctrinal matters among the various Mennonite groups than they often supposed.

Over half of the province's leading Mennonite ministers, or their proxies, accepted the invitation to the Saturday morning and afternoon discussions. Some had planned to come but were unable to because of other commitments or the inclement weather which swept across the Prairies that weekend.

The discussion in most of the groups, which ranged in size from four to thirteen, focused on conversion. Despite the centrality of this doctrine, many participants admitted that there is considerable fuzziness about the concept, even among church leaders.

A few groups spent a good deal of time talking about the conversion of children who have grown up in Christian homes. "Must they have a feeling of being 'lost' in order to be converted?" some asked.

Others suggested that words are frequently expected to carry too much freight. People are baptized on the basis of their confession of faith, and not so much on their style of life. The word "conversion" is frequently used in a way which is quite different from the Bible's use, noted one of the men at the seminar.

Although a major portion of the time was devoted to the conversion theme, discipleship and reconciliation were woven into the discussion at various points. There was general agreement that the three concepts are closely related to each other.

On the question of how affluence affects the notion of discipleship, several groups noted the problem that wealth poses for believers. One group said, "Piety begets prosperity and then prosperity devours piety." The same group observed that few people are able to make the jump from "rags to riches" in one generation without being negatively influenced.

Most of the discussion groups were enthusiastic about the interchange of ideas which the seminars occasioned. The members of one group felt so close to each other after the meeting, reported one leader, that they would have liked to have a communion service or foot-washing together.

One group wondered if the peace and social concerns committee had an ulterior motive in scheduling the discussions. It suspected that the committee might be using the seminars to camouflage its sometimes controversial undertakings. The group leader tried to assure them that he was not aware of any hidden agenda on the committee's part.

Most of those who were polled after the discussion felt that future seminars along the same lines would be helpful, but some urged that they be broadened to include laymen and that they pursue a shorter agenda next time.

A good cross-section of Mennonite groups was represented at the seminars. Participants came from the General Conference, Mennonite Brethren, Evangelical Mennonite Mission, Evangelical Mennonite, and Chortitzer Mennonite churches. The discussion leaders, appointed by the peace and social concerns committee, represented a similar spectrum of conferences.

Correction

In the article "Mennonites and participation in politics," November 7, 1972, issue, the twenty-fifth paragraph should have read: "In the Church Member Profile, 47 percent of the GCs leaned toward the Republicans, conservative and liberal, and 20 percent toward the Democrats, with 9 percent independent, and 23 percent with no position at all."

Sprunger

Bluffton ceremonies mark inauguration of Sprunger

Benjamin Sprunger was inaugurated as the sixth president of Bluffton College, Bluffton, Ohio, on October 27.

The inauguration ceremony, attended by 900 people, was held outdoors on the baseball field and highlighted a weekend of inaugural and homecoming activities.

Dr. Sprunger, a native of Berne, Indiana, left his position as senior planner for the National Institute of Education in Washington, D.C., to assume duties as college president September 1.

In his inauguration speech, Dr. Sprunger called on Bluffton College to "rediscover its heritage, redefine its faith, review its mission, reaffirm its ties to constituents, reconcile differences, and recapture its distinctiveness."

He said the college community should work toward an environment where scholarship, faith, and Anabaptist values are examined together and not segmented by academic disciplines, chapels, convocations, living units, and off-campus experiences.

The day of the inauguration began with a prayer breakfast, followed by convocation addresses on "Integration of faith and learning" by Myron Augsburger, president of Eastern Mennonite College, and Arthur Holmes, professor of philosophy at Wheaton College.

Principal inauguration speaker was Harold Hodgkinson, professor of education at the University of California, speaking on "The campus environment: A glimpse of things to come."

Workshops stress learning experience

"We are interested in new ideas for Sunday school," a teacher writes. "Can you help us?"

"It's difficult to find teachers who are willing to serve," writes a Sunday school superintendent. "Can you help?"

The number of such requests has been increasing this fall, according to Frank Ward, executive secretary of the Commission on Education. He and Cornelia Lehn, director of children's work for the commission, meet about twenty-four such requests per year by conducting workshops on Christian education in local congregations.

The theme of most requests, said Mr. Ward, is that teachers want to make Christian education more exciting and to be better able to capture the interest of the students.

"The teachers want to break out of the traditional idea of education as lecturing to people in rows, but they don't know quite what to do," he said.

The requests are coming not only from teachers of children, but from classes whose members are over forty years old.

The format for a workshop may be four or five sessions in one weekend or one session a week for several weeks. But in neither case is the workshop a series of lectures.

"It is far better to involve people in actual experience than just lecture to them," Mr. Ward explained. "I can tell them fifteen reasons why they should use drama in Sunday school, and they may never try it in class. If I involve them in drama during the workshop, they discover it is an educational process and not just 'play.' "

A session on learning about the Bible through drama was included in a recent weekend workshop at the Bethel Mennonite Church, Fortuna, Missouri. The Bible story was the raising of Lazarus from the dead (John 11).

"The group got into quite a discussion when I asked, 'What kind of person would you choose to play the role of Lazarus?' " Mr. Ward said. "Some people saw him as elderly and a supporter of his sisters. Others thought he was a younger, weaker brother. But they were thinking, maybe for the first time, that Lazarus was a real person that did exist."

The group divided into smaller groups to write scenes and finally perform before each other.

When the group was through, they counted eight times that they had gone over the biblical material—finding scenes, talking about characters, and rewriting.

One woman later said, "I will never forget the story of Lazarus."

The point of this session and most other sessions is that people learn by the use of their senses and by personal involvement.

"I use the term 'learning experience' a good bit," said Mr. Ward. "It means more than 'teaching,' which implies that the teacher has the facts to give to the pupil. 'Learning experience' suggests that the teacher's job is not to dispense facts but to create an environment in which learning can take place."

Another workshop session often deals with using art in Bible study.

"In some ways, art is more difficult for many people than drama," said Mr. Ward. "But in the workshops we try to get across that art is a way of expressing yourself, of letting people respond to the biblical material."

At Fortuna, the workshop participants responded to a Psalm with construction paper, tissue paper, chalk, crayons, and collages. Then they shared their artwork with the rest of the group and added words to explain what they had done.

Although many people begin the workshop seeing art as for kindergarten classes only, practically everyone participates in the project, Mr. Ward said.

In a Sunday afternoon session in Fortuna, the group discussed what other groups were doing in Christian education—elective courses, intergenerational classes.

In other workshops, sessions often deal with audiovisuals: making slides or filmstrips, using the videotape equipment recently purchased by the Commission on Education, or making cassette tape recordings. Or a session might cover a variety of teaching methods: how to lead a discussion, where to find resource persons, or where to find books and films.

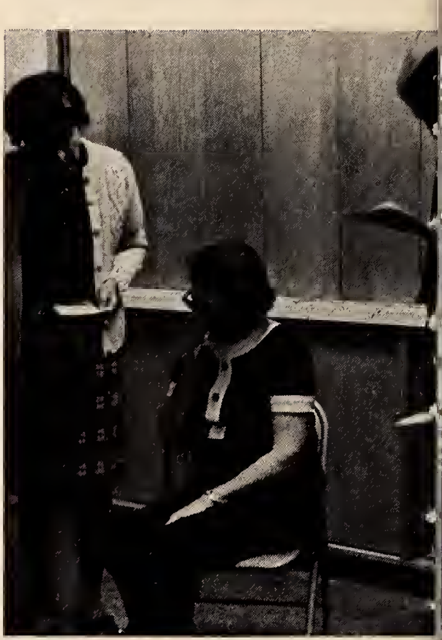
Measuring the results of such a workshop may be difficult.

"One of the frustrations I have," said Mr. Ward, "is that, for most teachers, even if they want to be creative, the situation stifles their creativity."

There may be not enough room, too little time between opening exercises and closing exercises, fixed pews instead of chairs for the class, or not enough support for the teacher from others in the congregation.

"But I feel good that a number of teachers try to put into practice the things we suggest," he said.

"Now there is a real willingness at least to listen to what others are trying in Christian education," Mr. Ward commented. *Lois Janzen*



A group at Faith Mennonite Church, Newton, Kansas, studied John 11 in a workshop on studying the Bible through drama. Here the Jews comfort Mary concerning the death of her brother Lazarus.

First returns reported in MCC's self-study

"There are those who wish to see the Mennonite Central Committee limited to an emergency overseas relief organization," said Robert S. Kreider, director of the MCC self-study. "The present MCC has expanded far beyond this. Others have an idealized view of MCC as the wave of the future. Most opinions, however, fall somewhere in between."

Dr. Kreider, who is also vice-chairman of MCC, gave his first progress report to MCC executive committee in October. The self-study follows the 1970 observance of the fiftieth anniversary of the founding of the organization. It is an opportunity for a broad spectrum of Mennonites to say how they feel about MCC.

The MCC annual meeting of January 1972 authorized the MCC executive committee to implement this grass roots assessment. Touching the grass roots calls for numerous meetings over the next few months. Dr. Kreider is meeting with ex-MCC workers, pastors, conference headquarters' staffs, mission and welfare boards, current MCC workers, youth, conference leaders, educators, missionaries, and MCC members.

On successive weekends in November, he attended the annual meetings of the Canadian provincial MCC groups in British Columbia, Saskatchewan, Ontario, and Manitoba. Also in November he met with the general boards of two of the constituent conferences, one of the mission boards, and the MCC Peace Section, and he spent some time on the campuses of two Mennonite seminaries.

Dr. Krieder anticipates that by the time of the MCC annual meeting, January 18-19, in Leamington, Ont., he will have gathered more than a thousand evaluatory responses. He prefers to meet with groups of ten to fifteen people to gather these responses, using a questionnaire to open discussion. This method is designed to encourage frank and free discussion about the hopes and fears, dreams and concerns of the constituency about MCC.

Gerber and Nelson visit seminaries

During October two "churchmen in residence" were guests of the Associated Mennonite Biblical Seminaries in Elkhart, Indiana. Samuel Gerber, director of the European (Bienenberg) Mennonite Bible School, Liestal, Switzerland, arrived at Elkhart with his wife Irma, October 5. They were on campus until November 4. J. Oliver Nelson, former faculty member of Yale Divinity School and presently director of the Kirkridge Christian Retreat Center, Bangor, Pennsylvania, visited from October 23 to 27.

Samuel Gerber visited and contributed to a variety of classes. He spoke in chapel and continued to share from the perspective of his visit as it related to the work of the seminaries and to his own ministry in Switzerland.

J. Oliver Nelson is well known in the areas of Christian pacifism and church retreat centers. He challenged the seminaries and the Mennonite churches to capitalize on their Anabaptist heritage, particularly on the issues of peacemaking and a unique life style. His topics for three chapel presentations were: "Church retreats," "Christians and peace," and an examination of the significance of prayer in the Christian life.

Ministers and wives examine roles

Central District ministers and their wives met October 23-26 at Camp Friedenswald, Michigan, to talk about the ministry, role expectations, and their marriages.

The gathering was one of two planned by the General Conference committee on the ministry to help pastors and their wives deal with their roles. Western and Northern District ministers have been invited to a similar meeting at Rock Springs Ranch in Kansas January 8-11.

Elbert Koontz, Western District conference minister and one of several resource persons at the gathering, said the week included individual and group Bible study each morning. There were discussions on the mission of the church, where the church is succeeding or failing, the image that ministers have of themselves, and what they feel the church expects them to do.

Other sessions considered marriage enrichment. The opportunity to communicate with one's husband or wife was a good part of the week, said Don Steelberg, Wadsworth, Ohio, pastor and participant during the week.

In another session, the participants divided into two groups, with spouses in separate groups. The group shared its impressions—positive and negative—of each person in the group. Mr. Koontz said that, for some people, it was the first time they felt that others were really honest with them.

Another aspect of the gathering was the age range—from those near retirement to those who had served less than two years.

Mr. Koontz said the young pastors and their wives were encouraged to know that older people had the same problems.

The week closed with a sharing evaluation and noon meal, which became a communion service.

Seminary to offer January courses

The Associated Mennonite Biblical Seminaries will offer courses in Old Testament, the church member profile, and the theology of the Holy Spirit during their interterm January 3-24, 1973. Some scholarship aid is available to persons wishing to attend these on-campus courses.

Another January event scheduled for the seminary campus is an inter-Mennonite school for ministers. In recognition of the nationwide Christian outreach program, Key 73, the basic theme of the school will be "Toward an Anabaptist - Mennonite practical theology of evangelism." The five-day course starts January 8.

Edmonton church turns to fine arts

First Mennonite Church, Edmonton, has occasionally been supplementing regular forms of Sunday morning worship with fine arts forms. Music has always been an integral part of the congregation's worship, but not drama and art.

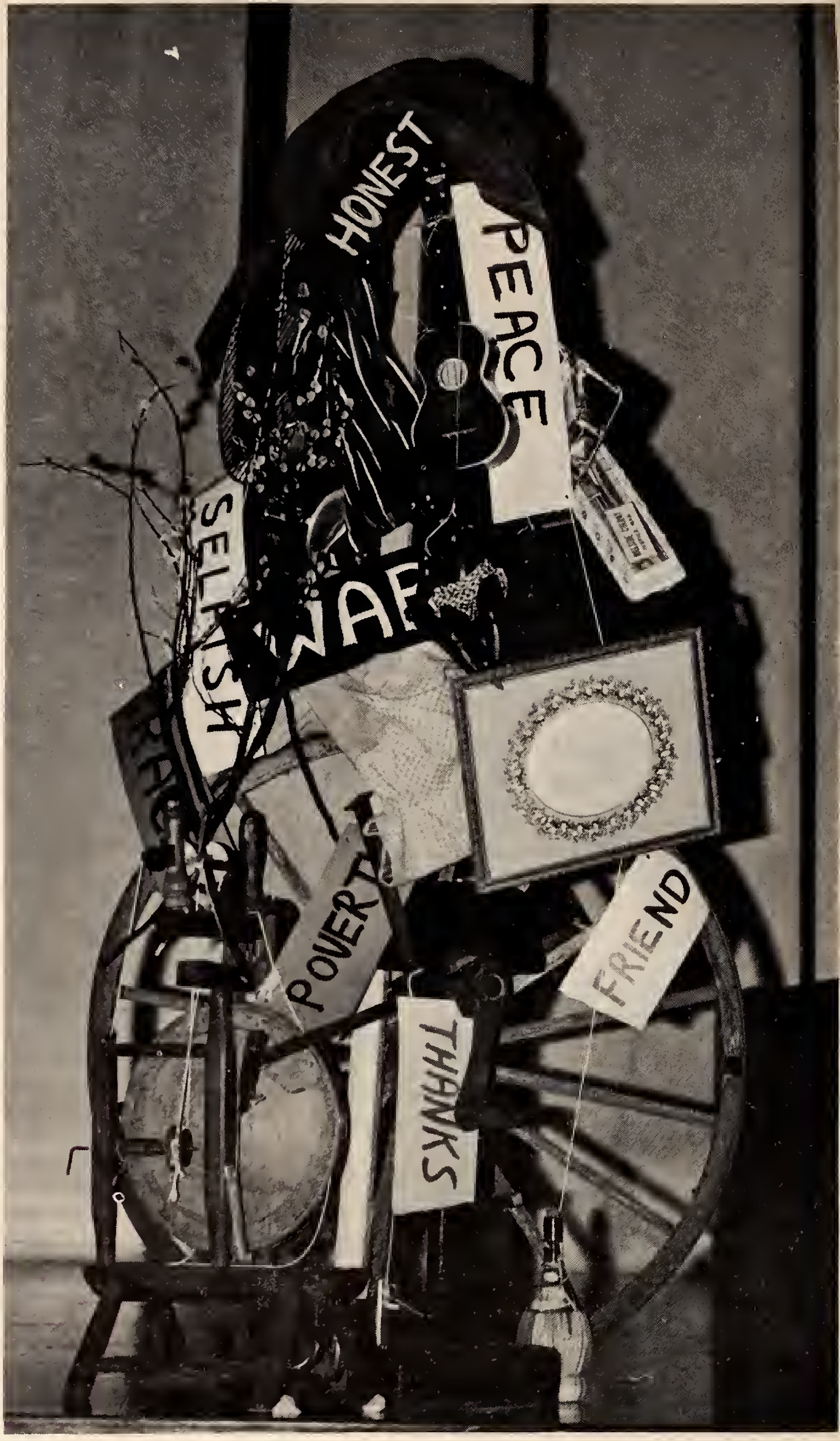
The musical part of its services, until recently, featured congregational singing and a children's and senior choir. This now has been enhanced by a third choir, the "Teen Singers," and by the use of guitar accompaniment for solo, group, or congregational selections. The congregation has also sung songs composed for special occasions by Pastor Gary Harder.

Drama has proved effective in vividly portraying biblical incidents. The play, "Simon of Cyrene," for example, illuminated the crucifixion event. "Jacob and Esau," a dramatization and mime of the well-known Old Testament story, showed the breakup and renewal of family relationships. Both dramas were written by the pastor. They used local members for the cast. These plays were presented with a minimum of rehearsal and memorization, so they were no professional productions but they dramatically focused on particular issues or incidents.

Art has been used in the form of "Peanuts" cartoons, illustrating success and failure, done by children and young people of the church. A meditation on a slide of Leonardo da Vinci's "Last Supper" effectively set the mood for our fall communion service. "The fine arts," says Mary Johnston, a member of the congregation, "have contributed realism to our understanding of the Bible and to our worship of God."

Words and deeds

About fifty young people from churches in Hong Kong, the Philippines, Taiwan, Japan, and Vietnam, worked together in Nhatrang, Vietnam, for 2½ weeks in August during the eighth annual Reconciliation Work Camp. They built half of a 150-meter sea wall facing VNCS (Vietnam Christian Service) Christian hospital and the Tin Lanh Christian Orphanage.



"Thought sculpture"

Ken Loewen, a free-lance artist, created a "thought sculpture" for the Altona (Manitoba) Mennonite Church's thanksgiving celebration this autumn. The sculpture consists of parts which point toward both the personal and the global dimensions of faith and life.

RECORD

Hutchinson church starts second day care center

A second day care center is being set up by First Mennonite Church in Hutchinson, Kansas, about a year and a half after the first day care center was established.

Richard Ratzlaff, pastor, said the congregation had purchased a house nine blocks from the first center, called Friendship House.

Friendship House, partially staffed by voluntary service workers, has been filled to capacity (sixteen children), with eleven more on the waiting list and requests coming almost every day. The congregation chose to start a second facility instead of expanding the present center in order to keep a home atmosphere and a small group of children.

Present staff will be divided, and new volunteers are expected to come to Hutchinson. Some specialty staff will serve both centers. For example, volunteer Kathy Quenzer will supervise curriculum at both houses.

Mr. Ratzlaff said the church would take possession of the new house around the first of the year. The new program will start after some remodeling is completed.

Both centers will be incorporated under the name "Friendship Day Care Center."

"Day care is more than baby-sitting, more than play school," said the church's newsletter. "It is making sure a three-year-old can function as a three-year-old in all his capacities. At the age of three, the decision-making process begins in a child. . . . A loving, caring atmosphere is most important in both success and failure, and every child should experience both. . . . Only then can he grow into maturity as a stable person. Situations in some homes make this impossible. Our mission is to redeem that child out of his lostness in his hard world. Who knows, we may be cheating the Juvenile Court out of clients."

Workers

C. Bucher

R. Bucher

Richard and Carol Bucher of Elkhart, Ind., have begun a one-year term of voluntary service as program directors of the Mennonite Board of Missions unit in London, Ont. Mr. Bucher is a member of Grace Church, Pandora, Ohio, and Mrs. Bucher is a member of Rosthern Church, Rosthern, Sask.

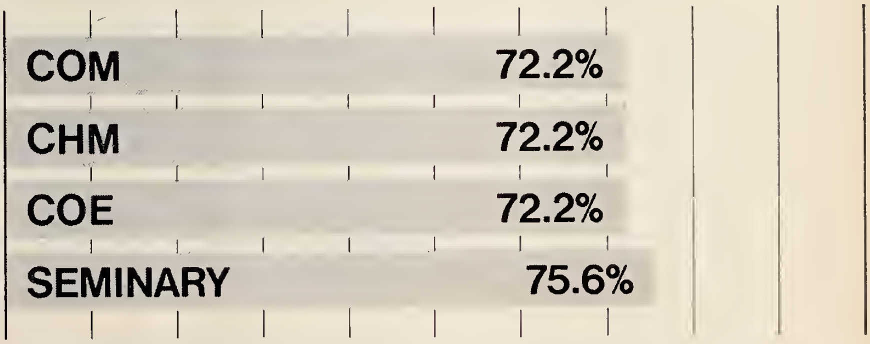
Irene Funk, who began a short-term assignment under the Commission on Overseas Mission three years ago, has extended her term to five years. She has been requested to continue as nursing superintendent at Christian Hospital, Champa, India. Ms. Funk is a member of North Star Church, Drake, Sask.

Lloyd and Esther Kauffman have been asked to continue for a full five-year term at Mennonite Christian Hospital, Hwalien, Taiwan, according to the Commission on Overseas Mission. The Kauffmans have served at the hospital since the beginning of 1970, Lloyd as maintenance director and Esther as secretary to the medical director. The Kauffmans are members of the Salem Church, Freeman, S.D.

Charles Edward Tennant of Palmerton, Pa., began one year of voluntary service under the General Conference in November. He will serve in a Mennonite-church-sponsored day care center in Hutchinson, Kans. Charles, a member of Holy Trinity Lutheran Church, Palmerton, has attended Tufts University, Medford, Mass.

Conference budget

October



Receipts in October in support of General Conference programs again exceeded the same month in 1971. About 11 percent more money has been received to date in 1972 than during the same period last year. This year 72.5 percent of the total budget has been received. In the past ten years at least, we have not had 70 percent of the budget in by the end of October. The accompanying chart indicates receipts by commissions and the seminary.

There is a darker side to the picture. The Commission on Overseas Mission will be overspending its budget. Inflationary pressures generally, and political maneuverings in Zaire particularly, are making it impossible to remain within budget without drastic cutbacks in program. We will not recover all of the deficits of the past several years by the end of the year, but a big improvement in cash position and less need for borrowing should become a reality. Thank you for your support both in prayers and otherwise. *Wm. L. Friesen, conference treasurer*

LETTERS

Don't count laymen out

Dear Editor: Do Mennonite laymen not read *The Mennonite?* For weeks, I have waited for letters of protest. I'm certain your lead article, "What's holding the layman back?" (October 3 issue), was well-intended, and in parts it is helpful. Yet it calls the word layman "nasty . . . the lowest expletive in the dictionary" and describes him as "totally inept . . . who botches everything up." Our dictionary defines the word as "not a member of the clergy; nor of a specialized profession, as medicine, law, etc." Brother! That leaves a lot of people!

Who are these totally inept people? They build houses and highways, fly planes and assemble precision instruments. They are industrialists and financiers. They manage supermarkets, stocking an average of 35,000 items, keep solvent, and keep both customers and employees reasonably happy. They feed and clothe the people of the world. Jesus called laymen to build his church, and they did it, directed by Paul, a professional.

We never had a minister who wanted to be "running everything, attending, initiating everything, invocating, benedicting everything." Nor have we "lost the meaning of worship," and we do not find "preaching outdated." It is not *linear* either. Waves of communication go back and forth between him who speaks and those who listen. There are other hours during the day or week for dialog, but on the first day of the week we all meet together, from preschooler to the aged, to worship God. We learn reverence. We are a fellowship of caring and sharing. Our pastor communicates to us the meaning of God's word as it appears to our situation, to our personal and social problems. We are challenged, directed, and made strong. This hour is the prologue for our week.

The article also states: "Most of our churches are loveless." We confess to the need of a greater manifestation of the work of the Holy Spirit. As a church family we have problems, as any family has them; but only the unloving will find a loveless church. *Mrs. Ella W. Suter, Pandora, Ohio 45877.* Nov. 9

If we'd say, "No!"

Dear Editor: I am grateful that I've been exposed to *The Mennonite.* I think it is a sound Christian paper. It speaks to all of life and all of humanity. Please keep publishing articles about the need for changed lives, and also don't let us close our eyes to wrongs inflicted upon innocent individuals (including non-Christians) during conflicts between nations, and other social ills in the world.

I'm grateful that the individuals who are trustees of the Schowalter Foundation are concerned that its investments not be related to the military oriented companies. This causes me to believe that we have sound men of peace in our conference.

I do feel sorry for the individual who must go to Explo 72 to find greater love of Christ than at our Mennonite conferences. Forgive us, Weldon Lehman. I do know that some of the speakers there are quite militaristic.

At one time in history some people thought that man would never fly in an airplane and some thought man would never walk on the moon. Now we have seen both. I honestly believe that if all of us professing Christians on "earth" would say no more war, we would be much closer to a peaceful world. I also know there are leaders in the Christian faith who believe this and pursue that thought. They have my full support. Now some will say, "That's stupid. They'll slaughter all of us." What makes us think that they won't take our life if we retaliate? I myself have walked the land where men of all faiths killed each other on either side.

If man can make great strides (unbelievable at one time) in the industrial and scientific fields, then man can also make great strides in the Christian life. Remember man was created in the image of God! I believe there are Christians that are qualified for such a commitment.

My prayer is: Father, be merciful to us and please do forgive us. *Abel Epp, 2492 Aram Ave., San Jose, Calif. 95128.* Nov. 10

Smooth communions

Dear Editor: In the August 22, 1972, issue of *The Mennonite* on page 491 in the report on the world conference at Curitiba will be noted the following paragraph:

"At Curitiba, the differences however, seemed bridgeable, and in spite of the interruptions, the communion service led by Marvin Hein of the United States was a highlight experience."

If the communion service as it was instituted by Jesus himself was characterized by unfortunate interruptions such as the announcement of the betrayal of Judas, why should we be so concerned that to be highlight experiences our communion services must run smoothly?

I feel increasingly that our communion services will mean more if they are sufficiently free, that the spiritual burdens (whether individual or social) that individuals and groups experience, might be permitted in the service. *Jacob J. Enz, 3003 Benham Ave., Elkhart, Ind. 46514.* Nov. 8

Four more years

November 7, 1972
Illusion
why did you die so slowly
why did you linger
shielding us
from seeing
My Lai
bombed villages
Watergate
you were always there
reassuring us
our cause is just
our strength is in our bombs
war is peace, war is peace.

Illusion
you have blinded us too long
the scales are falling from our eyes
we see now
with the eyes of Daniel
we live in Babylon
and the hand is writing on the wall
we see now
with the eyes of Revelation
Babylon is falling
and the Lamb is on the throne.
Peter J. Ediger, 5927 Miller, Arvada, Colo. 80004.

REVIEW

Charisma / the psychology of tongues

The psychology of speaking in tongues, *by J. P. Kildahl (Harper and Row, 1972, 110 pp. $4.95), and* Charisma: The gifts of the Spirit, *by Siegfried Grossman, translated by Susan Weismann (Key Publishers, 1971, 104 pp., $1.95 for paperback) are reviewed by Howard H. Charles, professor of New Testament at the Associated Mennonite Biblical Seminaries, Elkhart, Indiana.*

MUCH OF THE LITERATURE having to do with the neo-Pentecostal or charismatic movement has been written by insiders out of their own experience and from a more or less theological stance. The testimony of experience is always welcome. Sometimes, however, it is helpful to get the perspective of an outsider especially if he is trained in the art of observation and analysis. Such is the book by J. P. Kildahl who is presently director of the program in pastoral psychology at New York Theological Seminary and a member of the faculty of the Postgraduate Center for Mental Health.

His book is the product of ten years research in glossolalia (speaking in tongues) growing out of an assignment given to him and two colleagues (a psychiatrist and a New Testament scholar) by the American Lutheran Church. The study was clinically oriented although extensive research in the relevant literature was also done. The twenty pages of bibliography is testimony to the breadth and depth of this phase of the study.

The field research was done with persons affiliated with the mainline Protestant churches such as Episcopal, Lutheran, and Presbyterian. Comparative studies were made between glossolalists and nonglossolalists. The book reports both how the tongue speakers viewed themselves and their experience and how the same appeared when clinically processed and evaluated. Certain conclusions are drawn from the study and areas for further inquiry are also indicated.

One of the most significant findings is that there is no prevailing difference in the emotional or mental health of one group in comparison with the other. The criteria of mental health employed were the ability to give and receive love and to take responsibility. The study, likewise, revealed no special personality type constituting one group versus the other. The principal difference between the two groups was found in the attitude toward authority figures. The glossolalists were more trustful of and submissive to group leaders than was otherwise the case.

A significant correlation was discovered between anxiety crises and initiation into glossolalia. More than 85 percent experienced a clearly defined anxiety crisis preceding their speaking in tongues. The author believes there is a close tie between the ability to speak in tongues and susceptibility to hypnosis. "If one can be hypnotized, then one is able under proper conditions to learn to speak in tongues." He regards tongues as a learnable phenomenon.

The author's final assessment of tongues is somewhat negative. While recognizing certain benefits for the individual, he sees glossolalia as frequently contributing to divisiveness in the Christian community. It is his hope, therefore, that no more than modest claims will be made for the practice.

Siegfried Grossmann is a young Christian layman who is director of a publishing firm in West Germany. His book is not limited to tongues but surveys the total range of spiritual gifts. He adds to the usual list of gifts such items as celibacy and, perhaps with less justification, martyrdom and eternal life. His approach is popular and devotional. He is interested in promoting a practical appreciation of the role of the gifts in accomplishing God's work in the church and in the world.

He rightly sees the gifts as given for service rather than as proofs of the truth of the gospel or of having the Spirit. He stresses the need to maintain balance between the fruit and the gifts of the Spirit. He refuses to pit the gift of healing against medical science or to claim that all illness is meant to be eradicated through the gift of healing.

Both of these books can be read with profit. Our theologizing must take into account the data provided by scientific research if it is not to lose touch with the world in which we live. Conversely, the tools of scientific research have their obvious limitations as descriptive instruments. There are dimensions of reality which they cannot measure. Perhaps, however, most of us are long on our reading of the Grossmann type and need to give more diligent attention to what we can learn from studies such as Kildahl's.

I want to lose

Elmer F. Suderman

I want to lose
my appointment book
that slices the day into shreds,
urgently asks twenty times a day
"What time is it?"
leave the noisy traffic
of the streets and
of the mind
leave the Kingdom of Kaput
and then
    and then
        then
listen to lilacs lecture on beauty
watch children
walk barefoot in the mud
(and join them, too)
and listen
    and wait
        and anticipate
until the whole world
dissolves in ecstasy.

REFORM

Martha Mecartney

They
were
sunk
down
into
uncreativity.
Suffocated
by
codes
and
conventionalities
they
slipped
into
the
pit
of
conformity.They
staged
an
uprising.
Trying
to
escape.
To
be
free
of
the
confinement.But
it
was
put
down
by
the
conformers.
They
were
reformed.
They
went
down
down.
Lower
than
they
had
been
before
And
then
theysettledintoapatternofuniformity.

MEDITATION

Roses in December

To have roses in December one must prepare many months before. They must be pruned, fertilized, weeded, and mulched to bloom beautifully in their season. It is the same with faith. To have it when you need it, you must nurture it at all times to make it grow and get it well established for the time when it must see you through harder times.

My mother believed. It was as simple and natural as eating or sleeping. God's greatest gift to her was the gift of faith. But it grew in little difficulties. When the hot winds withered our crops or the well went dry, when family finances ran dangerously low, her faith hardly wavered. She could always look on the bright side, by God's grace, and trusted that all would come out well in the long run. It usually did.

When my sister hovered near death with complications from a severe case of scarlet fever, the doctor wavered, our minister walked the floor, but mother stormed the gates of heaven with her prayers until the crisis passed. Nothing seemed to quench her faith in this truth, "All things work together for good to those who love God."

My father read the Bible more, but it was mother who encouraged, cheered, and comforted us through all our troubled times. Her light never went out, though it was dimmed at times.

After seventy, she nursed my father during his last illness, cancer, so that he never had to enter a hospital, which he hated. This was hard on her since he suffered the mental depression that often accompanies this disease.

When my own family was going through trying times, she wrote comforting letters. Once she wrote, "Life is like a carpenter building a house, he must cut, saw, trim, and fit each board perfectly so the whole house will turn out right. So God, our builder, must trim, fit, and work us into his mold so that our life turns out right. Then he can better use us in his kingdom, whether it be here on earth or in the world to come."

When she was nearing eighty, we thought, surely now it was time for her to relax and take it easy. But no. She accepted a position caring for and living with a deaf lady only three years older than she. It was a hard task, and I know the communication was trying as the lady would not wear a hearing aid or write her messages. But mother counted it all joy to be able to serve this lady. Especially did she do all in her power, with God's help, to take bitterness away from her friend who was carrying a grudge against members of her family who had wronged her. Only God knows if she got the job done but we do know that she had all these relatives together at a meal she prepared herself, the first time in many years.

It was in this home that mother fell and broke her hip. On the day it was pinned, in a four-hour operation, she thanked us for coming.

She was the best of patients. One day I told her, "Mother, you are the most cheerful sick person I have ever seen."

"Why shouldn't I be?" she answered. "The doctor says I am doing fine and I believe him. I will take each day as God deals it out; anything he does is fine with me."

Many get-well messages from friends expressed the thought that her cheerfulness and faith were missed in her church and community. Her Christian influence was being felt by new people. The nurses said she was the best of patients. She looked to each new day as a great happening.

The roses of faith she had cultivated throughout her life, bloomed bright and beautiful in the December of her life. *Charlotte Carpenter*

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COVER

A little girl gets a sewing lesson from grandmother. Such scenes are not as common as they once were. The multi-generation family has largely been replaced by the urban family, and older people are often left to fend for themselves. On pages 712-13, Henry A. Fast reports on a few communities which are doing something for their older citizens.

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Three fables for the third and fourth generations

ONCE UPON A time there was a Mennonite church in a small community. Almost everyone in the community was a Mennonite, and his parents had been Mennonites, and their parents, and their parents, according to the family trees that hung proudly in the living rooms.

One Sunday evening a month the church members had a faspa at the church with zwieback and *Schinkefleisch* and *Mackkuche* from the Schweitzers. They gave generously from their abundance, but the third world Mennonites with black or brown or yellow skins and the few non-Mennonites who moved into the community had little effect on this church's cultural celebrations.

A number of church members were concerned that their young people were not coming back to the farms, but were moving to the cities where they became Methodists and Baptists. But no one did anything except lament the slowly shrinking size of the congregation. Eventually their Methodist and Baptist grandchildren couldn't even remember who Menno Simons was or how zwieback tasted.

ONCE UPON A time there was a Mennonite church in a city. Most of the members had grown up on farms, but had found jobs in the city. Many different kinds of people lived in the city, but practically everyone in the Mennonite church had a name like Schmidt or Peters or Goering or Musselman.

The congregation became concerned about its mission to others in the city, particularly those less fortunate than they. So the congregation started a community center in a Chicano neighborhood. There were recreation programs, a nursery school, and morning Bible study for homemakers.

A few people who participated in the programs of the community center came to worship with the Mennonite church. But transportation to the other side of town was hard to arrange, and for some of the Mennonites, it was difficult to find a topic of conversation with someone whose relatives they couldn't identify.

The community center continued for a long time, but the Gonzaleses were the only family from that neighborhood to join the church.

ONCE UPON A time there was a Mennonite church with a few members who believed in evangelism. With the cooperation of the pastor and a few lay men and women, quite a number of people with non-German names began coming to church.

One Sunday morning the majority of the congregation woke up to discover that there were others in their midst who couldn't even sing "Holy God, we praise thy name" in four-part harmony. Moreover, these others had some new ideas about the nature of the church and how to live the gospel.

"Wait a minute," said the majority. "We're losing our heritage. How will our children learn about Mennonites if their Sunday school teachers are non-Mennonites?"

"We *are* Mennonites now," said the others.

"We have nothing against those of non-German background," said the majority. "Some of our best friends are English, but we can't let the Mennonite tradition be diluted."

"How long does it take to become a Mennonite?" asked the others in desperation.

Finally, some farsighted members from both sides helped the group to come to a new understanding of the mission of the church and Mennonite identity.

To celebrate that new understanding, the congregation had a special worship service one Sunday evening, which ended with a carry-in meal of pluma moos and enchiladas and barbecued ribs and fried bread and Irish stew. LJ

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OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

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The true light that enlightens every man was coming into the world. John 1:9

Christmas has become the largest festival of consumption in a society that worships consumption.

HOW MUCH IS ENOUGH?

Dwight Platt

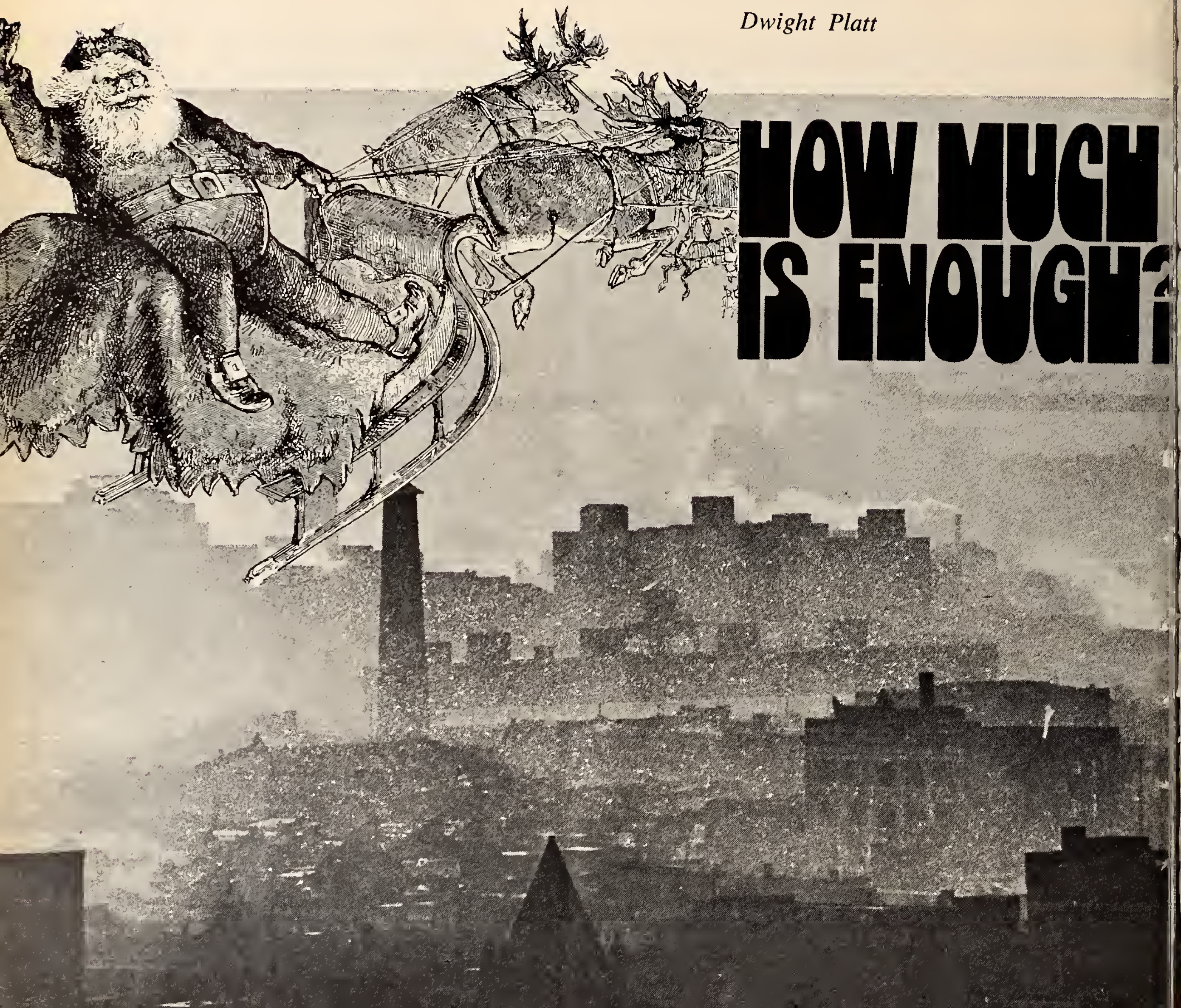
THE SHRILL NOTE of a conch shell horn broke the expectant silence of early morning as a little wizened man leading a party of followers entered the village. A number of years ago I spent a few days with Vinoba Bhave, a follower of Gandhi, who walks from village to village in India to ask landowners to give a few acres to their landless brethren. Although Indian landowners had little land by American farming standards, Vinoba Bhave's message was, "In a world of need, he who has more than he needs is a thief."

Cash registers jingle and lights twinkle as we in America prepare to commemorate the birth of Jesus Christ. In the Christmas season of 1972, we are also concerned with gifts, but the similarity in form belies a contrast in these events.

In western society, Christmas has become the largest festival of consumption in a society that worships consumption. We feel compelled to give things to people who have a surfeit of things in order to show our affection. In this society, we measure living standards by material consumption. Consumption fuels economic growth which provides new jobs and more income, so buying can be rationalized as a part of our community responsibility.

We may feel uneasy when we hear of need and poverty but it does not threaten our level of consumption. We give to help the needy and to build a world in which all will share in our abundance. But should the message of Vinoba Bhave still trouble us?

The United States with 6 percent of the world's population consumes at least 30 percent of the world's



production. Americans own 60 percent of the cars and use one-third of the electrical power. If world consumption of energy were to be raised by the year 2000 to the U.S. 1960 per capita use, it would require a thirteenfold increase in energy production.[1]

But we in North America are not satisfied with our rate of energy use. In the United States the use of electrical energy is doubling every ten years.[2] We live in a finite world with limited resources and with life-support systems that have a limited capacity to tolerate our activities and take care of waste products.

Many scientists believe that it is impossible with the limited resources and systems of the earth to provide the rest of the world's population with the level of material consumption that we enjoy in North America. We are able to maintain a high standard of living by utilizing resources from underdeveloped countries.

Supplies of fossil fuels, our main source of energy, are obviously limited and are being quickly used up. Known reserves of natural gas and petroleum will be gone in another thirty to forty years at current levels of use and in only twenty years if their use continues to grow at the present rate. Even if the total reserves found are five times the presently known reserves, we will run out in fifty years if their use continues to grow. And yet the United States uses more than 60 percent of the world's production of natural gas and 30 percent of the petroleum.[3]

When the world's supply is limited, are any moral questions raised by such prodigious use? Do we have the right to import and use as much petroleum as we can pay for? This generation of Americans will use most of the natural gas supply of the world. Will future generations question our stewardship of world resources?

Many people depend upon technology to solve resource problems. When one fuel supply runs out, we can switch to others. Coal supplies are much larger than petroleum but coal produces more severe pollution. Other possible energy sources still have many problems, and some, such as present methods of producing nuclear energy, have severe problems in disposal of wastes. If a large new source of energy is developed, there will still be limits to its use on earth. Technology can often raise limits but technological innovations themselves are undoubtedly limited.

Other limits on production are imposed by supplies of minerals. Even if metals are progressively recycled, the metals required, at present industrial use levels, would not be available to bring the rest of the world up to full industrialization.[4] And many scientists believe that environmental pollution will be more important in setting limits to industrial expansion than will the shortage of resources.

Therefore whenever we consider the effects of consumption, we must understand that we live in a finite world, that we are approaching certain limits on continued industrial growth, and that the degree to which these limits will be amenable to being extended technologically is uncertain.

In such a world, Christian stewardship has a renewed relevance and meaning which had been lost in a frontier world with apparently limitless resources. This new stewardship emphasizes our responsibility for the wise use and conservation of world resources and the maintenance of a good environment.

American economic behavior is based on the premises that convenience, efficiency in the use of labor, and rapid turnover of goods are good, even if they are wasteful of materials and enegry. American production systems are based on a one-way flow from manufacturer to consumer to waste dump, and this flow is accelerated by "built-in obsolescence." We have built complex sophisticated manufacturing systems that use raw materials but recycling systems for use of waste products are primitive.

Disposability is a convenience that increases polluting waste and consumption of resources. Almost three times as much energy is required for the container system for one gallon of soft drink supplied in sixteen-ounce throwaway bottles as in sixteen-ounce returnables.[5] Our transportation systems and heating and cooling methods are wasteful of energy.

If we would develop systems that utilize materials and energy more efficiently, it is estimated that we could decrease energy consumption by 30 to 40 percent without decreasing appreciably the services and goods provided. Can we justify such waste to the rest of the world or to future generations?

Another moral question is raised by our level of consumption. How much of what we consume do we need? How much influence does advertising and social pressure have on our habits of consumption? These questions are not easy to answer. They are personal questions of stewardship. Decisions with regard to consumption are not as clear-cut as a decision to tithe income. The Mennonite tradition of the simple life, which most of us discarded as archaic in this affluent age, needs to be reexamined in the light of Christian stewardship.

Often our attempts to be good stewards may seem irrelevant, for the major sources of waste and excess consumption are built into the system. However an individual life style may point the way for society. Christmas 1972 can have new meaning if we use it as a time to reconsider our responsibility to conserve the earth and its resources and to share these resources more equitably with the poor, instead of using it as an excuse for unnecessary consumption.

[1] McHale, John. 1970. *The ecological context.* New York: George Braziller, p. 119.

[2] Abrahamson, Dean E. 1970. *The environmental cost of electric power.* New York: Scientists' Institute for Public Information, p. 28.

[3] Meadows, Donnella H., Dennis L. Meadows, Jorgen Randers, and William W. Behrens III. 1972. *The limits to growth.* New York: Universe Books, pp. 58-59.

[4] McHale, *op. cit.*, p. 121.

[5] Hannon, Bruce M. 1972. "Bottles, cans, energy." *Environment*, 14(2):19.

Sunday school papers have many extra uses

La Verna Klippenstein

WHAT'S WORSE than finding Sunday school take-home papers stuffed into church wastebaskets? Seeing them junked at home. In Minneapolis, where ours were the only "churched" children in the neighborhood, it was often a scramble to get *Junior messengers* read before friends trooped in and asked for them. Old quarterlies were just right for playing school and church. Activity sheets sometimes made fine prizes for games. We didn't only "play" church. During the summer, up to ten children, aged four to eleven, came frequently for evening devotions. The church school papers were excellent for impromptu children's meetings.

In Winnipeg, where there were fewer children in the neighborhood who didn't go to church, we managed to accumulate enough story papers to distribute with the candy at Halloween. That's not a "trick with a treat." A Mennonite editor of family worship materials considers it unethical to distribute religious literature this way. We've done it for years. *Words of cheer, Story friends,* and *On the line,* have been accepted and appreciated as much as the cookies shared as widely. Salesmen, "sect peddlers," and casual callers have shown interest in, and accepted adult quarterlies. The young Hutterite who sold me two dozen chickens last fall, avidly read *Alive* all the way to his truck parked down the road.

Upon moving to a new urban location, I have hesitated using church materials with visiting children, particularly if I had not met the parents. However, no negative reactions have reached me yet. What's more, parents have been quite willing to let our house and yard be the neighborhood social center.

"Yes, I discard unread Sunday school papers," admitted the wife of a church and school teacher. "With six children bringing them home, I just can't keep up with it all." For her, and the rest of us, here are some suggestions.

1. Provide an easily accessible box for Sunday school materials. This can be in a closet or on a basement shelf. Within a month you will have an accumulation of fun-time materials to answer the "what-can-I-do" dilemma.
2. Leave one piece of Sunday school literature on the Sunday dinner table. (I said "leave" because I assume that at your house, as at ours, that is where Bibles, quarterlies, and take-home papers are piled after church.) Use that one piece in your noon table talk. Nursery and kindergarten cut-outs make fine centerpieces.
3. Let the children use their Sunday school materials at family worship times.
4. Keep at least one old quarterly in the glove compartment of your car. It will be a boon during long rides.
5. Seek permission from your hair dresser, barber, and laundromat proprietors to leave literature in a take-home rack. The clutter of crummy periodicals in some of these businesses make current materials in an appropriate place especially attractive.
6. Clip the poems and pictures for use on your kitchen bulletin board.
7. Consult the Sunday school box for materials and ideas for use in school projects and when making all-occasion cards and gifts. The story on Louis Pasteur came while our fifth-grader was doing a health project on his life. The birthday cards given to a little blind friend recently, were made after our children saw the suggestions in a Sunday school leaflet last month.

There is something incongruous about promoting an overseas literature distribution program while we neglect to use our own with conscious purpose. Christian nurture is primarily the responsibility of the home. Few parents spend ten minutes a week preparing spiritually enriching experiences for their children. When one considers its potential for inspiration, growth, and witness, Sunday school materials must surely be the most tragically wasted $152,000 that our conference churches spend annually.

Sunday morning service

Myra Scovel

Bringing the world with us
as far as the vestibule,
we chat of the children,
commiserate over colds,
hush the banter of our men
hanging their coats.

At the holy swing
of the door behind us,
we put on our robot faces,
ready ourselves for God.

At the lift of a hand,
we rise as one, as several.
"All glory, laud, and honor
to thee Redeemer, King. . ."
we sing, wearing our robot faces.

To the decorous closing of hymnals
(one bang from a boy)
we sit, smooth our gloves,
ready ourselves for prayer.

Dear Father,
outside, whole bush bouquets
of forsythia bloom for you!
Cherries are showers of happiness;
flowering almond, peach, plum.

Oh, my dear Father,
let me loose a barrage
of pink cloud-balloons
in praise of you,
shoot ten thousand Roman candles of
joy,
light ten thousand times ten thousand
strings of bright red firecrackers
to show you how glad I am
you see through my robot face.

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Disaster service adapts to Hopi ways

Working with Mennonite Disaster Service in Moencopi, Arizona, a Hopi Indian village, has meant adapting to traditional Hopi authority patterns and building patterns, said Harold Regier, secretary for peace and social concerns for the Commission on Home Ministries.

Mr. Regier, representing both CHM and MDS, spent a week in Moencopi in early November, coordinating repair work after heavy rains had damaged the roofs of about seventy-five homes in Moencopi in October.

The houses have stone walls chinked with mud. Across these are laid wooden beams, then a layer of boards, then a layer of sand or dirt which serves as insulation in summer and winter. Rainfall is usually so light that the roofs serve their purpose well. The heavy rains, however, washed away the dirt and soaked the wood beams and household furnishings.

Repair work was slow in getting started. The first MDS project foreman, J. Edwin Mast, returned to Phoenix when his wife died October 25, soon after they came to the flood area.

Before Mr. Regier, the new project foreman, could get to Moencopi (he was snowed in in Denver), the tribal chief of lower Moencopi asked the MDS volunteers, most from California, to stop work.

Although the people whose homes were damaged had asked for help from MDS, no one had consulted the chief, who did not want to accept outside help. And the families in the lower village did not want to buck the traditional cultural structure to override the chief.

The leadership of the upper village was more open to help from MDS and called a meeting of people who might need assistance.

As a result, ten or twelve homes in the upper village were to be repaired November 13-18 by volunteers from Idaho, California, and Oregon. Mr. and Mrs. Abe Pankratz from Reedley, California, were to be field directors for the week.

Five homes had been repaired before work was stopped in early November. A number of other people were eligible for government assistance for repair. Other families were able to repair their homes on their own.

Mr. Regier estimated that a total of seventy-five houses had been damaged, about fifty of these in the lower village.

Most homes were being rebuilt in the traditional style, with some homeowners requesting that the sand be replaced on the roof.

"We want to be sensitive to the customs and traditions of the people," said Mr. Regier. "We want to fit into their way of building."

Red Cross is providing building materials, and some homeowners are providing materials where they are able.

Nelson Hostetter, executive coordinator of MDS, and John Jantzi, Region IV coordinator, were to survey the work in Moencopi in November.

Church workers' families to receive tuition grants

Bethel College has restored a financial aid policy that was dropped ten years ago. Beginning in September 1973, dependent children of ministers, missionaries, and conference administrators will be eligible to receive a half-tuition grant at Bethel. This would amount to $760.

Eligible for this type of assistance are children of ministers of any denomination currently serving a charge, General Conference missionaries currently serving a charge, administrative employees of the General Conference, Western District, and Pacific District conferences, Mennonite Central Committee, and faculty of Mennonite Biblical Seminary.

President Harold Schultz indicated that this policy was simply another visible symbol of the goals study which indicated that Bethel, by choice, wishes to be church-related. "The futures of the church and church colleges are interrelated. This policy reciprocates the support that comes from the church and strengthens our ties with the churches," Mr. Schultz said.

Jantzen goes to India for property transfer

Lubin Jantzen, candidate secretary for the Commission on Overseas Mission and former missionary in India, returned to India in early December for a three- or four-months special assignment.

At the request of the mission committee in India he will help in the transfer of mission property, now owned by COM, to an Indian body, the Evangelical Trust Association of North India. Mr. Jantzen had done preparatory research on such a property transfer in 1964, when he was a missionary in India.

The transfer is necessary because of recent legislation passed by India's Parliament, which may increase government regulations on the holding of property by foreigners, the entry of foreign money, and employment of foreigners in India.

In anticipation of such regulations, the mission had already begun the necessary work to complete the transfer to ETANI of school and hospital buildings, missionary residences, reading rooms, and other buildings with North American ownership. Church buildings, parsonages, and cemeteries already belong to the Indian church conference.

During Mr. Jantzen's absence, Gerald Stucky of Berne, Indiana, will serve as candidate secretary for COM. Mr. Stucky has been a missionary in Colombia and is chairman of COM's candidate committee.

Conference leaders to meet with MCC(Canada) board

Leaders of all the Mennonite and Brethren in Christ conferences in Canada have been invited to a special meeting with members of the Mennonite Central Committee (Canada) board in January to evaluate MCC's efforts, to voice their expectations of this inter-Mennonite organization, and to share their experiences and insights.

This leadership conference, which will be part of MCC (Canada)'s annual board meeting, is scheduled to be held in Saskatoon, January 11-13.

A woman becomes a pastor in Illinois

When Emma Richards was a student at Goshen Biblical Seminary, the decision came whether to take a course in homiletics.

"Harold Bender told me, 'Go ahead. You may not preach in my lifetime, but someday you may be able to use it,' " said Mrs. Richards.

Emma Richards is using her preaching talents now as pastor of the Lombard Mennonite Church in Lombard, Illinois, a suburb of Chicago.

As the first licensed woman minister among North American Mennonites, Mrs. Richards serves with her husband, E. Joe Richards, a part-time co-pastor of the congregation. Both teach full-time in the public schools and share preaching and pastoral duties at the church.

The way to a pastorate for Mrs. Richards has been long.

Mrs. Richards grew up in the Mennonite Church in Kokomo, Indiana, and graduated from Hesston Academy, Goshen College, and Goshen Biblical Seminary. She taught English and speech in high schools and at Goshen and Bluffton colleges before she and her husband spent twelve years in Japan under the Mennonite Board of Missions.

"What I learned in seminary was of great advantage to me in Japan," she said. "It helped me avoid the first frustrating years as pastor's wife. I preached my first sermon at the Mennonite church in Tokyo in 1954."

In 1966 the Richardses returned to North America to get master's degrees in education and, during that time, served as co-pastors of a Presbyterian church.

In 1968 Mr. Richards was asked to become pastor of the Lombard Church, and both Joe and Emma found full-time teaching jobs nearby.

"The Lombard Church uses a lot of lay people in the services, and Joe wasn't hired to do all the preaching. There are two seminaries nearby which supply some preachers," said Mrs. Richards. "So the congregation was not surprised when I took my turn preaching once in awhile.

"About a year and a half ago, the church council was given a petition requesting that it look into my ordination to the ministry. Then I was called to a team-preaching ministry."

The congregation has recently redefined her role and decided to call Mrs. Richards as pastor with her husband. She was installed October 15.

Mr. Richards is elected to certain jobs, such as chairman of the worship committee, but there is no special division of labor in the role of pastoring or counseling, Mrs. Richards said.

"In the preaching schedule, the congregation puts in 'Richards.' Then we decide which of us preaches that Sunday," she said.

"When I'm in the local congregation, I am regarded as a person with certain gifts and I'm using them. I don't feel as if I'm the 'minister's wife' there."

James Yordy, chairman of the congregation, agreed.

"Ours is not a traditional Mennonite church," he said. "I don't think the congregation had a problem working through this. If it had to make a choice between a man or a woman, it might not choose a woman, but here, Emma had a chance to grow on us."

The situation has not been as easy with the Illinois Conference, of which the Lombard Church is a member. The conference did not accept the congregation's proposal to ordain Mrs. Richards and instead gave her a temporary two-year license, which allows

Joe and Emma Richards, left, pastors of the Lombard (Illinois) Mennonite Church, chat with James Yordy, chairman of the congregation.

her to marry, baptize, and give communion.

Mrs. Richards said the conference has appointed a committee to look into the "problem" of ordination and make a study.

"Lois Clemens did her whole lecture series at Conrad Grebel College on the subject," said Mrs. Richards. "Yet the men think they need another study."

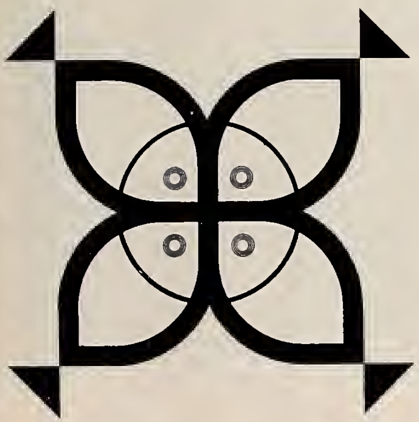
"When we say, 'Why don't you ordain her?' " said Mr. Yordy, "the conference wants to study the whole question of ordination of anyone. That's not the time to question the good and bad points of ordination."

Mrs. Richards takes heart that some Mennonite Church leaders whom she invited to her installation service have written positive letters in response.

"In two years, the Illinois conference will be more ready," said Mr. Yordy. "The conference wasn't prepared this year."

"We aren't trying to push ordination at the conference," Mr. Richards said. "The congregation takes Emma's ministry as a matter of church business. She's been called by God and the congregation because of her gifts."

"A woman," said Mrs. Richards, "has to work twice as hard to prove herself—be a better student, be a better preacher, and manage an efficient household—or be known by the congregation."



Post-truce relief planned

William T. Snyder, executive secretary of MCC, has written the following report on post-truce relief in Vietnam.

Numerous people have inquired about planning for Mennonite Central Committee services in Vietnam following the truce now being negotiated. Now that the presidential election in the United States is past, Mr. Nixon should have clearer sailing in reaching agreement for United States withdrawal from Vietnam and developing new relationships to South Vietnam, North Vietnam, and the National Liberation Front.

The United States has announced its intention to begin a rebuilding program after a truce is negotiated. The most recent information from Washington indicates no concrete plans for refugee relief until after a truce. In the meantime, Vietnam Christian Service and MCC are responding to the needs of many refugees.

MCC is keeping its operation fairly lean in terms of number of personnel, at least for the next several months, hoping to increase personnel if possible under whatever truce arrangement comes. From a maximum of forty-two people under MCC appointment in Vietnam in 1967, the total personnel today number eight.

It is difficult to see at this time how any truce can prevail for long if the basic understanding is that the territory each government controls at the time of the truce is its boundary. Vietnam has not been a war of "fronts" but a fluid situation in which battle lines are nowhere and yet everywhere.

Although the number of United States military personnel in the war has been decreasing, the number of Vietnamese civilians admitted to hospitals has increased. The Vietnamese people now bear the weight of the casualties. There will be tremendous need for all kinds of medical assistance following the truce, especially in the production of artificial limbs and other prosthetic devices.

As 1972 draws to a close, MCC's emphasis will be on flexibility and on maintaining a Christian sensitivity for relieving and rehabilitating war victims and helping build foundations for peace in Southeast Asia.

Students going to Colombia

The possibility of students spending a term doing their student teaching in English-speaking schools, but living in another culture, will soon be a reality at Bluffton College.

Mark Houshower, academic dean, and Emerson Miller, director of teacher education, spent several days in Bogota, Colombia, this fall working out details for such a student teaching program at the Colegia Nueva Granada School.

The English-speaking school has programs from kindergarten through grade 12 and is fully accredited by the Southern Association of Colleges and Universities.

Dr. Houshower said the Bogota school is a large, modern facility where 50 percent of the students are Colombians who are bilingual. The others come from English-speaking communities near Bogota and from such areas as children of the diplomatic corps, students from English-speaking businessmen and women in Bogota, and workers in the embassy and church agencies in the city.

A few administrative details remain to be worked out, but the program likely will begin with Bluffton students during the spring term which begins January 31 and runs through April 13.

Dr. Houshower reported that while in Bogota he also worked with Centro Colombo Americano concerning the continuation of the Bluffton summer seminar program in that city.

Details are being completed for the relationship to continue for the summer of 1973, when it is projected that another ten-week seminar program will be administered by the college.

The dean also met with officials at the Universidad de los Andes.

U.S. policy fans Middle East terrorism

Urbane Peachey

The killing of Israeli athletes at the Munich Olympics is viewed by many North Americans as an act of terror implicating most Arab states. The incident is seen in isolation from past and present international developments which contributed to the mentality which resorts to acts of terror. Consequently, there is a strong inclination to do away with the terrorists but little motivation to deal with the root causes of terrorism. There is little understanding of the frustration and despair from which these acts are spawned. Few people allow for the possibility that American foreign policy in the Middle East for the last twenty-five years might have been a major contributor to the frustration and despair, and hence to Munich itself.

The Middle East is mined with vendettas, and no one knows where the next mine will be detonated. Figuratively speaking, all parties in the conflict, including the United States and Russia, have been laying mines for the past fifty years. Few people want to bother recalling the violence and bloodshed in Palestine in the 1930s and 1940s, but sons and daughters, fathers and mothers, of those still living, were cut down by Zionist and Arab terror in those days.

The terror of that time was, for the most part, from British weapons in the hands of newly immigrated Jews, who operated as terrorist units. The loss of life and land in the 1948 war is still a vivid memory for Palestinians who had to flee their homeland. The scars of the 1956 Israeli aggression over Gaza and Sinai, backed by French and English arms, are still visible. The 1967 Israeli raids and subsequent occupation of Sinai, Jordan's West Bank, and Syria's Golan Heights again displaced more than one million Egyptians, Jordanian-Palestinians, and Syrians.

Who has not heard of the displacement of 700,000 Egyptians from Sinai and the Suez Canal area in 1967 and subsequent fighting? Who has not heard of the systematic Israeli destruction of the East Jordan Valley in 1968?

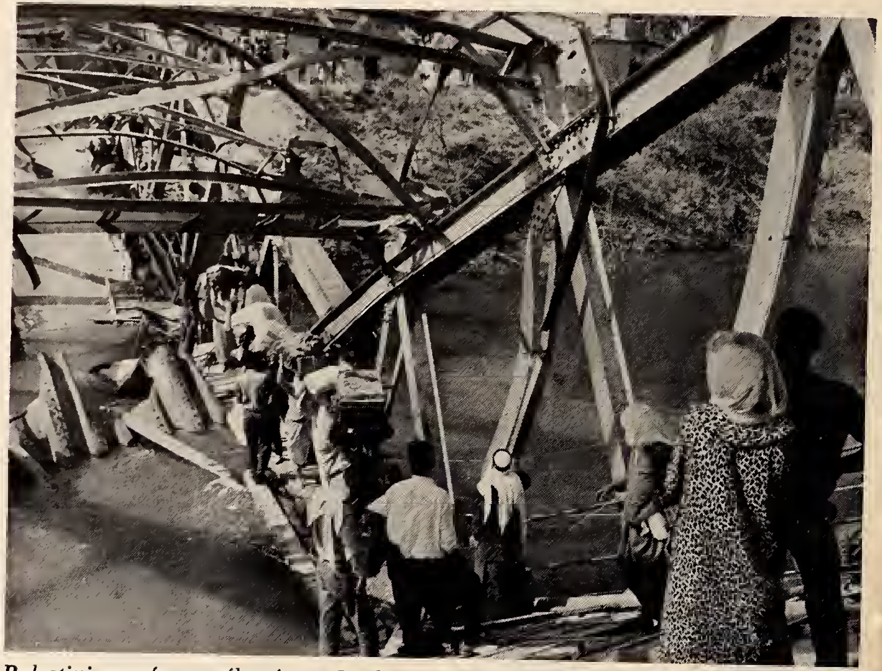
Let each man hold his own opinion about who shot first and longest in the Middle East — whether the Arabs or Israelis. War is a conflict between two or more parties in which each issues threats and counterthreats by propaganda and gunfire. What amazes me is that anyone is still trying to justify the militant acts of any one of the many sides taken in the Middle East conflict.

I have an opinion about the Middle East because I live here. I don't expect many to agree with me, but I expect fair-minded people to consider another point of view.

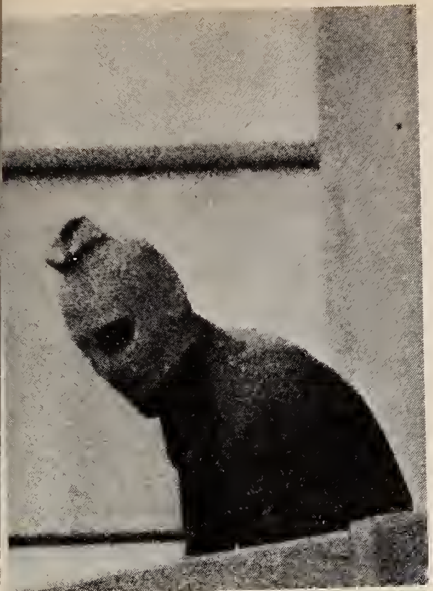
One of the most important issues to be examined in the Middle East impasse is the role of the United States. The U.S. Government has chosen to implement the *balance of power* theory and the maintenance of the status quo. Concretely this has meant providing military aid to Israel in 1971 valued at $500 million, plus substantial economic aid. It has meant the contribution of millions of dollars for services to 1,400,000 registered Palestine refugees, and modest economic and military aid to Jordan and Lebanon. It has meant *real* support for continued Israel occupation of Arab lands in spite of pious platitudes from the State Department alleging support for U.N. Security Council Resolution 242. It has meant perpetuation of a no-peace, no-war situation, paralyzing national and regional economies, and has increased the instability of individual states in the region.

More basically, the United States is interested in the preservation of existing post-1967 war borders in the region, guaranteed European access to Middle East oil, and the maintenance of American prestige in the global superpower rivalry. The U.S. is also guarding carefully against assumed expansionist designs of the Soviet Union in the Mediterranean, North Africa, and Indian Ocean regions.

Thus the expressed wish to maintain the *balance of power* and the *status quo* in the Middle East is simply a cover up of real objectives in the region, and few people bother penetrating the real designs of our government.



Palestinian refugees flee from Jordan's West Bank across the shattered Allenby Bridge after the six-day war in 1967.



His face covered with a ski mask, an Arab terrorist peers over a balcony in Munich's Olympic Village where Israeli team members were kept hostage. There is little understanding of the years of frustration, duplicity, and despair which spawned the terrorism at Munich, says the author of the accompanying article. The Olympics, he writes, are no more sacrosanct than the homes and vineyards of the Palestinians which were taken away from them by violent means. The terror has been provoked and initiated by both sides, and it is high time that the United States disengage itself from its close complicity in the conflict.

Many American congressmen will tell you that the large outpouring of American aid for Israel rises out of the desire for votes and campaign funds. This may or may not be true.

The Middle East American policy, as elsewhere, assumes that there must be a power militarily superior to all the other states in the region in order to keep the peace. But little thought has been given to the actual impact of such a policy. The military strategists may amass short-term evidence favoring such a policy, but the long-term implications must also be considered.

1) Heavy military input and the accompanying maneuvers elevate tensions in the region both politically and on the grass-roots level.

2) Excessive military input into Israel further alienates Arab peoples from the United States Government and people. Only a few measures are being undertaken to build and strengthen relations with the fifty million or more Arabs in the Middle East.

3) Continued American military input into Israel forces Russia into a more belligerent militant posture in the Middle East. The action that is intended to inhibit Russian expansion has the opposite effect—increased Soviet military commitment to the region. American policymakers completely fail to understand the Arab psychology, which resists outside domination first of all and only secondly the presence of the Soviet Union in the Middle East. U.S. policy drives Arab states into the arms of the Soviet Union militarily, politically, and ideologically, but that progression has not really gone beyond the military stage. In fact the whole Muslim world is a stronger bastion against communism than any weapons the United States can introduce. It is interesting to note that the Communist party is legalized in only two Middle East countries, Israel and Lebanon. If the United States withdrew its military support from Israel, the Arab states would expel Soviet military and political presence en masse, as was demonstrated by the expulsion of 20,000 Soviet technicians from Egypt in early 1972.

4) American military assistance to Israel gives tangible encouragement to Israel to flout repeated United Nations resolutions calling on Israel to withdraw from Arab lands occupied in 1967. This hypocritical posture of a superpower in the United Nations cripples the positive peacemaking initiatives with which the United Nations is empowered.

The American policy in relation to Arab demands has been one of duplicity, delay, and outright antagonism. The terror at Munich was partially a product of American policy. It was superseded by the terror of phantoms. The U.S. has been creating terror in the hearth and vineyard of the Arab Middle East on a grand technological scale since 1967 and scarcely a whimper of protest has been heard from the West. Olympic sports are no more sacrosanct or immune to terror than a vineyard giving sustenance and shelter to a family in Arab lands bordering Israel. How long will the American taxpayer continue signing the bank draft for a policy of treachery? How long will the American taxpayer tolerate the lethal destruction of the Arab *and* Israeli world? For eventually the military stance of the U.S. may well bring about Israel's own self-destruction.

A score of national and international government and voluntary agencies have been serving relief and welfare needs of Arab refugees and displaced persons for the past twenty-five years. They have been moving refugees, putting up tents, settling refugees in more substantial shelters, and starting a host of self-help projects. All this we have done while the American policy of destruction continues. Ninety percent of this outpouring of humanitarian and Christian compassion has been to rebuild what was destroyed by European and American weapons.

I ask you, in the name of God, and in the name of human decency, how long can this demonic business go on? How long will the American people continue signing the check for their country's policy? How long will they tolerate a policy fired by an irrational, paranoid mind-set about the Middle East?

Seminary community helps raise barn

Students and faculty at the Associated Mennonite Biblical Seminaries and members of the Bourbon Chapel Mennonite congregation of Bourbon, Indiana, recently applied some of their theology in a visible and practical way. Expressing the spirit of Christian aid to a brother, they raised a barn for Marvin Stutzman, farmer and pastor of the Bourbon congregation and student at the seminaries who lost his barn several weeks ago in a lightning fire. He had planned to wait until spring to replace it, but volunteer labor from fellow students, members of his congregation, and friends completely finished the job in approximately a day and a half. About eighty students and faculty from the seminaries took off from classes on Friday, November 3, to bring the pole barn structure under fully enclosed roof and walls in one day.

The death of a mountain

Harold McCullough

Bessie Smith spoke in flat tones, her face without expression. The Christians gathered around her nevertheless listened in shocked sympathy as Bessie, without evident emotion, described the numbing horror of the victims of strip mining in Appalachia.

Earlier in the day, our caravan of Volkswagen vans had labored through the constant dust of a coal-truck road, up the hairpin switchbacks of a south Virginia mountainside, until we stood where the giant bulldozers had recently finished cutting a beautiful mountain into a horribly scarred caricature of itself. It would have been difficult to climb the steep, wooded slope before. Now, we walked along a flat ledge, fifty yards wide in places, with a vertical face nearly as high above us. Here the coal had been cut away and the mountain left to die. And die it will.

The overburden and waste rock were pushed down the steep mountain slope below us, disturbing the natural stability of the mountain. Huge crevices, big enough to step into, ran along the whole slope.

Some day soon, a typical heavy mountain rain will sluice into these fractures and the mountain may collapse. They will call it a landslide and an "act of God"—if anyone even bothers to take note of the mountain's death.

Five or six families live in the shadow of this mountain, with other cabins clustered further down the same "holler" (a mountain gorge), within potential reach of the two-ton slabs of ancient rock that will come rolling down the mountain's desecrated slope. When the mountain dies, it will not die alone. But we will likely never hear about it. It will be just another of many such local tragedies in the mountains of Appalachia—the death of just one mountain of a thousand.

We were a small group of concerned people gathered for a firsthand look at the life and problems of these people. United by our faith in Christ and joined in common concern for the people of "America's longest ghetto," we had been summoned by CORA. We came from several denominations to form a cross-section of the Church: a bishop, mission executives, laymen and pastors. CORA is the Commission on Religion in Appalachia, a coalition of seventeen major denominations joined in Christian concern for the deprived and dehumanized people of our eastern mountains.

Now, in a coal-mining town in southeast Kentucky, we were gathered in a hospital dining room for another in a series of interviews with the local people. Bessie and her peers have endured so much tragedy that she seemed bored with it. She is but one of the spokesmen for a large segment of the population that must rely on food stamps and other forms of welfare to exist. She spoke without emotion, but her words gave strong testimony to the indignation of having been deprived of the right to earn a living. Life would be easier for Bessie if she denied the dictates of her conscience and remained silent. She told us that, because she does speak out, every aspect of the "establishment" rises up against her and her peers in subtly powerful efforts to silence their appeals for justice. For example: Bessie related that she had been criticized by the welfare case worker for "attending too many anti-strip mining meetings and neglecting your nine children." The next welfare check failed to arrive. A certain form had not been received from Bessie. She said she had submitted it several days before but they "couldn't find it" 'and she was required to fill out a new one and wait several more days for it to be "processed" before welfare payments could be resumed. It is understandable why Bessie and others like her are now active in the local Welfare Rights Organization.

An aggressive campaign to persuade Congress to ban strip mining of coal in Appalachia is being carried out by the Commission on Religion in Appalachia (CORA) through a special office in Blackburg, Virginia. CORA, a broadly based church organization, argues that strip mining is harmful to human life and the environment and is not necessary for coal supply. This photo shows the effects of strip mining operation on a farm near Cadiz, Ohio. Such scars on the land are typical. In strip mining the top soil is taken off and the coal exposed, unlike standard mining where shafts are dug. Ohio, unlike other states where strip mining is common, has recently passed a law requiring mining firms to return the land to its original contours, or, in some cases, terrace it, after mining operations. In either event, the "high walls," which environmentalists say sometimes reach heights of over 100 feet, would be removed.

Mart Shepherd, also in the group, described what happened to his beautiful eighty-acre farm on the mountainside. He owned the land and farmed it, as had his father before him. When the strip miners came with their bulldozers and trucks, they left all but one acre completely destroyed—and he said he has no legal recourse. Mart, like many others in the mountains, is the victim of a "broad form deed" executed in some distant past; under its terms, mining companies have purchased mineral rights for as little as five cents per acre. The terms of the deed specify that any and all minerals on the property may be removed by whatever means the miners decide is most feasible. Today, that means stripping. On the steep slopes of Appalachia, this destroys the land and pollutes the streams with mineral waste.

It reminded us of the colonialism that suppressed and exploited the people of Africa in the last century. We were incredulous that anyone in this era and particularly in *our* country could have this kind of power to destroy the destiny of a whole people. But we soon had evidence that such malevolent power exists.

Our meeting in the hospital was interrupted by a nervous assistant hospital administrator who said, "You people must leave the building immediately. We have just received a bomb threat!" It appeared that no one in the room really believed it, but we moved out of the building with quiet dispatch. Outside, the police were waiting to command us, "We must ask you to get in your cars and get off the hospital grounds at once." While the local people meeting with us assured us that it was merely "a coincidence," we could not help but note that our little group represented a wide spectrum of national church bodies and potentially a powerful forum—and that no patients were evacuated.

We adjourned to a Presbyterian church in a nearby town and continued our meeting far into the night. The women told of having moved onto mining sites to block the big machines with their bodies. They described how one bulldozer operator was fired on the spot when he refused to obey his foreman's command to start up his machine and move its blade against the four women standing in front of it. When we asked the women why they, rather than their husbands, had taken such dangerous action, they replied simply, "We were afraid the men would be killed."

As our caravan proceeded away from that place, we traveled on some public highways that were badly broken by the weight of the huge coal trucks. At one point, we drove for miles behind a fourteen-wheel Mack until it approached a bridge posted "Load limit twenty tons." We dared not venture onto the bridge, but stopped to watch it sag visibly beneath the mammoth vehicle that must have weighed twenty tons empty, to say nothing of the tons of coal piled high in its huge box.

At Blackey, Kentucky, Joe Begley is a deputy sheriff; he is also an active opponent of strip mining. Mr. Begley told of writing citations for such violations—often on trucks without license plates—only to have every case thrown out of the local court.

The people who are being subjected to this exploitation by certain American industries and government agencies, look in vain to the church to become their advocate once again. We who have seen this desecration of the land and ached in our hearts for those whose heritage is thus being destroyed want the church to come alive in Christian concern for this hitherto unrecognized but most oppressed minority group in our society. Just as it did in Africa, the church can sow and nurture seeds to end this exploitive colonialism.

Though it is already much too late, we challenge the church to assume again its historic role in imitation of Christ as the advocate for Christian morality in righteous wrath against those segments of society, industry, and government that are so tacitly permitting the carnage of our land to continue unabated.

There are a few faint signs of hope. Wilburn C. Campbell, Episcopal bishop of West Virginia, has taken a public stand for the abolishment of surface mining. The Congress is finally giving serious consideration to legislation that would forbid surface mining on any slope of more than 20 degrees.

Meanwhile, the people of the region need help to recover their human dignity and their right of self-determination, and CORA is the action arm of our denominations in Appalachia to help make it happen.

RECONCILE

Centennial programs available to churches

In preparation for the centennial year of the coming of Mennonites to the prairie states and provinces, the Mennonite Library and Archives, North Newton, Kansas, is offering to congregations and other groups its resources in historical lectures, courses, and workshops.

William Keeney, director of the Mennonite Library and Archives; John F. Schmidt, associate director; Cornelius Krahn, former director and now part-time associate; and Bethel College faculty members will be available for these presentations.

Options include illustrated lectures on such topics as "Mennonite origins in Switzerland and Holland," "The Hutterites," "Mennonite art," and "The Christian witness in the USSR today"; stories from the archives on the 1874 migration; and topical presentations such as "Basic beliefs of Swiss and German Anabaptists," "Mennonite peace principles," "Issues facing Mennonites today," and "The Mennonite centennial of 1974."

In addition, short courses (one night a week for several weeks) may be arranged, with or without college credit. Possible topics include "Mennonite history," "Ethics for Mennonites," "How to read the Bible," and "Peace studies." More specialized topics may be arranged.

LETTERS

Key 73 deserves support

Dear Larry: Some of the ideas expressed in Melvin Schmidt's letter of dissent against Key 73 greatly disappoint me (October 24 issue). After having read quite a bit of the *Key 73 Congregational resource manual* (it's excellent!), it is my firm conviction that the whole purpose of Key 73, in the minds of the planners and organizers, is to be *obedient* to Christ's great commission right here in America, in our own neighborhoods. Just because others don't all approach the Christian life with *our* background and training in discipleship and peace is no reason why we can't work together in evangelism in our local areas. Each congregation is free to work in its own way, to choose from a variety of materials and methods, within its own doctrinal framework. I am glad three of our fine Mennonite men were included in the planning and I'm sure their influence was felt.

The ideas behind Key 73 comes straight from our Lord himself—that we should all be one, as he and the Father are one—that we Christians should love one another, as he has loved us (John 17). We have all been reading and studying the same Bible for centuries, so it seems only natural that eventually we would all come to the conclusion that we are serving the same Lord, that his Spirit is directing us all, each in our own way. The time is right. The Spirit is working. TV is a wonderful medium to be used by Christians. And the ecumenical Bible studies of Luke and Acts give tremendous opportunities for us to share our faith and insights with other Christians and to listen and learn from their experience and strengths.

I am convinced, the Spirit brings unity among Christians. Disunity comes from narrow prejudice, misunderstanding because we refuse to get together with others in a spirit of love to serve Christ together, fear that we will lose what we have. We *will* lose it if we refuse to share it. There is such openness on the part of many people today, Christians and non-Christians alike, seeking the truth. And Christ is the truth. None of us has such a perfect understanding of him and how he works in *all men* that we can close our minds and hearts to other seekers who want to share with us. I pray our Mennonite churches will get involved and experience the joy of growth and fellowship and evangelizing with all of Christ's followers who are open in their areas.

Our Lord was not afraid of mass meetings and mass feedings. He recognized the masses were seeking and went out to them. Peter was not afraid of the masses when 3,000 responded on the day of Pentecost. Do we believe God is the same yesterday, today, and forever? Let us trust God's Spirit to lead the Christians of America in this bold undertaking for the sake of their Lord, who asked us to pray *"Thy* kingdom come on *earth. . . ." Mrs. Jane Friesen, Box 195 A, Route 1, Vincenees, Ind. 47591.*

Nov. 16

Outreach and inculcation

Dear Editor: The emphasis on Key 73 and measures to make it effective in our churches are quite in order, inasmuch as we as church or conference have not been characterized by an outstanding emphasis and effort in this respect. Our chief activity in this line has been mainly within our own body, gathering in those who have grown up in our own church families and communities. There has been some departure from that pattern here and there, but not to any notable degree.

At the same time, this emphasis and attempts to stimulate activity in the direction envisioned by Key 73 give, for us, ground for real concern. If such a program is activated in or by our churches and succeeds as envisioned, what would that mean to our emphasis upon and retention of nonresistance as a biblical principle, and to its corollary of nonparticipation in military activity? The reason for this grows out of our own Mennonite history as a whole and of our General Conference in particular. We have not proven ourselves to have been too successful in this respect in properly orienting those who have grown up in our own homes and churches. What would be the effect of a large incoming of persons, young and adult, who never had any personal encounter with, or even exposure to this principle?

The matter involves the neat issue of properly balancing outreach and inculcation. "Neat" is the proper term because the experience of conferences and congregations indicates it is just that. Some years ago there was a conference on evangelism with a representative body of delegates present. The conference moved along with considerable unanimity until the last plenary session when someone raised the question, "How will this relate to our position on nonresistance?" At this point the conference stumbled. A few thought this gave us something distinctive to "evangelize." Others evidenced a feeling that this was an unwarranted intrusion. The conference closed with no definitive solution.

To get the matter into historical perspective, note first that at one end of the Mennonite panorama is a well-known group that puts strong and almost exclusive emphasis on inculcation. Its primary objective and emphasis is to so indoctrinate its youth that they will embrace the time-honored faith and cultural patterns of the group. In so doing, they have succeeded well despite the eroding effects of time. They have accordingly set a good record in the matter of their young men electing to do alternative service. But they are not known for any special concern or redemptive efforts toward the rest of the world.

At the other end of the spectrum is the group which had its beginning some time before the turn of the century when the greatest evangelistic era of D. L. Moody was moving American Christendom. This group had its origin in a reaction against the staid, ingrown state of the church, or branch of the church concerned. It accordingly set out with a strong emphasis on outreach, and succeeded well in that respect, reporting in 1883 some over 1,600 members, but by 1947 had more than 13,000. But at that time, in keeping with a program

REVIEW

Discipling the brother

Discipling the brother, by Marlin Jeschke (Herald Press, Scottdale, Pennsylvania, 1972, 200 pp., $2.95) is reviewed by David Janzen of Niagara-on-the-Lake, Ontario.

THE AUTHOR is professor of philosophy and religion at Goshen College and chairman of the division of Bible, religion, and philosophy.

My heart is filled with gratitude for the discerning way in which Marlin Jeschke has dealt with the issue of church discipline. Scriptural discipline is a function of grace as we make disciples and help them to remain faithful. Bad church discipline has often led to no church discipline. Those who have been disgusted by the excesses of witch hunting now tend to be tolerant of everything. Since both extremes are wrong, the author's aim is to help us to recover a good evangelical church discipline.

We are given a brief but valuable account of the history of church discipline. There was exclusion from the sacraments and the allotment of penance. Discipline in Lutheran territory fell into the hands of the state. Zwingli left the right of excommunication to magistrates. Yet the convictions of the Anabaptists ran counter to this order of things.

Matthew 18:15-18 serves as the basis of a systematic portrayal of what discipline based on the gospel looks like. The power of the keys is regarded as valued only if used in accordance with the direction of God's Word and Spirit. According to Menno, the key of loosing is the liberating gospel of peace by which believers are delivered from the wrath of God. The key of binding includes all under the wrath of God who do not by faith receive Christ.

Mr. Jeschke formulates his view distinctly when he says that "the basis for incorporating people into the church is also the basis for discipline within the church" (p. 49). The good news is the power of God to free men from sin and it remains that in discipline. He claims that the passage has been abused by centuries of legalistic interpretation and practice. In some detail he shows how Barclay labors under the ancient misconceptions whereby continuation in the church is based on the tyranny of ecclesiastical legalism.

We are given a good analysis of the occasion for discipline when your brother sins. Sin is described as the absence of faith, or the absence of a

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of reorganization, it voted to drop the term Mennonite entirely, since it had come to have no special characterization or connotation for them. Rather it "was felt to be a handicap because of its associations." During World War II, one of its district conferences started to accept the MCC basis of support (50 cents per member per month) for the CPS program, while another district paid only $25 per month for each boy it had in camp. But later the former resorted to the $25 basis, and the latter withdrew its support, leaving what boys it had to their own resources, or those of MCC.

Between these two poles are the other Mennonite bodies. Where is the group that has really found the way to combine outreach and inculcation with nonresistance and its implications as one salient aspect therein? Within our own General Conference, is there a district, a congregation, or minister that has done so? Few indeed they are. Can we do now what we have not been doing in due measure heretofore? The prevailing pattern has been that where evangelism has been most stressed, the other has been weak or even challenged. What now if Key 73 produces the anticipated results?

Experience has shown that any church body which seeks to maintain a high concept of discipleship will not be characterized by mushroom growth. This is especially true when nonresistance and antimilitarism are among its salient emphases. None of the so-called peace churches has accordingly been notable for its numerical growth. Is there any item in the entire range of Christian doctrine which calls for a more drastic break with the prevailing order than that which sets one against the tide in time of national stress? Any body which successfully resolves the issue between outreach and inculcation in this respect must be credited with an achievement *par excellence.*

It is true that we do not hold this as a fixed requisite for salvation. We do not presume to pass God's judgment on those who do not espouse it. But Jesus does unmistakably list it as one of the earmarks of the children of God (Mt. 5:9, 43-45). Also in the great commission, he set out three primary objectives with commensurate emphasis: evangelize, baptize, catechize. The order is one of logical sequence, not of comparative priority. It would seem that persons who do not feel to accept this principle, which our fathers espoused and sealed with their blood, should as a minimum for membership be pressed to take a tolerant attitude toward it and those who accept it, rather than belligerent, as has too often been the case.

To put the matter in larger perspective, leaders in other faiths have in later years said in essence, "Thank God for these three small bodies (peace churches) who have kept this candle agleam until the rest of us could catch its rays." Would it have been better in the long-range cause of God's kingdom if they had chosen rather to go all out for outreach and in so doing have lost this distinguishing principle? "Who is sufficient for these things?" Are we? *R. L. Hartzler, 809 N. Evans St., Bloomington, Ill. 61701.* Nov. 14

Circle of love

DEAR EDITOR: I just felt led to write and express my appreciation for the article by John Drescher entitled "Circle of love" (November 21 issue). It inspires me to reexamine my own circle of love to see whether it is including all the people that Jesus would. Thank you, John, for some powerful thoughts on the greatest subject in the universe. *Alfred E. Sauer, Box 38, Moundridge, Kans. 67107.* Nov. 18

discipled life. So the unforgivable sin does not lie in the outward form of an act, but in the mentality of the sinner.

"Not to pray for someone (1 John 5:16-18) who has committed the mortal sin means not to pray the prayer of absolution over him prematurely." The impenitent are not fit to be restored and must remain excommunicated until they do repent. Only response to the gospel, not the size or kind of a man's sin, decides his admission to the church. So also it must remain the condition of his remaining in the church.

Hasty excommunication suggests more concern for the church's self-image than for the restoration of the sinner. But as in evangelism, an individual's rejection of the gospel is respected, so also in admonition. Admonition is based on the marks of discipleship. If it is rejected, then excommunication must take place.

The confession of faith is a celebration of new life found in the gospel. It should not be regarded as a humiliation, nor should it be cajoled or coerced, but spontaneously elicited.

Excommunication is regarded as the reverse of baptism. It is there to prevent people from anesthetizing themselves against grace.

All who participate at the Lord's table should manifest a life of discipleship. But lenience as well as strict suspension makes room for two kinds of membership which is deplored.

"Avoidance must clearly say two things simultaneously, first, that a given individual has forsaken the way of discipleship, and second, that he has a standing invitation to return to it" (129).

Modern revivalism is criticized for lack of supporting discipline and its failure to take the church seriously. When most who are already members of the church go through periodic "conversions," these carry little meaning beyond a temporary emotional charge.

I warmly recommend this book to pastors and to all church members for private study as well as group discussions.

MEDITATION

A Christmas lesson in Japan

I WALK OUTSIDE to the tune of some strange melody strummed in minor key on the "samisen," feel the soft evening drizzle on my light windbreaker, see the soft light streaming through the paper-latticed sliding door of the Japanese inn across the hall from our home. Can this be Christmas? What is Christmas here anyway?

A party group is coming out through the inn gate now, the customary kimono-clad women, always smiling, never complaining, the bows of appreciation and fleeting remarks, the men (always men at these year-end parties), now mellowed by the endless round of drinks, lulled into a false sense of comfort by the traditional songs and dances, pleased by the entertainment offered by the women who understand their proper role in life. How many times already have I peered from our gate at the lively and endless round of parties in procession in this popular little inn?

Light-headed and weary from still another "forgive and forget the old year" party, the men ease into the waiting taxi and roll off into the night. But one of them missed the comfortable ride home. He must have forgiven too many friends. He is really intoxicated! What should I do? I'm a Christian. I'll follow him awhile. The open gutter is deep here, maybe four feet down. If he falls in, he could kill himself! I won't let him fall in. I'll catch him if he falls.

He looks wealthy. Nice winter coat. He doesn't look like a bum at all.

So the forgotten man goes reeling down the inclined street. I follow him. Half-fear, half-curiosity engulf me. Why have I never seen this before? He stops, wavers, unstable, unsure, probably his mind is a turmoil. Now he lurches forward, once again on into the misty, lonely Christmas night. Suddenly, he's down, flat on his back on the wet, muddy street. He lies still. What should I do? I can't speak Japanese. I've only been here three months. I can't say anything. Why am I so ignorant? Why am I so fearful? Who guides me? I watch in awe as the man attempts to rise, his nice overcoat embossed with the debris of the street.

He heads for the boulevard. Six lanes of traffic either way! What if he gets hit? He surges on, not straight, not quickly or even rhythmically but rather like a stray dog, confused, not knowing which way to turn. His trail leads more diagonally left and miracuously past the honking and seemingly irate drivers who must wait for this irresponsible fool. Like me, they do nothing. Why aren't we good Samaritans?

Somehow, I can't turn around and leave this man's pathetic trail. I'm drawn with him down a traditional, narrow, mud street lined with shop fronts where struggling Japanese families try to eke out a livelihood, all the while living in cramped quarters at the back of their stores. Here, dim lights from noodle and wine shops cast a soft glow on the wet cinder path. The man falls again.

Slowly he draws one knee forward, waiting for the rational mind to return, waiting for the correct impulses to get him home. What am I doing out here this Christmas night? Who is this guy hunched together, groping for meaning, aching from a thousand hurts? What have I to do with him? What is he to me?

I'm not alone. A figure appears at the doorway of the wine shop, and soon, like me, others stand and stare. From the wine shop comes loud talk, some laughs and jeers which seem to drive the fallen man on, not willing to listen while like-minded chaps make digs, undoubtedly at his expense. Wishing to remain the unseen "guardian," I scurry down another way.

Now I'm standing at the wide corner in front of the alley waiting for the man, to whom I'm drawn like a magnet, to appear. I see him grope along. I'm ahead of him now. For the first time I see him close-up. He passes by, unaware that I have been near him for the past ten minutes. I see much in that quick glance. The open coat, the tie, the suit, trousers patched with earth and water. The face—why, the face is like many faces in Japan. Perhaps a businessman, executive, someone who sits at a desk all day long and does his duty.

One can't tell from the face what is in the heart or why the mind treats the body with such contempt. I wonder why? Why men drink, swear, lie, hate, kill physically and spiritually? It must be true that not only love has come into this world but evil, too. Perhaps too long I've lived inside the walls of *Christian* love, *Christian* community, *Christian* church to realize that much of the world lives outside it and is just as open to the powers of Satan as we should be open to the power of the Spirit of love. How can I help this man? What should I do?

He walks on, shuffling across one more busy avenue. He stumbles at the curbment, grasps the convenient lamppost, something solid.

From the safety of the other side and with the hidden knowledge that I have options in life, financial backing, years of Christian training, and a host of social friends ready to meet my every need, I observe this lone man on Christmas night.

Beaten and bewildered, he once more crumbles to his knees, no longer willing or able to go on—waiting for his fellowman to come and free or frisk him. What should I do? Is he really my neighbor?

Along comes a police car. Two policemen pile out. They lean over the man a second, then thrust him on the back seat of their car and drive into the night. Justice has been meted out! Wasn't that providential, guardians of the law came by at just the right time. Strange how the state takes care of so many of our *Christian* duties.

I turn back relieved. He might have been killed crossing those busy streets! Thank goodness I never get drunk and take a chance like that. Well, anyway, if he had fallen into that deep gutter, I would've done something. Am I glad he didn't fall in! But I wonder where he is now? I wonder if he has a wife waiting at home? Maybe children.

Do people know about Christmas in Japan? Yes, I heard some Christmas carols sung in English downtown the other day. I've seen a couple Santa Clauses in the department store—even noticed a window with some angels singing and a big red candle burning. . . . Sure they know about Christmas. The stores are jam-packed, everybody's buying presents . . . but maybe they don't know the real story about the star, the manger, Jesus, the wise men from the East, and the shepherds. That's what Christmas is really all about. I always got the warmest, most comfortable feeling when we read the Christmas story from Luke on Christmas Eve. And the family prayer just before the big Christmas dinner was especially good.

What is Christmas anyway? What does it mean to be a Christian? Maybe God was trying to teach me something important tonight. What did I do for the man? What have I done for the gospel's sake this Christmas?

Wait a minute, what was that thought? The Word became flesh. That's something to ponder. Maybe that's why Christianity is more than mere "pie in the sky when you die" jargon. I mean Christ the man. That's realism! Christ helped his fellowmen every day. Jesus took up burdens nobody else wanted. I've gotta pray. Thank you, God, for coming to this earth! Please help me, Jesus, to be like you taught the disciples to be. I pray that your Spirit will fill me every day. Thank you, God, for giving me a little different point of view this Christmas.

Carl Liechty

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The sins of the fathers

In sporting matches a penalty is often assessed against a player who is caught "paying back" an opponent who has stealthily jabbed, butt-ended, tripped, or otherwise victimized him without getting caught. The player who provoked the angry outburst goes free while the one who retaliated is penalized.

We don't condone violence, but the earthy illustration above may be helpful in trying to understand oppressed groups and individuals who finally retaliate against those who wrong them.

On the face of it, at least to listen to the media, the Arab terrorists' attack in Munich seemed altogether unprovoked. But we should remember, as Charles Wells points out in a recent issue of *Between the lines,* that a generation ago the Zionist terrorist bands, the Stern Gang, and others killed entire Palestinian families who protested the Israeli takeover of their homeland. The Jewish terrorists were never brought to justice. "Israel today," writes Mr. Wells, "having ignored the voice of its own prophets, faces the sons of those Palestinians they wronged."

In this issue of *The Mennonite* there are other examples of people who are in the process of being provoked to violent reaction. The people of Appalachia are being victimized by giant, unhearing corporations and by self-serving public officials. The third world is being plundered by the West for its energy and mineral resources.

Payday is coming, but we're all going to be the poorer for it when it comes. The Scripture lesson about the sins of the fathers being visited upon their sons is already being tragically fulfilled in a number of situations—Northern Ireland, the predicament of the Indians, Chicanos, and blacks in North America, Indochina, etc.—but there are many other places where the pot is ready to boil over into a retaliatory outburst. While there is yet time, let those of us who love God and our brother man attempt to understand and befriend those who are oppressed. Why do some groups feel that their only recourse is to hijack planes, to occupy government buildings, and to boycott farm produce? Can we stand with them in their lonely anger and absorb some of their hate? Jesus came for that purpose, and we are his followers. LK

There'll be some changes made

Starting on January 2, 1973, *The Mennonite* will be coming to you in different attire. Its page size will be enlarged slightly to the more standard size of 8½ x 11 inches. The logotype on the cover and at the beginning of each of the sections in the magazine will be changed to a bolder, heavier type. And we will also be making some adjustments to the general layout motif.

We thought you would appreciate knowing about the change in advance so that you can brace yourself for the initial disquietude of seeing an old friend in a new dress. Although there will be some noticeable changes in the format, much of the magazine will remain the same. The various departments, for example, will all be coninued: news, letters, meditations, discussion, reviews, and record. And we will continue to start off each issue with one or two feature-length articles.

The new page-size and layout will give us a bit more room than we have now. About 10 percent more, as a matter of fact.

We hope you'll like the changes and that they will enhance the magazine's readability and visual attractiveness. If you feel they don't, let us know. And if you like it, we'd appreciate hearing about that too.

This is also the occasion to inform you that there will be no issue during the final week of December this year. The decision to drop this issue was made a year ago because of the rapidly escalating costs of producing the magazine.

The elimination of the December 26 issue also means that we will not be carrying an annual index as we have in past years. Libraries, institutions, and individual readers who wish to receive a mimeographed copy of the index of all of this year's articles may write in for it. Address your requests to *The Mennonite,* Box 347, Newton, Kansas 67114. LK

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

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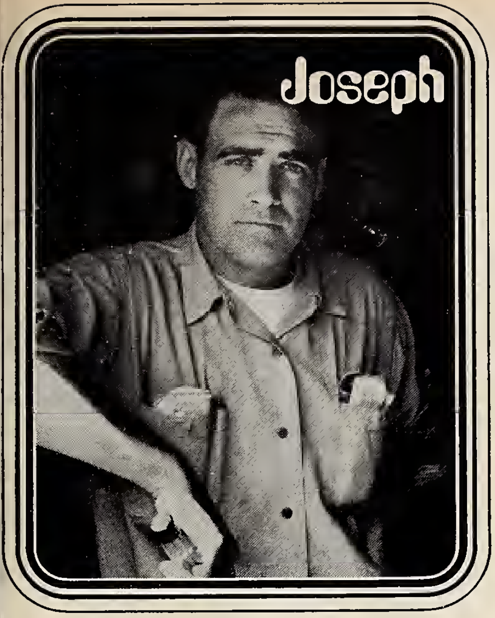
Christmas encounters

Dave Hill

Why did he pick on me?
Why **me?**
Sure, I guess I'm special—but not **that** special.
Think of all the swingers he could have chosen.
But he picked me.
Maybe I'll be a celebrity now—a star.
My picture on **Photoplay**? A "milestone" in **Time**?
It scares me sick.
And the part that scares me the most is:
why me? **Why me**??
It was so quick . . .
I was getting ready for dinner, fixing my hair,
(Joe was taking me out—"someplace fancy,"
he said.)
Then the room got bright.
I thought it was the TV.
I heard a voice. Funny—I thought then it was the
radio . . .

But now I know.
Now I am ready.
It's strange and mysterious, and it puzzles me;
But I accept it.
I won't ask any questions.

It burns inside me:
I'm happy, happy and excited.
And frightened.



Joseph

It really shook me up
When she came and told me.
I just couldn't believe it.
It was just too much to swallow.

I mean—what if **you** had been in my shoes?
And yet she said it was true.

I was quiet for a long time.
We didn't have much to say—didn't know **what**
to say.

I guess you know how I feel about her,
How much I love that girl.
She was in my every waking thought:
Mary, Mary, Mary!
It was always Mary.
And then a wedding had been set, plans made,
everything . . .
And then **this** had happened.

For a long time I stayed away from her, thinking.
Then I went back, and asked her again,
Just once.
And she still said it was true.
So I believed her then:
Because I love her,
Because **she** said it.

I'm not really a bad guy;
I'm just tryin' to get by, doin' the best I can.
What with a wife and six hungry kids
It ain't always easy.
So when the young fella and his wife come along
I tried to do what I could for them.
Naturally, I didn't have no room,
What with the traffic and weather and all.
But I seen she was fit to bust
Wit the young'n she was carryin'.
'You can use the shed,' I told 'em.
Course I didn't charge them the goin' rate.
(I told you I wasn't a hard-fisted man.)
Still, the shed was better'n nothin'.
So I let 'em have it cheap.
And that's where the baby come.

No, I ain't a tight man.
But I don't give nothin' away neither;
What with a wife and six kids I can't hardly afford
to.
Charity starts at home—that's what folks say.
So I just did as good by 'em as I could,
Doin' my best.

The innkeeper

The shepherd

What does it all mean?
Just what is it all supposed to mean? That's what puzzles me.
And why was I picked to see it happen?
How did I get mixed up in it?

All I've got is questions, it seems—no answers.
I take that back. I've got one answer, I guess.
I can tell you this—it **really** happened.
Saw it with my own eyes.

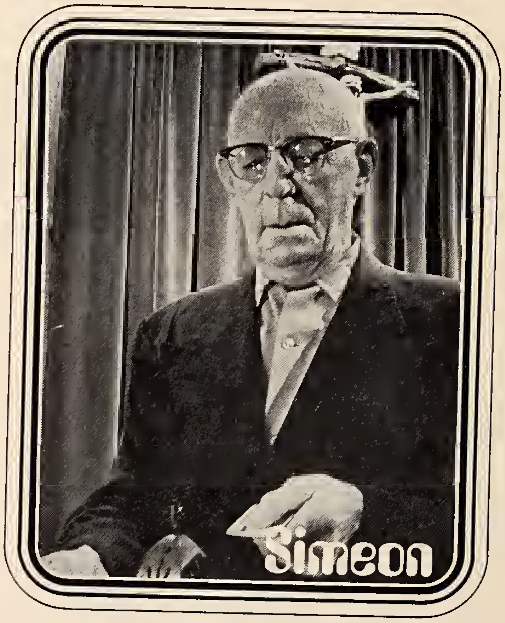
I believe it because I was there. I know it happened.
But I don't know how come.
I've got an idea, a hunch, maybe . . .
I think I know . . . maybe.
And that really scares me!
It scares me because I know it happened.

If it'd been you, then it'd be easy: I could laugh at you.
I wouldn't be mixed up in it, wouldn't have to think about it.
But it happened to **me.**
And, since I can't say it didn't happen,
Since I saw it, and heard the singing and all,
Why, then I **have** to think about it.
And this scares me.
Because I don't want to believe it
And yet I have to:
Because I was there, and I know I'm not crazy.
Maybe it means what I think it means:
And that puts me right in the middle.

At last it happened!
No wonder my hands shake!
I've waited all my life for this day.
God knows how many mornings I've awakened before dawn, thinking:
'Maybe this will be the day. . . .'

Sometimes I've had bad moments,
But I've never really lost my faith. Never really.
Never really doubted that, someday, it would happen.
(Didn't he promise me? Isn't he a Man of His Word?)
He said it would be: and I believed him.
I kept my faith
Knowing he would keep his promise.

Today he did.
And you wonder why my hands shake?
Well sir, I'll tell you.
I'm a "man of the cloth," so the saying goes,
And I am well acquainted with responsibility.
Today I have been given responsibility greater than any man has ever known.
I am to christen him!
Then I can rest.
He has kept his word.



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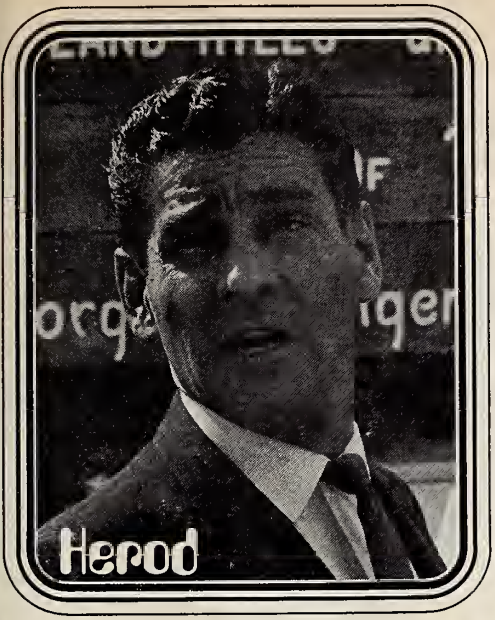

Who did they think they were talking to?
One of them said, "We came to see a king. Not
you."
Not me?
Who's boss here if I'm not, huh?
Me, that's who. **Me**—Herod!
I'm the king.

I'll give them credit for one thing: they had guts.
They stood right in front of me and dared to talk
that way.
Man—I should have said the right word then.
I should have said the word. Just a word—that's
all it'd take.
Then we'd see who was king here, wouldn't we?

But I fooled them. I played dumb, went along for
the ride.
And they spilled the whole story to me.
Now I know about the "other king."
Ha! He's as good as dead. I've already taken care
of that.
They'll get him, and soon too.
I told them to—and I'm king.

And, as for those foreigners, with the big mouths,
They've served their usefulness to me . . . they're
living on borrowed time.
I have plans for them.

Then we'll see who's king around here,
Won't we?

I'm not sure what it was we expected to find
When we got here.
All I know is that we **had** to come.
(Someone said: Go down to the brow of the hill.)
Once we got the sign we were like sleepwalkers
Driven by a will that ruled us day and night.

We checked out the legends, read the histories,
And talked about it a lot, making plans.
And then we just dropped everything
And came.
We **had** to come. Somehow, we knew we had to
come and see.

We didn't know what to expect:
Anything but what we found.
And yet . . .
Yet, when we saw him, we knew we had finished
our journey.
He was the reason we had come.

We had seen a light—choose what symbolism you
will.
We had seen the light and had come like moths,
Drawn to the flame.
And when we reached the light,
We were not disappointed.
Then we knew **why** we had come.
We shall return as different men.
We **believe**!

King Haven: a halfway house for alcoholics

Lloyd Mackey

There is a specific reason why there are no people in the picture accompanying this article.

The Alcoholics Anonymous code of anonymity is being honored. And one of the major points of the article is the fact that AA is playing an important role in the operation of a facility which not so long ago was used to house General Conference young people receiving Bible training.

The story is about King Haven and Bert, who told this reporter, "Don't use my last name please. My friends will know who I am if they read what you are writing, and that's okay but it is important that an AAer retain his anonymity. It is one key to his being able to help someone else."

Before it became King Haven, the facility, located next to the West Abbotsford Mennonite Church in British Columbia's Fraser Valley, was known as Bethel Bible Institute.

Bethel merged under an interconference agreement with Mennonite Brethren Bible Institute to form Columbia Bible Institute two years ago.

With the move to the former MBBI campus, GC Mennonites began thinking about how to use the old Bethel buildings.

The result of the thinking, and accompanying surveys of community needs, was King Haven, a halfway house for alcoholics. King Haven is administered by a board of interested Abbotsford people — one of whom is George Schmidt.

For some months, the King Haven board leased the building from the Mennonites, but this fall, the B. C. Conference, meeting in extraordinary session, approved sale of the old school to the halfway house society for $50,000.

But more about Bert.

He is the director at King Haven.

He has been off the bottle for nineteen years and was picked for his present job because he had spent his spare time most of those years helping others to "get on the wagon."

In fact, his wife said that when he took over the King Haven job, he was "just taking his counseling out of the kitchen."

Bert noted that King Haven's primary purpose is to serve alcoholics who live in or come from the Abbotsford area.

Part of that objective, he said, is to help the men relate to the community they are "half way" into when they reside at King Haven. And another factor is to try to check the natural trend of the serious alcoholic to leave a smaller town and head for the big city.

"A drunk in a small town is more conspicuous. The community protects him from himself for a while—helps him home and so on. But eventually, when that protection ceases, the alcoholic is bound to drift," he said.

So the halfway house in the semirural setting is valuable in getting the alcoholic back into his community in a productive, constructive way, he said.

The facility accommodates about twenty-five men at a time. Some stay a few days and others a few months. Bert said the average length is thirty-one days. A man can leave when he wants, and if he falls off the wagon, or simply feels lonely, sick, hurt, or afraid, "we are sure glad to see him come back," he said.

During the time they are in residence, the men are helped to find work in the community. Advertisements are placed in the local paper and the residents each work a day or two a week on the jobs found that way. The idea of the work program, said Bert, is to "build up the desire to maintain and support oneself."

One of the tragedies of the alcoholism situation in B.C., according to Bert, is the advanced age at which people who are alcoholics begin to really look for the cure to their disease.

The average age of the King Haven resident is forty-four, and that reflects a provincewide picture, he said, adding, for example, that in Minnesota the average age of the person seeking help for alcoholism through recognized groups and agencies is twenty-eight.

Financing for King Haven comes partly through provincial grants—in fact enough comes that way for the

King Haven, located in a quiet rural setting a few miles from Clearbrook, B.C., now serves as a halfway house for alcoholics. Until two years ago it was the home of the B.C. Conference's Bible school, which merged with the Mennonite Brethren Bible institute to become Columbia Bible Institute.

program to operate at subsistence level. Right now the operation is not far above subsistence. Salaries are low, both for Bert and his assistant, another AAer who has been off the bottle for five years.

Board member George Schmidt noted that additional types of compatible programs will be introduced at King Haven as financing and needs allow.

The similarity between AA's approach, as practiced at King Haven and that of the church is marked. And that fact is probably an indication that, while the former Bethel buildings are not being used the same way they were, the Christian spirit still survives and grows there.

"It is a spiritual program," said Bert of AA, adding it stresses self-honesty, a nondenominational spiritual approach, and self-responsibility.

Zaire agriculture group strengthens church ties

"We never knew what SEDA was. Now we know and we are going to tell our people at home."

This remark was typical of the fifty farmers and church representatives who spent October 13-20 in a seminar at Nyanga, Zaire, sponsored by SEDA (Agricultural Development Service), according to a recent report from Africa Inter-Mennonite Mission.

SEDA, under the leadership of Fremont Regier, has been teaching farmers how to raise rabbits and chickens, and some other agricultural techniques.

The SEDA seminar began with two days of explaining the original goals of SEDA, established in 1965 as Congo Mennonite Agricultural Services. These two days included discussion of failures and successes, tours of the farm center and village farms, role-playing, and slides.

Then Mr. Regier talked about strengthening communications between SEDA and the church.

The seminar divided into groups to identify and solve problems. Questions included: Why did you come? What are the most serious SEDA-related problems in the district? Which of the district problems could SEDA help solve?

Mr. Regier reported that, while some of the delegates used the last two questions as an opportunity to make formal requests for assistance from SEDA, others dealt with the problems of personnel resources, means, and opportunities.

Mr. Regier said the concept lingered tenaciously that agricultural development could be initiated only by having the SEDA director send Paxmen, subsidized with North American funds.

The most pressing needs cited by the seminar study groups were water systems, trucks for transport, small livestock production centers, cattle projects, and credit.

The delegates included the chairman and one farmer from each of the church districts, General Secretary Kabangy Djeke Shapasa, SEDA outpost Paxmen, Zairian extension men, four from the Nyanga staff, the MCC director from Kinshasa, and several fraternal delegates.

The executive secretary advised not to invite women for reasons he felt important, Mr. Regier said.

Mr. Regier reported to Africa inter-Mennonite Mission that "a ten-member egg, chicken, and rabbit-marketing co-op here at Nyanga is flourishing. Today $600 worth of produce is going into the Tshikapa market. Though a bit heavier today than usual, it is not even two weeks since the last market run was made. A number of nonmembers also market through the co-op.

"I believe that rabbit numbers will increase rapidly and significantly if we get out and 'beat the bushes,' " Mr. Regier wrote. "If we do this bush-beating, it must be done in a way that will make it an ongoing program that won't depend on me and fail again in my absence. I've tried to get people to understand that I'm not hung up on rabbits, that if they served a transition purpose leading now to something new and better, then fine. Let's forget rabbits and do whatever farmers want. But they say, 'We want rabbits, but we need your regular help.' "

Vietnamese hold slim peace hope

"There is a kind of hesitant hope among the people here that perhaps a settlement to the war is near at hand," writes Max Ediger, MCC director in Vietnam.

But while the Vietnamese people dream, and high level officials negotiate, the war goes on. Mr. Ediger reported most of the roads in Vietnam have been cut. Travel has gone to the air. Air Vietnam has been booked ahead for weeks, making it difficult for MCC and other volunteers to move about the country.

Quang Ngai has received an influx of 140,000 new refugees arriving from Duc Pho, Mo Duc, and Ba To, all displaced by heavy fighting in their village areas. Reports from the Ba To mountain district indicate that B52 bombing attacks have leveled the town, leaving nothing but huge craters. No one knows how many people have died in Ba To. From Mo Duc and Duc Pho also come reports of bombing damage and serious food shortage.

"It is impossible to take relief supplies to Duc Pho," said Mr. Ediger, "but a few trucks made it through to Mo Duc. One clearly labeled as a relief truck was ambushed near Mo Duc. A student worker lost his leg in the attack; three others were wounded."

Despite such incidents, relief efforts continue. MCC is channeling its help through the local Tin Lanh church in Quang Ngai. The coming rainy season in Vietnam makes the refugee situation even more serious. "Should the annual flood come now to Quang Ngai," wrote Mr. Ediger, "many lives may well be lost."

"One develops a certain feeling of responsibility and love for a people after living with them for a time. My love and admiration for the Quang Ngai people is high. To avoid helping them in this particular time of need would be a dreadful mistake. Although I myself cannot yet feel assured that a peace settlement is within sight, I pray that for the sake of the Vietnamese people the various leaders might have the common sense to bring this war to an end."

Kansans discuss options for mentally retarded

Helping parents keep their mentally retarded children in the community was a major concern at a North Newton meeting on mental retardation.

The meeting was one of three in central Kansas November 27-30 in a consultation on mental retardation sponsored by Mennonite Mental Health Services, an agency of Mennonite Central Committee.

The North Newton meeting November 28 was led by Elbert Koontz, Western District Conference minister (General Conference). Arthur Flaming, district minister for the Mennonite Brethren area conference, led a similar meeting in Hillsboro November 27, and Millard Osborne, South Central Conference minister (Mennonite Church), led a meeting in Hutchinson November 30.

Representing MMHS at the three meetings were Vernon Neufeld of Fresno, California, director of MMHS, and Jack Fransen, chief of counseling services of a six-county program for the mentally retarded, operated in Fresno by Kings View Hospital, affiliated with MMHS.

Mr. Fransen told the North Newton meeting, "We cannot be very proud of the treatment we have given the mentally retarded. They have been less than second-class citizens. Every retarded child, given the proper stimulation and help, can be helped toward self-sufficiency."

He described several alternatives to placing retarded persons in state institutions:

—placement in foster homes if family problems do not allow the child to remain with his own family.

—respite care, keeping the child in the home, but bringing in a substitute occasionally so that parents can get away.

—summer camping programs for the retarded on a day basis or for a week at a time.

Mr. Fransen said the trend is to provide services to the retarded in the community. One church in Visalia, California, runs a nursery school for young retarded children. One of the Mennonite churches in Fresno is exploring the possibility of a day program for the blind mentally retarded. Churches in Lancaster County, Pennsylvania, are cooperating for Sunday school classes for the mentally retarded.

Mr. Fransen's own agency in Fresno is under contract with the State of California to act as a central clearing house to direct parents to services for their retarded children. The agency has its own pediatrician, physical therapist, nurse, psychologist, and social workers.

Most of the forty or fifty people at the North Newton meeting were ministers of area Mennonite churches or parents of the mentally retarded. The Hillsboro meeting had only about twenty people in attendance.

One of the needs, said a parent, is to educate the public about mental retardation.

The groups of North Newton discussed how to get services for the retarded into the community, how to develop some additional consultative services at Northview Opportunity Center for the retarded in Newton, how to get a residential center for older retarded persons, and whether MMHS would be willing to provide some consultative services.

In addition to attending the three meetings, Mr. Neufeld and Mr. Fransen spent time during the week visiting area schools or programs for the mentally retarded and talking to state and county officials responsible for the retarded.

The Kansas consultation on mental retardation was part of a new area of work for Mennonite Mental Health Services in dealing with mental retardation as well as mental illness.

The Western District Conference recently voted to appoint a committee to plan further how churches could help the mentally retarded.

Manioc blight brings famine to Zaire

Manioc, the staple food plant for the people of Zaire, has been struck by blight, especially in the Bandundu and Kasai regions. The blight has affected about one and a half million people. The people cannot easily substitute other food plants.

Vern Preheim, MCC director in Zaire, reports that many schools have closed as a result of the critical food situation. "There will be a general food shortage through 1974," he says. "This can be reduced by distribution of seeds and by multiplication of disease-resistant varieties of manioc."

Mr. Preheim met with local church and mission leaders in November to plan emergency relief efforts for the disease-stricken areas. MCC is releasing $2,000 to buy food locally, working with other local and international relief agencies.

India church conference continues work in the north

The Bharatiya (India) General Conference Mennonite Church has recently decided in its annual conference to continue work in Sarguja, a largely tribal area to the north of most Mennonite churches.

Some conference leaders had considered turning the work over to the Lutherans, who have work nearby, since the Sarguja congregation is a hundred miles from the other churches. The people in Sarguja are members of the Uroan tribe, which speaks a different language and has an animistic, rather than Hindu, religious background. Official mission work did not begin there until the 1950s, since under the local ruler, all Christians were forbidden to come to the area.

The Indian conference chose to assign Musa Nand, former pastor in Korba, to continue work in Sarguja.

The conference also elected Fredie Benn of Korba as chairman; S. Gardia of Korba, secretary; Mahendra Kumar, new pastor in Korba, as vice-chairman; and S. M. Daniel, of Bethesda Leprosy Hospital and Homes in Champa, as treasurer.

Samuel Stephen and Sukho Das were appointed land agents for the conference.

Ed Riddick addresses business association

"Our Anabaptist tradition has always claimed a critical role for individuals, and this claim extends to modern business. Even in the business world, one must exhibit the signs of his faith in terms of the realities of the forces which establish political, social, and economic goals."

With these words Ed Riddick, research director of Operation PUSH and lay minister, challenged the fourth annual meeting of the Church, Industry, Business Association to carefully consider how to share their faith in the business setting. Mennonites must ask who are "our own" people, Mr. Riddick said, and learn to care, actively for many outside the traditional Mennonite name and heritage.

There is the continuing necessity for prayer, spirituality, and the conversion of individual souls. But ministry takes on its full dimensions only when we wrestle with war-spending, the problems of people living in squalor, labor relations, or unity and harmony within the shop and factory.

And we can attack these problems as an expression of faith, confident that if we come to God with a sense of community and covenant to God and man, then we become partners in God's creation. The nonviolent witness is not silent before outrage and indignity to man. It simply refuses to use the instruments of war and violence and turns to the knowledge and faith of God as its motivating force.

Harold Schultz, president, Bethel College, also spoke to the relation of the sacred and the secular at the Sunday morning session of the convention in Chicago. While the current trend is to divorce business, education, and Christianity as alien forces, the Apostle Paul was living proof that faith and knowledge can be combined, according to Dr. Schultz.

In the business session, Delmar Good, CIBA's executive secretary, reflected on the association's philosophy. CIBA has assumed that a Christian businessman will best serve when he is, first, committed to Christ and, secondly, well informed. The annual meeting format was chosen to provide professional insights for consideration by a committed group of business-interested people. The goal of the weekend is to encourage faith and commitment while encouraging discussion of ways to make that faith and commitment significant in the everyday world.

Future CIBA plans call for increased activity on the regional level, as well as continuation of the annual meeting programs.

Manitoba MCC meeting hears former Asia director

Speaking to the Mennonite Central Committee (Manitoba) annual meeting in Winkler on November 25, Vernon Reimer said that the many people in the world who are suffering deep hurts today need to be shown—not just told about—the love of Jesus Christ.

Mr. Reimer, who for a decade was director of the Mennonite Central Committee's work in South Asia, emphasized that more than handouts are needed by the people of the third world. They need encouragement and assistance to find ways of helping themselves, he said.

The speaker, who is now executive director of the provincial MCC organization in British Columbia, said he was optimistic about the helpful ministry that MCC's young volunteers can render abroad. He cited the example of the young paxman in India who succeeded in developing a flock of chickens in an Indian community where several similar attempts at poultry raising had failed.

The young volunteer started with a flock of 300 baby chicks and worked vigorously and conscientiously at providing them with the best possible care. To assure the villagers that there was no "religious hocus pocus" involved in the chickens' growth, he set up a bench outside the pen so that anyone could sit and watch him as he carried out his duties.

Nearly 95 percent of the chicks grew to maturity, and once they started laying they climbed to a phenomenal 90 percent production level.

The young man's intense interest in providing the villagers with an example of what could be done with poultry demonstrated to the community that he really cared about them. One of them, a Hindu, was so impressed with the paxman's care of the flock that he commented one day that in his reincarnated life he would like to be one of the paxman's chickens.

MCC (Manitoba's) cash donations during 1972—which covered only a ten-month period because of an adjustment in its fiscal year—totalled $149,000. Of this amount $107,000 was forwarded to the international MCC program. Additionally, $90,000 worth of material aid was processed and shipped.

Six hundred people, representing seven different Mennonite conferences in the province, attended the meeting in Winkler.

Testimonials from a few of the 300 volunteers from Manitoba who served with Mennonite Disaster Service in Rapid City, South Dakota, last summer and from several longer-term VSers from the province provided a warm inspirational touch to the meeting. Syd Reimer, chairman of the provincial MDS chapter, was recognized for the leadership he gave to the Rapid City project.

At the present time, sixty-three volunteers from Manitoba churches are serving under MCC in a variety of positions in nineteen countries around the world. They make up nearly ten percent of MCC's total volunteer force.

Robert Kreider, vice-chairman of the international MCC, was given a block of time during the afternoon to administer a questionnaire which he is using as part of a self-study of the organization. He likened the self-evaluation to a middle-age medical check-up.

On a policy question, the delegates agreed that material aid goods can henceforth be used for distribution in Canadian situations of need. In the past MCC has had an unwritten policy limiting its relief distributions to overseas areas.

Reign of terror in the Southern Hemisphere

This report on the state of human rights in several Latin American countries is the personal reflection of Georges Casalis, who teaches at the Protestant Faculty of Theology in Paris. At the invitation of several Latin American church organizations, he recently visited Uruguay, Argentina, Chile, Peru, Colombia, Cuba, and Mexico.

The atmosphere of the cities and the faces of my friends in South America have changed beyond all recognition. In just a few years a heavy yoke has descended. The streets are constantly patrolled, men are dying on both sides (one or two attacks and executions took place every day during my stay in Montevideo), others disappear without trace, families are divided against themselves, houses are destroyed by bombs. The mail, the telephones, the restaurants are known to be under constant surveillance. People grow anxious if someone is half an hour late. They avoid stopping to talk in twos. If a father has a meeting, he takes two of his children along with him. . . .

What we are witnessing is the spread of fascism throughout all the countries of the Rio de la Plata, supported by techniques of repression developed to perfection. In fact, whole facets of social life are toppling into an abyss of horror; it is becoming the established pattern; everything is tainted by it.

(One Uruguayan said to me, "Once all our army did was add a touch of color to national festivals; now it has turned into a corps of executioners, holding 4,000 to 5,000 political prisoners at its mercy.")

In Argentina, which is still Peronist at heart, there are visible signs of approaching civil war. The military commanders in power since 1966 have radically altered the *penal code* to make it the legal instrument of repression. Legality has become a matter of arbitrary decision subject to the whims of the chiefs of the three branches of the armed forces.

This is the origin of an *anticommunist law* which is currently being made retroactive. What it amounts to in practice, one lawyer told me, is that a communist is anyone with communist ideas. That is by definition a crime. Nothing beyond that is clearly defined. This and other laws give the armed forces power to take unlimited repressive action, and they are not slow to do so.

Moreover, under the *state of emergency* the executive authorities have the right to detain without trial and for an indefinite period any person considered dangerous. This is the case, for instance, of the Argentinian trade union leader Tosco, who has been imprisoned without trial in Patagonia for over a year.

A federal penal court has been constituted in Argentina. It was immediately nicknamed the "death chamber" because it is composed of nine judges especially chosen for their inflexibility and is in reality a court of civil inquisition. Officially it is supposed to hear all cases classed as "subversive" and its jurisdiction covers the whole country.

Former Argentine dictator Juan Peron, who returned to Argentina in November after years of exile, is seen as a glimmer of hope in the night of terror which has enveloped South America. The author of the accompanying article is pessimistic, however, about Argentina's future.

To ensure that it remains as harsh as possible there are constant minor changes in its composition and president. It covers all arbitrary acts of oppression and works with a total disregard for the most elementary rights of self-defense. It has the formidable power to transfer prisoners from one end of the country to the other, which can work a serious hardship when the family is left behind. It is closely linked to the military courts—which in Uruguay deal directly with any trials of a political nature—and can refuse the army nothing.

So the first action of penitentiary authorities, who in Argentina now hold approximately 1,100 political prisoners, is to put as great a distance as possible between the prisoners and their families and lawyers. In Uruguay because the country is so small the place of detention is kept secret and can only be communicated to the families by means of a smuggled letter.

In Buenos Aires the "Buque Granaderos" is moored on the river not far from the Admiralty. This is an old metal hulk long since stripped of its fittings which is used as a floating prison although it is without sanitation and has no room for the two or three dozen prisoners languishing in its squalor to take exercise.

Conditions in the prisons as regards sanitation, food, clothes, and blankets are in general quite appalling. The winter is cold and damp; in the south it is icy. Many prisoners will not survive it simply because of the prison conditions.

When members of the family do manage to scrape together enough money to make the journey of a few thousand kilometers to visit a prisoner, they and their advocates can expect rough treatment on arrival at the prison—the women are made to undress, pawed, often maltreated . . . .

The death penalty, abolished in Argentina in 1813 at the time of independence, has recently been reintroduced.

Police violence is increasing constantly. Indeed a positive science of repressive techniques is developing.

Arrests are frequently carried out on Friday evenings so that prisoners are subjected to three days of severe torture before being handed over to the police.

In several recent cases the prisoner never was handed over: he died first. It is taken for granted that the first stage in all interrogations is torture. Even Lieutenant General Lanusse has acknowledged that it exists. The main instrument is the notorious "piquada" a small electric needle that can be used in a wide variety of ways. The ways of inducing pain, of controlling its level with a sadistic refinement are infinite — prisoners are humiliated, blackmailed, deprived of food, sleep, self-control. The use of torture or the threat it constitutes is official and systematic even on prisoners under common law in the interests of obtaining a rapid confession.

The legal advisors of political prisoners are likewise attacked and intimidated. One of them, Martins, met his death along with his client early this year. Another, Jozanni, was severely tortured. Often they are held prisoner for an indefinite period; their homes are bombed; they are victims of defamation campaigns and are denounced in police notices.

Other victims of police and military violence are those who lead movements for solidarity with the prisoners. In Uruguay they are openly persecuted. A bomb attack destroyed the home of one of the few honest federal judges, Judge Inchausti, who demanded a return to the law of the land. He had pointed out how economic relations between the United States, Brazil, Paraguay, and Bolivia on the one hand and Argentina on the other bear on the wave of repression. The material damage in this case as in so many others was extensive.

Intimidation is used systematically in the *Villas miserias,* vast housing areas where something like one-half of greater Buenos Aires' 8½ million inhabitants live.

Spying and informing are taking place on an unprecedented scale. The succession of anonymous phone calls and letters is endless, but it is impossible to tell which of the four state security services is at work. Many signs suggest close cooperation with the corresponding services in Uruguay and therefore also in Brazil and the U.S.A.

But whereas in Uruguay the repression goes to any extreme, in Argentina it is contained within certain limits. Uruguay is already plumbing the depths of despair; in Argentina the ray of hope brought by the Peronists has penetrated everywhere, even among the young army officers, the officials of the civil service, the universities. For this reason also there is still a press and some periodicals to voice opposition and denounce the numerous cases of torture—admittedly without any significant effect.

One publication issued a special edition titled "The humiliation of Argentina" containing photos of men and women who had been beaten, an interview with a student from a seminary in Cordoba who had been recently tortured, documents revealing the army's political plans. It seems unlikely, however, that the positive elements in the Argentine situation, sorely lacking in the four neighboring countries, will be more than temporary.

All the people I spoke to told me amazing stories of the courage of prisoners, especially the women, in the torture chambers and prison cells. They added that it is only the shadowy figure of Peron and the certainty of his victory in the near future that keeps the door to the future ajar. If, as many expect, another *coup d'etat* prevents a fair election and the honest expression of the will of the people, then that door will finally close and Argentina will join its four neighbors in the night of horror that has enveloped the south.

Against this background it is easy to understand the enthusiasm for the government of Chile, even though it is precarious and prey to its own internal contradictions. President Allende will go down in history as the man who opened the doors of his country to refugees from all the prisons and death cells of South America and gave them the chance to live and fight again.

Northern District plans family life seminars

Bernie Wiebe, Grand Forks, North Dakota, will be resource leader for a series of family life seminars sponsored during the next several months by the Northern District peace and social concerns committee.

Mr. Wiebe, a graduate student at the University of North Dakota and former director of Faith and Life Radio and Television for the General Conference, will lead sessions on such topics as "God's Spirit in today's family," "Sex information in the family," "The new morality," "Communication in marriage," "Facing conflict in the family," "Relationships do matter," and "Getting it together (Faith in action)."

Wilfred Ulrich, chairman of the peace and social concerns committee, said the committee had chosen to sponsor the family life seminars "to put some meaning into the area of social concerns in light of current social change."

Mr. Wiebe will work with entire congregations or smaller groups speaking to the questions people have concerning the family.

Northern District congregations which have already requested the seminar include Bethlehem Mennonite Church, Bloomfield, Montana; Bethesda Mennonite Church, Henderson, Nebraska; Bethel Mennonite Church and First Mennonite Church, Mountain Lake, Minnesota; Salem Mennonite Church and Salem-Zion Mennonite Church, Freeman, South Dakota; and Good Shepherd Mennonite Church, Sioux Falls, South Dakota.

let love fly

RECORD

Committee will coordinate centennial celebrations

At least a dozen groups are planning for a 1974 centennial celebration of the coming of Mennonites to the Prairie states and provinces, and the Inter-Mennonite Centennial Committee is hoping to coordinate all these local celebrations from Oklahoma to Manitoba.

Three Mennonite conferences (General Conference, Mennonite Church, and Mennonite Brethren) appointed the four-member committee in 1970 to plan the overall commemoration of the coming of the Mennonites to the plains area. Since then, the committee has been trying to coordinate the efforts of Low German groups in Kansas, Nebraska, Minnesota, and the Dakotas; Swiss Volhynians in Kansas and South Dakota; West Prussians in Kansas and Nebraska; South Germans in Kansas; Canadian Mennonites (primarily Low German) in Manitoba and Ontario; Hutterites in South Dakota; and Pennsylvania-German Mennonites in Kansas.

The Goessel, Kansas, group has already planned to build an immigrant house and museum. A committee in Hillsboro plans to build a replica of the Friesen flour mill and rebuild the Gnadenau village. Other communities are planning dramatic performances, musical presentations, films, displays, and serving of traditional foods.

Although the major activities will celebrate the 1874-75 migration from Russia, immigrants to Canada in 1922-30 and again after World War II will be observing the fiftieth and twenty-fifth anniversaries of their ancestors' arrival.

In addition to coordination of local celebrations, the Inter-Mennonite Centennial Committee hopes to sponsor some intercommunity activity, such as the production of the musical *This people mine* by Merle Good or the pageant *We are pilgrims* by Maynard Shelly.

"The atmosphere will be that of celebration, reexamination of the past, and a critical but hopeful look into the future," said Cornelius Krahn, North Newton, Kansas, chairman of the committee.

Other members of the committee are H. J. Andreas, Newton (General Conference); Marvin Hein, Hillsboro, Kansas (Mennonite Brethren); and Harold Sommerfeld, Hesston, Kansas (Mennonite Church representative of the Pennsylvania - German Mennonites).

Youth rally discusses merits of secular media

More than 200 young people from twenty-four Mennonite churches in Manitoba attended a two-day weekend rally in Altona in early November. The event was staged by the Manitoba Mennonite Youth Organization with special assistance from the Altona Bergthaler youth group.

"Setting goals and commitment" was the theme for the weekend.

In keeping with the idea that the Christian must live out his faith within a worldly context, the planning committee included the use of several secular media in the weekend's activities. A Winnipeg folk group, "Me and the other two," performed three sets the first night. Although their songs were not considered "Christian" by many of the young people present, the music effectively presented the serious world of strife and reality.

A film shown the second afternoon also met with limited initial acceptance. The scenes presented an ugly picture of New York's Negro ghettoes, and followed with a portrayal of a black leader's struggle on whether he should use violence or nonviolence in resisting evil.

The planning committee had hoped to awaken the conscience of the participants at the rally to the crying needs of the world. Instead much time was spent debating the validity of using certain media to promote Christian aims.

At the two other sessions Ed Cornelsen led a Bible study of Philippians 3:2-16, and J. F. Pauls made a special call for commitment to Christ. Mr. Cornelsen and Mr. Pauls are both on the faculty of Elim Christian Education Center in Altona.

Ministers

Abe Peters, pastor of the Topeka Church, Topeka, Ind., has resigned, effective Dec. 15. He has served the Topeka Church since 1966. He plans to carry on an enlarged ministry to the offender through more frequent contact at Michigan City and Pendleton institutions. The farm home to which he is moving may also serve as a temporary residence for parolees.

Willard Shertzer, Dalton, Ohio, has begun serving part-time in the Summit Christian Fellowship, Barberton, Ohio. The congregation, in a suburb of Akron, has membership in both the General Conference Church and the Mennonite Church.

Workers

Keith G. Peters, Lushton, Neb., has begun two years of voluntary service, rehabilitating substandard houses in Fort Wayne, Ind. Keith, a member of Bethesda Church, Henderson, Neb., is a graduate of Henderson High School and has attended Central Nebraska Technical School, Hastings. He is the son of Arthur and Lena Peters.

Danny L. Sawatzky, First Church, McPherson, Kans., began two years of voluntary service Oct. 28 in Philadelphia. He will work in a Philadelphia hospital and participate in the programs at Crossroads Community Center operated by Mennonite congregations in the Eastern District Conference. Danny is a 1972 graduate of McPherson High School and is the son of James and Darlene Sawatzky.

Sawatzky

LETTERS

The moral issues

DEAR EDITOR: The election is over. Now that the heat of the campaign has subsided we should think soberly about the moral issues that were involved in this election. Allow me to share with you what I see as the moral issues on which people took sides consciously or unconsciously.

—Instead of a life of honesty and integrity,
they voted condonement and consent for deception and corruption in government.

—Instead of concern for justice and moral standards,
they voted for a policy of force and what is called law and order.

—Instead of being humble, penitent, and compassionate,
they voted support of a war of pride and merciless atrocities.

—Instead of standing up for true democracy,
they voted for the President's support of the corrupt and oppressive Thieu regime in Saigon.

—Instead of voting for peace and a peace leader,
they voted for a policy of military power and domination.

—Instead of advocating stronger power for Congress,
they voted for a President who wants increasing autocratic presidential power.

—Instead of promoting concern and help for the poor and underprivileged,
they voted for leadership that caters to the rich and to big business.

—Instead of promoting justice and fairness for minority groups,
they voted for leadership that advocates law and order to keep the unhappy people in control.

—Instead of insisting on the priority of Christian principles,
they voted for a President, who as Commander-in-Chief does things which are clearly contrary to the teachings and commands of Jesus.

The majority of American people have thus chosen the low life instead of the high and moral way. Unless we change, God's moral order may bring judgment upon us. If this is allowed to come, we will have to say that the majority of Americans voted for this low way of life which brought it about.

Realizing this should awaken us to the urgent need to strive in concerted efforts to bring our life to a high standard of moral rectitude and social justice. I feel that there is little hope for a better day unless the professed Christians in our country give themselves to obey Jesus Christ instead of justifying themselves by quoting the Bible in disregard of Christ. *W. F. Unruh, Box 147, North Newton, Kans. 67117.* Nov. 22

Idolatrous civil religion

DEAR EDITOR: And it came to pass that a great sense of excitement spread over the North American continent and the excitement was called "Key 73." On the lips and in the hearts of many people were the magic words, "Key 73." And this excitement rapidly encompassed many people. Denominational leaders from a great range of denominations were *turned on.* Many people smiled with a great sense of relief. "Finally," they said, "we don't have to think about war, poverty, human rights, women's liberation, and materialism. We can just spread the gospel, calling the continent to a commitment to Christ." And the printing presses churned overtime as they produced leaflet, pamphlet, and directions on how to organize, how to set goals, how to win souls, how to. . . . And there were TV specials planned . . . with big name people. Key 73 was the *word.*

And in the North American continent dwelt the Mennonites, a pilgrim people, a people with really no home. They also heard the word, "Key 73," and it was on their lips. "Finally we can belong," they said. "Finally we can be a part of what everyone else is doing. We can put away our tents and we can settle down. . . ." For the Mennonites had become a tired people. And in the great Mennonite centers of Newton, Scottdale, and Winnipeg the presses were also working furiously as they produced their own *how to* material.

At the same time there lived among those Mennonites those who cried out, "Wait a minute! What are we doing? Does our history mean nothing? Are we not going to call structures to repentance? Have we bought the packaged-religion concept? Where is the voice for justice? Where is the voice for peace? Where is the place for the native people to plug into this excitement? Where is the voice for discipleship? Can it be found in the mountains of material about Key 73?"

The crowds became angry and said, "Please be quiet. . . . You will spoil the whole thing. Sure we believe in justice, peace, and reconciliation but we can't make an issue of it since it will anger the others."

And the word of the Lord came to the Mennonites: "You have sold your birthright, your inheritance for a piece of North American civil religious meal. You have believed the notion that you were calling the continent to Christ when you are really calling them to be better Canadian and American citizens. You have muffled your understanding of peace, for revelation was given to you and now you pretend that it isn't important. You have become embarrassed with the title of *Mennonite* so you want to be like other *good* North Americans.

"How long, how long will you continue in your ways? How long will you continue to support idolatry of culture worship and the idolatry of a civil religion which is really only for the *status quo*? If you want to call the continent to Christ, study the New Testament, acquaint yourself with my son, Jesus Christ. Let him confront you. Let him speak to you and be your example. My people are not to be lukewarm but they are to be on fire. Denounce the commercialized, packaged, individualized, North American brand of religion and proclaim my Word. I set before you life and death. Choose life that you and your descendants may truly live."

And hearing this the Mennonites were sad, because they did not want to choose. *Ronald J. Hunsicker, 840 Elmhurst, Winnipeg, Man.* Nov. 24

Jesus Christ marked down

A FEW YEARS AGO an enterprising toy manufacturer brought out for the Christmas trade a Christ child doll. It was an unbreakable, washable, nine-inch model of the baby Jesus in a straw-and-satin crib, the whole thing packaged in a box decorated with a picture of Bethlehem manger, angels and cattle and sheep and all, and inscribed with appropriate biblical texts in either the King James Version of Protestantism or the Roman Catholic Douay Version.

Fortunately, that little horror was not a big seller. At the time, a comparison-shopper for Macy's store in Kansas City reported, "The Jones Store has marked Jesus Christ down 50 percent."

That report is suggestive of what many of us do with Jesus Christ at Christmastime. Those who offer no allegiance can, if they feel like it, mark him down 50 percent—or even 100 percent if they think such a markdown required. But many of us who profess to be followers of Jesus Christ tend to go in for marking him down, too—often unwittingly and in strange ways.

Sometimes we do this by putting more weight on our keep-Christ-in-Christmas propaganda than it can carry. We become so frothy about what *they* are doing to Christmas, that we are sometimes downright silly about it. We may sing out loudly and clearly, "Joy to the world! The Lord is come!"—but in our indignant reaction to the commercialization and convivialization of the season we manage to squeeze most of the real joy out of it. Some of our spiritual mentors seem to be trying to make us feel guilty if we do any more than stand around at Christmastime and look morosely pious.

Some of us mark down Jesus Christ by sentimentality. We who are concerned for the Christianness of Christmas often seem to be trying to sugarcoat the gospel. We strive vigorously to keep Christ in Christmas—but often he is a Christ seen through rose-tinted glasses. We go all mushy about the babe in the manger, and we sometimes commit the quaint blasphemy of seeing the Savior as "cute." As it has been put by John Grigg, an English journalist, "Those who nailed Jesus to the cross did him more honor than we shall be doing him, if we continue to celebrate his official birthday with an orgy of smooth talk and slushy sentimentality."

For the Christian the real meaning of Christmas is in remembrance, thankful remembrance, of what God did for man when he came into man's history in the person of Jesus Christ.

And here we come hard up against the basic Christian doctrine of the incarnation. That word means, quite literally, *enfleshment.* The doctrine is the declaration that God manifested himself in a unique and decisive way in the person of Jesus. And that, in the final analysis, is what Christmas is all about.

But the doctrine of the incarnation has in it an unresolvable element of mystery. Christian thinkers have never been able to come up with a simple, straightforward answer to the question, How can Jesus be both human and divine?

We are a matter-of-fact generation, and we are impatient of all mysteries—except the kind which are resolved in the last chapter or in the scene just before the final commercial. Mysteries in religion seem untidy to us. We prefer to have our religion in a tidy package, with everything necessary provided and with no loose ends.

The incarnation is not the kind of mystery that awaits only the arrival of a theological Perry Mason who will sort it all out with a few bold strokes of logic and flashes of intuition. The only way to deal with the mystery that is the incarnation is to try to get back to the experience that impelled those first Christians to declare that God himself came to man in a unique way in Jesus. The "proof" of the incarnation is not simply in intellectual argument: it is in Christian experience.

The Christian believer gets his proof of the incarnation in prayer, as he opens his heart and mind to the Spirit of God. He gets his proof as he reads the Bible, especially as his mind becomes saturated with the gospel story. He gets his proof as he worships within the worshiping community which is the church. He gets his proof as he comes to the Lord's table and partakes of his supper.

The believer will not get pat answers here. But he will come to an assurance that will light the whole of life for him. This may not make much sense to the skeptic—but it does make good sense to the man who is trying to walk the way of faith. William Barclay, a Scottish theologian, has put it this way: "The mode of the incarnation may be a dark mystery: the fact of the incarnation is blazing certainty."

The real meaning of Christmas, then, is brought into focus in the word "incarnation." The Bethlehem stories, after all, are dramatic declarations of the reality of the incarnation; apart from that they have no significant meaning.

J. A. Davidson

The Christ comes

A flaming dagger of light
Pierces Jerusalem with love
Tonight.
Aiming for the heart of this brief city
God's long arm in pity
Reaches out
To illuminate and fire
Our multitude of selves—
Cauterizing
That which cannot heal itself alone,
Welding
Us into a whole—
Community of heaven.

Ruth Naylor

Choose only love

Love
is another name for
Christmas!
Choose only love, then.
Let love be patience
and preparation,
and even the pretending.
Let love be the ritual,
the celebration of
Christ's coming.
Oh, let love be the joy
of the angel singing
and the simple wonder
of shepherds on a hillside,
the journeying in faith
of wise men bearing gifts.
Let love be the carol,
the melody of praise,
the ringing of the bell,
and even the amen.
Choose only love, then,
for this holy season.
Christmas
is but one of many names
for *love.*

Elizabeth Searle Lamb

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COVER

The cover picture, entitled UGANDA NATIVITY, is a line block created by Gard Okalla. He shows a Uganda mother and child against the background of long-horned Ankole cattle. The animals' twelve horns remind one of many Old Testament references, such as Hannah's prayer: He will give strength to his king, and exalt the horn of his anointed." Mr. Okalla, a Christian artist, is in the department of design at the University of Nairobi.

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What peace and which prince?

William Keeney

THIS FALL Canadians and Americans made a choice. They elected the ruler, the modern equivalent of the Prince.

Now we come to the celebration of the Prince of Peace.

Perhaps the real choice is not between the Republican and the Democrat, the Liberal and the Conservative. The real choice may be between what kind of peace and which kind of prince.

Nixon may not be a King Herod and Trudeau may not be a Nero. Nevertheless, both rest their authority finally on force and coercion. They use power to impose the national will on people. They seek mastery as the way of making peace.

The Prince of Peace refused to exercise mastery over people by force. When the people would take and make Jesus king, he refused. When he was accused of being king of the Jews, he did not deny it. He did show his kingship in the opposite way from the kings of the world.

The Prince of Peace took the way of self-sacrificing love. He gave himself on behalf of people rather than imposing his will on them. He tried to win them by serving and inviting them to join him rather than by being a master over them. He sought peace by loving his enemies rather than by harming or killing them to force them to accept peace on his terms.

The way to negotiate a peace under the Prince of Peace is to get rid of your enemies by loving them. He does not call for a peace where his followers seek the greatest advantage for themselves and force the others to keep that peace. He calls for his followers to be as concerned for the well-being of the enemy as for themselves. When the enemy breaks the peace, the followers are victorious by accepting, not inflicting, the suffering that results when the peace is broken.

If the followers of the Prince of Peace would obey him fully in trust that he is really the ruler over life and death, he could establish his peace. Instead, too often those who celebrate his birthday and hail his coming want to be left in peace rather than being peacemakers.

The 1971 Peace Section assembly called for a new celebration of the coming of the Prince of Peace. It called for a celebration which would be a sign of the new kingdom which has broken into the world with the Prince of Peace's advent.

The assembly proposed that the followers of the Prince of Peace celebrate his birth by trying to find some way to show his approach to peace, to give signs that he is our ruler and leads us in the way of peace. Since North Vietnam has been labeled as the enemy by the United States Government, Christ's followers know that they should show special love to them.

How can love of the enemy be made real and not just be idle words? The followers of Christ can take it upon themselves to relieve some of the suffering of the North Vietnamese people. Instead of celebrating the birth of the Prince of Peace only with people whom we love because they love us, as the world does, we can love those who because of our national acts would not have reason to love us.

Love is not best expressed in slogans and other verbal gestures. It is expressed by deeds of helping done by men of goodwill. So instead of spending money only on ourselves, or on what is an extension of ourselves in the persons closest to us—family, relatives, close friends—take the money to relieve North Vietnamese suffering.

Only when we love the enemy, only when we voluntarily share the sufferings of the persons who cannot give something back to us, can we know the full meaning of divine love which offers the final hope for true peace.

Let us celebrate the birth of the Prince of Peace by loving as he loved. For while we were yet sinners, remote from him, he died to establish our peace and reconciliation. Give a gift for the Prince as the proper celebration of his coming.

Christmas is a time to show which is your prince, what is your peace.

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General Conference Budget, Feb. 22
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